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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. I.—No. 1.]

THURSDAY ISLAND.—JANUARY 1ST, 1901.

[PRICE, 2/6 A YEAR,

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

POST FREE.

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, See House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Official Notifications.

The Bishop desires to give the following notices:

1. The Canons of the Synod of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions.

2. The Parishes in the Diocese of Carpentaria are assessed for Diocesan expenses at the rate of 3 per cent per annum on the gross receipts of the previous year. By gross receipts is meant all money received by the Wardens for any Church purpose whatever, as per the Easter Report and Balance Sheet. The assessment shall be paid at the end of each quarter to the Diocesan Secretary, See House, Thursday Island, and no Parish shall be entitled to receive any Diocesan grant or contribution while such assessment is in arrear and unpaid.

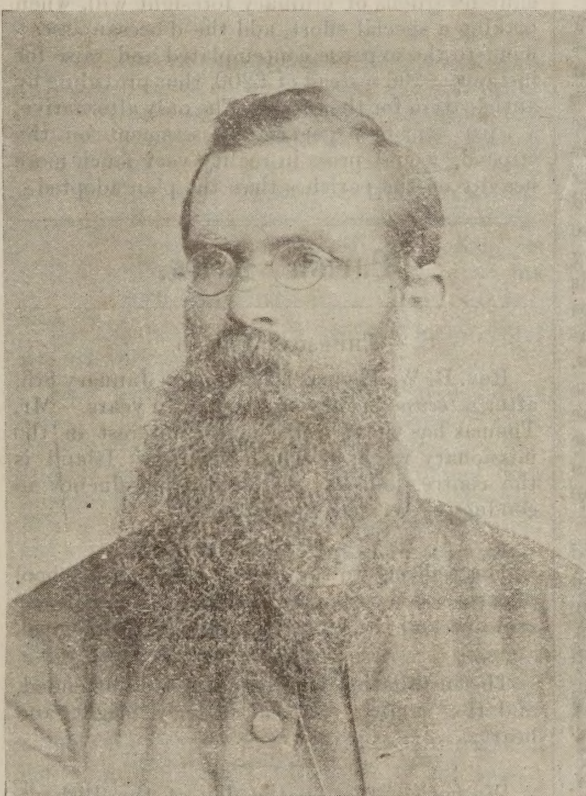
3. Mr. Joseph Hughes, Registrar-General of Queensland, has been appointed by the Bishop Hon. Treasurer of the Diocese of Carpentaria.

Ourselves.

It is clear that with the few and scattered parishes of the Diocese of Carpentaria a Diocesan paper can only be supported by the ready and willing help of all concerned. We propose at present to appear but once a quarter, and the cost of *The Carpenterian* will be 2/6 a year. No doubt this is a somewhat high price for a quarterly paper, but we must remember the very limited circulation, and the fact that as we have no large town we cannot expect an income from advertisements. The advantages to the Church of a Diocesan paper are so great that we must appeal to all our readers, and we hope that they will be all the Church people in the Diocese, to pay their share cheerfully for the good of the Church. It is needless to say that there is no financial profit in a Church paper. It represents a very considerable sacrifice of time and labour on the part of the management, and Church people are only asked so to contribute their subscriptions that it is not also a financial burden.

THE INSTALLATION.

The installation of the Bishop, on Sunday, November 18th, was an imposing ceremony, although unfortunately the chief expected guests, the Bishop of New Guinea, Lord Beauchamp, and Mr. Le Hunt, Governor of New Guinea, did not arrive until the conclusion of the service. It could not have been helped, but it was very disappointing on both sides. The "Merrie England" was signalled about a quarter of an hour after the service had begun, and it was then of course too late. However, we had our visitors at night, and a very excellent sermon from the Bishop of New Guinea. The Bishop was installed upon his "stool," the old name being very literally appropriate in this case, by



GILBERT, BISHOP OF CARPENTARIA.

the Archdeacon of Cairns, Ven. A. D. Pritt, M.A., who most kindly came up in place of the Bishop of North Queensland, whose enforced absence, through pressure of work in his own Diocese, was most deeply regretted alike by the Bishop and the people to whom he had so greatly endeared himself. The clergy of the Diocese were represented, besides Mr. Thomas, by Rev. H. W. Curtis of Croydon, who looked remarkably well after his four years of isolation on the northern goldfield. Perhaps, however, it was the anticipation of the joys of matrimony into which holy estate we understand he is shortly to enter. During the week a series of devotional services was held by the Bishop for

the benefit of the clergy present, and was found of much service to some who had been long isolated. Reference should be made to the great heartiness with which the Bishop was welcomed by the inhabitants of Thursday Island, and the readiness and courtesy with which his wishes were met by the wardens and officials of the Church.

THE CATHEDRAL.

Before the Bishop's installation a public meeting of parishioners was held, and an agreement came to with regard to the parochial and diocesan sides of the work in Thursday Island. It was resolved that the Quetta Memorial Church should be the Cathedral of the Diocese, under the name of the "All Souls Quetta Memorial Cathedral," that the Bishop should be Dean, and should appoint a Sub-Dean to have parochial charge. All the land is to be vested in the Synod of the Diocese, when constituted, for such diocesan, episcopal, and parochial purposes as the Synod may decide, subject to the use of the Cathedral for parochial services and the provision for residence for the clergyman in charge of the parish. The Cathedral even in its present unfinished condition is a building of which the parish, and soon we hope the Diocese, may well be proud. Unfortunately it is a little small. It is not probable that a large Cathedral will ever be needed, and were it possible to accommodate half as many more as the present Church is designed to hold, it would probably be always sufficient for its purpose. The Bishop has written to the architect to inquire whether it may be possible to enlarge the original design without spoiling the symmetry of the building. At any rate it is a great thing to have a Church which at the cost of some two or three thousand pounds can be completed into a Cathedral which, though small, cannot be said to be in any way unworthy.

BISHOP'S COLLEGE.

This, which has been the great aim and hope of the Bishop since his consecration, has been suddenly brought within the range of practical politics by the generosity of Lord Beauchamp, who being present at the Bishop's consecration and interested in his schemes, handed him a letter on the day of his installation, in which he undertook to be responsible for the support of three students at the Theological Training College for three years at least, from Jan. 1st, 1901. The Primate of Australia and others have kindly promised to contribute towards a fourth, so that we are enabled to start with four free studentships for men who are unable to pay for their own theological training.

By an arrangement with the wardens, the Bishop has taken over the present Rectory and

added to and enlarged it at a cost of about £250, so that there may be no delay in waiting for the erection of a permanent building, which would cost about £1500, and of which there seems little hope at present unless some generous donor should come forward with the money. After the generosity shown by England in contributing practically the whole endowment of our See, the Bishop is anxious not to appeal to England until he has shown that Australia is prepared to do her part, too, as she is indeed well able to do. Applications for admission as students to the Bishop's College should be addressed to the Bishop at Thursday Island. Candidates holding a free studentship will be expected to remain in the Diocese three years after receiving priest's orders.

The College faces the south-east monsoon, which blows steadily for nine months of the year, and renders the climate of Thursday Island remarkably cool and equable.

DIOCESAN PROPERTY.

Owing to the fact that we have as yet no Synod, it has been found impossible that the Diocese should itself hold property except by the doubtful device of private trustees, a system which continually leads to trouble owing to complications which arise from the death or absence of trustees, and the difficulty of legally keeping the vacancies filled. The Bishop has accordingly asked the Synod of the Diocese of North Queensland to continue to hold the Church property in this Diocese, and to execute a deed of trust declaring what these properties are, and that they are held in trust for the Diocese of Carpentaria, to be delivered up on the formation of a body in the Diocese of Carpentaria, legally capable of holding property on behalf of the Diocese. This arrangement will avoid considerable expenses of transfers, and will keep the property in perfectly safe hands. For the present, therefore, all property bought or given to the Diocese should be transferred to the Synod of the Diocese of North Queensland, in trust for the Synod of the Diocese of Carpentaria, when formed. This is somewhat cumbrous, but the safest method that can be devised.

With regard to Diocesan funds contributed or raised by assessment, the Bishop has been fortunate enough to secure for the Diocese the services as hon. treasurer of Mr. Joseph Hughes, the Registrar-General of Queensland, so well known in the Northern Church by his long services as chairman of committees of the Synod of North Queensland, and warden of St. James' Cathedral, Townsville.

DIOCESAN ASSESSMENT.

It is obvious that, as the Bishop's income of £300 is but barely sufficient for his personal and travelling expenses, and as all grants and endowments were withdrawn entirely from this Diocese on its separation from the Diocese of North Queensland, some funds must be provided for the necessary expenses of working the Diocese, such as postage, telegrams and office expenses, printing of statements, notices, reports and Diocesan documents, General Synod Assessment, and such items as the passages to the Diocese of clergy and lay workers, and the assistance of poor and needy parishes. These expenses are all for the benefit of the parishes as a whole, and in every Diocese in Australia

the parishes are now assessed towards the general expenses of the Diocese. In a small Diocese like ours, it is impossible to fix the assessment sufficiently high to really cover the most absolutely needful diocesan expenditure, but it remains a duty that each parish should give its utmost towards this object. The Diocese of North Queensland at its last Synod fixed the parochial assessment at 3 per cent. on the stipend paid by the parish, but the Bishop has decided, after consultation with the various parishes, that in view of the fact of the relatively greater needs of the Diocese, and the fact also that there is not in this Diocese, as in North Queensland, a Sunday set apart for Diocesan offertories, that the assessment shall be 3 per cent. on the *gross* income of the parish for the previous year, to be paid by quarterly payments as from January 1st, 1901. At first sight it may seem as if this would work somewhat unequally, but a little reflection will show that the inequality is only apparent. One year for instance the parish may make a big effort and raise £200 extra for building purposes. This will mean that in the following year £6 extra will have to be paid as assessment; but in the first place the parish, as it is not likely to make efforts in two successive years, will be raising less money and therefore be more easily able to pay the extra amount, and in the second place churchwardens of ordinary foresight will, when making a special effort, add the diocesan assessment to the expense contemplated and raise for instance £206 instead of £200, thus providing by anticipation for the future. The only alternative, a 4 per cent or 5 per cent assessment on the stipend, would press in reality very much more heavily on the parishes than the plan adopted.

Parish News.

THURSDAY ISLAND.

Rev. R. W. Thomas is leaving on January 8th, after a *locum-tenency* of about two years. Mr. Thomas has shown considerable interest in the missionary work, of which Thursday Island is the centre, and has acquired some fluency in conducting services in Japanese.

The welcome to the Bishop held in the School of Arts was a very great success. The hall was crowded and the music and speeches alike good.

The installation services were well attended, and the singing was particularly bright and hearty.

We noticed that on the day of the Bishop's installation one half of the communicants were non-Europeans. This is satisfactory in one sense as it shows that the Church is not neglecting her duty towards the alien races, but it does not speak too well for the European Church people that they do not outnumber the aliens in their devotion to the highest ordinance of the Church.

The flag of the "Quetta" is suffering from the effects of exposure, and some steps will have to be taken to preserve it if this most interesting relic is to be retained.

The visit of the Bishop of New Guinea was an unexpected pleasure, but it so happened that he had business at Port Moresby and found

that he could come round by Thursday Island without loss of time. By a curious anomaly the territory of Queensland, and therefore the Diocese of Carpentaria, extends to the islands which are barely a mile or two from the coast of New Guinea. We hope that now that the Bishop has found his way to Thursday Island, we may see him from time to time. His earnest words of counsel on Sunday evening were much appreciated.

Lord Beauchamp had promised to address a meeting of Church People at Thursday Island, but unfortunately his stay was too brief to allow of it. His generous gift to the Bishop's College will keep him in our memories.

Archdeacon Pritt's visit was much appreciated by his old friends the Melanesians, to whom he paid many visits. On the Friday after his arrival, the Bishop accompanied the Archdeacon to Friday Island, and administered Holy Communion to Andrew, an old member of the Archdeacon's mission on the Herbert River and regular communicant, who has been afflicted with leprosy for nearly a year and is now rapidly sinking. The administration was made in the Greek fashion to avoid all danger from contagion.

COOKTOWN.

The interest of the past month in this parish has centred around the visit of his Lordship the Bishop of the Diocese. It is unnecessary to particularise all the meetings and services which his Lordship has held, and which cover the whole field of Church work in this parish. Singling out for further details, we may mention first of all the beautiful Confirmation Service held on Sunday, December 2nd, in the morning. The Incumbent presented 22 candidates to his Lordship. The service was most impressive, and the very large congregation appreciated fully the impressive addresses to the confirmees. In the afternoon of the same day his Lordship presented the prizes to the children of the Sunday School, and afterwards gave them a little address. In the evening he preached a most earnest sermon to a packed Church, which was most helpful. On Tuesday, December 4th, a conversazione of welcome was held in the local hall, when a large number of parishioners were present. Mr. Ogilvie, the clergyman's warden, presented an address on behalf of the wardens and committee to his Lordship, at the same time, in a few well-chosen words, welcoming his Lordship amongst us, and trusting that it would not be very long ere he came amongst us again. A musical programme was gone through, after which his Lordship gave a thoughtful address to those present. On the Wednesday evening a service for all the workers was held in Christ Church. A great number presented themselves and listened with marked attention to the earnest words which the Bishop spoke to them. Other meetings were held—two with the committee of the parish, in which the repairs of the Parsonage was a chief theme; and also the appointment of a new Incumbent, for the Rev. A. E. Grabham, who has been in charge for four years, resigned his appointment. Mr. Curtis, at present in charge of Croydon, was offered and has accepted the charge of this parish, and we hope that he will be loyally and willingly supported in his new sphere of duty. A private Confirmation was also held, when the Incumbent presented 2 candidates, making 24

in all, against 21 at the last Confirmation by Bishop Barlow. Being now in the new Diocese and severed altogether from North Queensland, we begin a new era in this, one of the oldest Churches of North Queensland, and we trust that it will be a prosperous future before us, not merely on the material side, but also, and more important, on the spiritual side as well, and we are sure that under the careful oversight of our new Bishop all will be well. It only needs sympathy on the part of the parishioners, and this we trust will not be wanting. After a ten days' visit, his Lordship left for Port Douglas. At a meeting of the Parochial Council it was unanimously resolved to repair the Rectory at a cost of £100, and to make up the Rector's stipend to £200 a year.

CARPENTARIA.

The Gulf of Carpentaria, which gives its name to the Diocese, was named after one Peter Carpenter, or Pieter Charpentier, as his name is variously spelled, who was Governor of the Dutch East Indies exactly three hundred years ago. The name was given by its first discoverers in 1606.

Personalia.

REV. H. W. CURTIS.

Rev. H. W. Curtis, after four years of steady and unremitting work at Croydon, has resigned that parish on his appointment to the parish of Cooktown. Mr. Curtis was educated at St. Boniface College, Warminster, and was ordained deacon in the Diocese of Ballarat in 1891 and priest in 1894. He was for some time Assistant Curate of St. James' Cathedral, Townsville, and afterwards for a short time Incumbent of Herberton. Mr. Curtis has always by his bright and cheery manner commended the brighter side of the Christian life, and we wish him every happiness and success in his new sphere of work.

MR. W. M. WILKINSON.

Mr. W. M. Wilkinson has been accepted by the Bishop for lay work in the Diocese of Carpentaria. Mr. Wilkinson, whose brother Rev. H. Newton is well known for the noble work he is doing under the Bishop of New Guinea, has had some years experience of evangelistic lay work in the Dioceses of Sydney and Newcastle, and comes with the highest testimonials as to his earnestness and high character.

REV. GODFREY SMITH.

Rev. Godfrey Smith late Senior Curate to Alderman Langley at St. Philips' Church, Sydney, was interested in the Bishop's description of work in the Far North, and after careful consideration has volunteered for work in this Diocese. Mr. Smith comes to us as a definite act of conscientious service, giving up work in which he was deeply interested; and in which he will be greatly missed. We are thankful to welcome him amongst us.

It is poor foolishness to run down your enemies.—*George Eliot.*

RELIGIOUS TRAINING OF THE YOUNG.

The Bishop has instructed his clergy to bring before their congregations on the first Sunday of the new year the most important subject of Religious Instruction in State Schools.

We do not believe that the people of Queensland ever intended to exclude religious teaching from the State Schools. The same word 'secular' occurs in both the New South Wales and the Queensland Act, and in the former it was held to mean merely 'undenominational,' while in the latter it was interpreted to exclude all references to religion at all.

It has been abundantly shown that our Sunday School system is utterly inadequate to meet the abyssmal ignorance of our children. The utmost that the Sunday School can be expected to do is to apply the religious facts and history already existing in the child's mind, and if the scanty time of the Sunday School is to be spent in trying to lay foundations which have never been put down at all, then the facts learned cannot be applied and are in imminent danger of being forgotten for want of any tie to link them together.

Two main objects are aimed at by those who desire to save the children of Queensland from the unhappy fate of growing up without any religious knowledge to preserve them from the temptations of life.

1. That the main facts of the Old and New Testament history and selected passages containing moral and spiritual teaching should be taught to the children as part of their regular school course.
2. That any minister of religion should during that portion of the school time allotted to religious instruction, be allowed to teach the children of his own denomination.

The arguments brought against this proposal are not very convincing.

That perhaps most frequently urged, that some of the teachers might be infidels or unfit persons to teach the Holy Scriptures, we dismiss as a gratuitous and unworthy libel on a most conscientious and honourable profession. We are quite sure that by far the greater number of teachers would, if they were required to do so, teach the Bible at once honestly and intelligently; and it is impossible to legislate for every conceivable exception. We may take it for granted that the great body of teachers will do honestly what they know the law intends them to do.

Secondly, we are told that it is impossible to agree on what should be taught. That this is not so has been demonstrated by the issue in Victoria of the Report of the Royal Commission appointed to consider the subject, as the Commissioners representing all religious bodies, except the Roman Catholics, have agreed upon a series of lessons with complete unanimity; and as the Roman Catholics have their own schools—all honour to them—we need not here consider them.

We are sometimes told that such religious training as could be given in the State Schools would be of no value. Perhaps it would not be very valuable by itself, but as a *foundation* for the work of the Sunday School teacher and the preacher, it would be invaluable. A great part of their labour is wasted because their audience has never learnt the foundation facts on which their teaching is based, and is quite at a loss to

understand their allusions. It would also be of great value as teaching the child that religion comes first. At present the whole of the child's training at the State School impresses upon it the idea that religion is not a necessary part of its training, but a mere extra or voluntary addition to the real business of life. The effects of this idea are very disastrous, and we are beginning to see them in the rising generation.

Every man that cares for his country must work away at this matter until the public conscience is aroused to the danger of a system of education that ignores God and God's Word.

MISSIONS.

This Diocese, with its vast opportunities for missionary work, both among the scattered white and the alien and aboriginal populations, must be in touch and sympathy with missionary work and effort. Lent, which will be upon us in about six weeks, is an excellent opportunity for self-denial in the way of providing means for missionary work.

The offertory on Good Friday will, as has been my custom, be devoted to the missionary work of the Church as represented by the Australian Board of Missions. We trust that it will represent a real effort on the part of the faithful to give as God hath blessed them for the extension of His Kingdom upon earth. Any other contributions for missionary work may be sent direct to the Diocesan Secretary, Thursday Island.

We must not forget that this Diocese owes a good deal to the Australian Board of Missions for their grant towards this Diocese from the funds of the Jubilee Festival.

THE BISHOP'S MOVEMENTS.

The Bishop was consecrated on August 24th, and was detained in Sydney by the business of General Synod until September 6th, when he took a much-needed week's holiday at the National Park. On September 14th, he went to Goulburn, to plead on behalf of the Diocese of Carpentaria, and to speak at the Diocesan Festival. From September 21st to the end of the month the Bishop was preaching and addressing meetings, on behalf of the Diocese, every day in Sydney and the suburbs. During October he proceeded northwards, holding meetings and preaching at Newcastle, East and West Maitland, Morpeth, Singleton, Muswellbrook, Armidale, Toowoomba, Brisbane, Rockhampton, Townsville, Charters Towers, and Hughenden, collecting a sum of about £260 on behalf of the Diocese. On November 11th, the Bishop arrived at Thursday Island, and was installed on the following Sunday, November 18th. On November 27th, the Bishop left for Cooktown, where he arrived on 29th, and held a Confirmation and meetings for Church-workers and others. On December 7th, he left Cooktown for Port Douglas and the Mosman, from which place he intended to proceed overland to Georgetown for Sunday, December 16th, and thence to Normanton for December 23rd, returning to Croydon for Sunday, December 30th, and returning to Thursday Island by the boat leaving Normanton on January 5th, and arriving on January 8th.

As no successor to Rev. R. W. Thomas has yet been appointed, it is probable that the Bishop will be obliged to remain at Thursday Island for the first two months of the year, thus postponing his intended visit to Port Darwin.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. I.—No. 1. Thursday Island, Jan. 1, 1901

THE COMMONWEALTH.

We start under good auspices. To-day the Commonwealth of Australia begins, and we take our humble place as a part and corner of it. The day is one of Hope, and of anxiety to all true lovers of their country. We rejoice that Australia has risen above narrow parochialism into the conception of a great and united State. We hope that with the larger area involved, men's ideas will become less narrow and less selfish. At the same time we cannot be blind to the dangers that threaten us. Will the Federal Parliament succeed in rising above the petty jealousies, selfish aims, and violence of conduct that have so often disgraced the state Assemblies? Are we in the wider area to become more free from or more bound by red tape and bureaucracy? What is the attitude of the Commonwealth to be towards religion and religious training to the young? Is political life going to sink in Australia to the American level of professional politicians, held in check only by the fear of an occasional outburst of popular resentment, or is the wider field going to call forth men of real moral and intellectual strength to the service of their country? These and many other questions are more easily asked than answered.

At least both as Christians and as citizens we can pray for the Commonwealth and for our country. The Bishop has issued a special form of prayer for January 1st, and we hope to hear that it has been widely used.

There is much to cause grave misgivings. The low tone of morality disclosed by the Registrar-General's statistics; the terrible prevalence of intemperance and even drunkenness; the low ideals of commercial honour; the widespread spirit of gambling; the vain and extravagant habits of so many amongst us; the gradual growth of eastern competition, and in some cases the introduction of eastern vices, all these things may well cause us anxious thought. In spite of all this, however, we hold that there is still ground for good hope as to the future. The power of religion is certainly not weakening among us. There are indications that even among our politicians there are men who are not mere opportunists; but men who have ideals and desire to realise them. The wider area and wider conscience to appeal to will probably make it easier to cope with some of the lesser evils of the State. Above all there is much to hope for in the ideal of nationality now for the first time put definitely forward. If we can succeed in definitely identifying the ideal of Australian nationality with the ideal of a Christian nationality there is much to hope for from this conception. We do not ask that the Commonwealth should be identified with the Church, but we do ask that it should clearly stand out as a Christian nation, acknowledging God as its supreme Head—acknowledging Christ as in an undefined sense the Divine Revealer of God and the Holy Scriptures, expounded as each man may, to be the written revelation of God and God-like things. We do not say that this is all that we should like to see the State acknowledge, but we do say that it is the irreducible minimum

requisite to maintain the loyalty of Christians to the State. As Churchmen we cannot be thoroughly loyal to a State which of set and obstinate purpose ignores God; while we can be loyal to one that acknowledges God and His word though it confesses itself unable to define or expound them. We are content at least to hope for the best, and to say, *ex animo*, "God bless the Commonwealth of Australia."

CARPENTARIA.

The Diocese stands as a venture of faith, faith in God, faith in the Church's methods. It was founded by a venture of faith when the Bishop of North Queensland set himself a task which competent judges declared to be impossible, and in a year completed the endowment of the See. It was a venture of faith for the present Bishop to undertake the charge and management of the enormous area included in the Diocese upon an income barely adequate to the most absolutely necessary expenses.

It is a venture of faith to see the organisation of a Diocese in the four or five parishes, and the four clergy in the Diocese at the time of the Bishop's arrival, of whom *three* were pledged to return, as soon as they could be released, to work in other Dioceses. Practically only *one* single priest was at the Bishop's disposal and not under previous engagement to leave.

It is a venture of faith to hope that we can establish at once a Training College for our clergy, a venture of faith which has already been brought within possibility of realisation. It is a venture of faith because these difficulties have not been yet overcome, and can only be overcome by continued efforts of the faith which has initiated the work of the Diocese here. We frankly say that we believe that much of the vanishing of difficulties and prospects of advance which are already causing us to be hopeful, are due to the steady and continued use by some members of the Church, in some instances by very humble members of the Church, of the Diocesan monthly card of intercession. Those who wish to use the card and have not got it can obtain it from the Bishop, who will be very glad to send it regularly. Whatever may be the case in more settled districts, it is certain that under the difficult and constantly thwarting conditions of life in the Far North, a Diocese like ours cannot possibly expect to advance merely by human zeal and energy. It must, if it is to accomplish anything, be sustained by an intense realisation of God and the continual intercession of the faithful.

SOCIETY OF TREASURY.

In future all secretaries of the Society of the Treasury are requested to send in their monthly returns to the Diocesan Secretary, See House, Thursday Island. The returns will be published in each number of *The Carpenterian*.

THE MISSIONARY JUBILEE.

We have not yet received the final and detailed accounts of the Board of Missions Jubilee festival. We are therefore not yet able to express our thanks to those Dioceses, conspicuously North Queensland and Rockhampton, which contributed their offerings towards this Diocese. We trust that they will be received before our next issue.

THOMAS PAINE.

The following passage on Thomas Paine, by George Saintsbury, is worth quoting, because of its curious applicability to more modern attacks upon the Church. After pointing out how Paine, writing without a library and without even a copy of the Scriptures he attacked at hand, claimed to have produced a "book that no Bible reader, though writing at his ease and with a library of Church books about him can refute," Mr. Saintsbury continues: "In his charming self-satisfaction, which only natural temper, assisted by sufficient ignorance can attain in perfection, Paine strongly resembles his disciple Cobbett. But the two were also alike in the effect which this undoubting dogmatism, joined to a very clear, simple and forcible style, produced upon readers even more ignorant than themselves and greatly their inferiors in mental strength and literary skill . . . Paine's ignorance and arbitrary assumption and exclusion of premises passed unnoticed by the classes whom he more particularly addressed. He was thus among the lower and lower middle classes by far the most formidable propagator of anarchist ideas in religion and politics that England produced, and his influence lasted till far into the present century, being, it is said, only superseded by new forms of a similar spirit, but he never could have had much upon persons of education, unless they were prepared to sympathise with him, or were of singularly weak mind"—*Nineteenth Century Literature* (pp. 31-32).

A HYMN FOR PEACE.

(From the "Guardian.")

"Nation shall not lift up sword against nation, neither shall they learn war any more."—*Isaiah ii. 4.*

Lord of Hosts, Who hast endued us
With the strength that maketh strong,
Hast replenished, hast renewed us,
Hear our thankful triumph-song;
See the banner famed in story
Floats in pride across the plain;
Ours the joy, but Thine the glory!
Give us hearts of peace again.

Lord of Right, our cause Thou knowest,
Freedom is the boon we crave;
We have striven to raise the lowest,
Break oppression, free the slave.
Shall we fear when they that fear us
Rage to trouble our repose?
God of justice, Thou shalt hear us,
Judge between us and our foes.

Lord of Death, the shadow darkens
Many a loving hearth and home;
Many a silent mourner hearkens
For the foot that shall not come.
Take the tears of wife and mother,
Faltering prayers and dying breath,
Knit us closer, friend and brother,
With the sacred seal of death.

Lord of Peace, Thy word be spoken!
All the tumult, all the pain,
Every heart untimely broken,
Draw us to Thy side again,
On through warfare, on through blindness,
Forward, till the shadows cease,
Closer to Thy loving-kindness
Nearer to Thy reign of peace. Amen.

Arthur Christopher Benson.

THE NATIONAL CHURCH OF THE ENGLISH PEOPLE.

A RETROSPECT AND A PROSPECT.

Article by the Bishop of Brisbane in *Church Chronicle*.

When we speak of the growth or progress of the Church we mean, in strictness of speech, the increase of its inner life, and of its consequent spiritual power for the purposes for which it was called into being.

But, inasmuch as to gauge these in their essence is beyond our power, we can but fall back on the outward growth of Church organisation which, as we may hope, implies and expresses inward life.

From this point of view, the best evidence of the growth of Church organisation is that which is furnished by the increase of Bishoprics on account of all the subordinate organisation which is the outcome of each such additional Bishopric.

It is notable then—and here I avail myself of statistics from the pen of another—that, while in the previous century two Bishoprics only were created, in the century just closed the number reaches 93, of which number no less than 70 have been founded during the last 50 years.

These figures refer to the Home Church with her Colonial and Missionary Sees, and do not take account of the Church (in communion with ourselves) in the United States of America, which has augmented its Bishoprics by 75, of which increase 52 belong to the latter half of the century.

Leaving now the wider field which our thoughts have been traversing, and narrowing our survey to Australian territory—including, *i.e.*, Tasmania and New Guinea—it should be observed that more than a third of the century had elapsed before what was then an Archdeaconry under the Diocese of Calcutta became in 1836 the Bishopric of Australia—with William Grant Broughton as its first Bishop. Within 64 years the Bishopric of Australia has ramified into no less than sixteen Dioceses—that of Carpentaria being the latest.

Coming nearer home—it was in 1859 that the Diocese of Brisbane, the fifth in order of time, was founded, taken from the Diocese of Newcastle which had been created twelve years before. The Diocese of Brisbane then comprised what is now Southern and Central Queensland, together with the Mackay district. From it were formed (a) in part, *i.e.*, as regards the Mackay district—the Diocese of North Queensland in 1878, and (b), in 1892, the Diocese of Rockhampton.

Where, in 1860, but three clergy were working under Bishop Tufnell, some eighty are labouring now; while the churches that have been erected in the Diocese of Brisbane alone number 115, of which seventy-eight have been built since 1885. Of these, in 1892, six were ceded to the Diocese of Rockhampton, and have, as we believe, become doubled in number since that time.

Contributions received for Church purposes, since the founding of the Diocese of Brisbane, which have passed through the hands of the Treasurer of Synod—as distinct from those raised and administered in the different parishes—have, according to official records, amounted in all to about £157,000, of which about £105,000 has been received since 1885.

This includes £14,200 raised for the Bishop's Mission Chaplains Fund, £10,325 for the Rockhampton Bishopric Fund, £6,000 for the Emergency Fund, £1,050 for the Clergy Central Sustentation Fund, and £13,500 for the Cathedral Building Fund.

Passing now from the organisation and work of a Church which represents, according to census, 36 per cent of the population, we are constrained to ask ourselves as to the fruits of its labours. We do not mean as regards the discharge on the part of its members of their devotional obligations or the enjoyment by them of its privileges—though we are very far from underrating these—but rather to what extent there has resulted, or is resulting, in men a more conscientious habit of mind in respect of the duties of life: for it must never be forgotten that the Church exists not for its own sake, but to moralize (or, if the term be preferred by any, to spiritualize) human life and its relations, social and economic—"to elevate man in his social position"—and that (in the words of the late Archbishop Benson) "the effect of the Church on Society is the final test of its faithfulness."

Such considerations may well cause deep searchings of heart, and awaken a keen sense of shortcomings: yet we are not without hope or without cause to thank God and take courage as we look onward to what the new century may bring forth in respect of the great step which will ever for Australians make memorable January 1, 1901—the founding of the Commonwealth of Australia.

In any new departure in life it is of the first importance to have before you an ideal which dominates, and an aim which controls. One of old, who was *par excellence* an idealist, and with whom progress was an enthusiasm, illustrated thus simply his lesson in development:—"When I was a child I spake as a child, I felt as a child, I thought as a child; now that I have become a man I have put away childish things." Why? Because with manhood come larger and more inspiring thoughts: greater possibilities open out, and in the light of these all that is childish, as distinct from what is childlike, has no more place. Childish petulancies, follies, wastefulness—these are no longer to be tolerated, and must be put away as childish things. Now there is a close analogy between individual growth and the development of a community. We of this community are now emerging into fuller life—passing as it were from childhood to manhood. Ceasing to be circumscribed by the limitations of a Colony we are becoming a State in a Commonwealth, with all the splendid possibilities which at once open out with their inspiring ideals. Be it ours to see that we put away childish things, that whatever lack of public spirit there may have been in the past, whatever use of public position for personal ends, whatever of playing each for his own hand, shall from this time onward be shed as the weaknesses of childhood are shed off when the constitution matures and becomes more vigorous; and that one and all shall seek to breathe and to promote a higher and a purer atmosphere, and make our public life as a Commonwealth, for its manliness, purity, and disinterestedness, an inspiration and a blessing to the Empire and to the world.

The same great thinker, whose words I have quoted above, refers, as a motive for human conduct, to the fact that "we are members one of another." He perceives *in foro conscientiae* the binding force of that consideration in the

light of the lesson of this Christmas season, and in all that results from that great Incarnation. Surely it is there that the ultimate sanctions for human conduct are to be sought. Not by making it a point of conscience to ignore, in public life and in public education, those higher sanctions which the ideals be kept in view and true progress achieved. Let me clench this thought and close this utterance with the words of one of the most earnest and eloquent of those who have recently passed from us:—"No scientific progress, no political insight, no antiquarian sense of propriety, can give tone and vigour to a nation that has lost faith in God and the moral power which that faith, and that alone, breathes into all departments of national life." W.T.T.B.

The Church beyond Australia.

The Archbishop of Capetown gives an encouraging account of the way in which the work of the Church was going on among the coloured people of the country labouring class. "It is work full of hope, but it needs a tender fostering care, and, as the people are so exceedingly indigent, it needs much external support. Earnestness is most visible. An old man of eighty-three, with his wife over seventy, were confirmed this day fortnight at Slang River; the next morning they both walked over eight miles to the early celebration. At the same place a coloured laundress walked over in spite of her work eight miles and back before her confirmation at 3 p.m. Here, an old woman of over seventy, who was working seventeen miles away, and, being ill, tried to get a cart to convey her, came to-day to say that she had failed, and had walked all the way for her confirmation to-night. And yet they say that the Gospel is not for such people as these!"

A very interesting relic will find its home in the new Cathedral at Inhambane, South Africa. The mensa of the altar has been carved from a log of an old yew tree that has stood for centuries by an ancient well in the parish of Llanfechain, near Oswestry, in North Wales. It was known locally as St. Germanus' Tree, and tradition records that in the fifth century St. Germanus of Auxerre, whose name and work are commemorated in the Kalendar on July 31st, and in Cornwall by the famous Norman Church dedicated to him, used to baptize his rude converts in the well under the shade of this very tree. A year or two ago this venerable tree was blown down during a storm, most of the wood was rotten to the core, but a part was as sound as when St. Germanus rested beneath its branches, and this has been worked up by Messrs. Hems & Sons of Exeter into an altar slab. This precious relic is beautifully grained, and bears in its centre one of the five consecration crosses with a plain incise inscription: "Yew wood. Portion of St. Germanus' tree. Supposed to date from A.D. 446. Formerly standing at Llanfechain, N. Wales, A.D. 1899." It will remind earnest priests toiling to-day beneath the burning sun of Lebombo, that what St. Germanus did so zealously in the cause of Christ fourteen centuries ago amongst the rude Britons, it is their mission to-day to preach among the dusky inhabitants of the "Dark Continent."—*Natal Diocesan Magazine*.

Hundreds would never have known want if they had not first known waste.—*Spurgeon*.

SUNDAY OBSERVANCE.—We are not poorer, but richer, because we have through many ages rested one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporal vigour.—*Lord Macaulay's Speech on the Factory Act*.

OUR CHURCH PEWS.

Mr. J. T. Micklethwaite, F.S.A., recently contributed some excellent 'Occasional Notes on Church Furniture and Arrangement' to a contemporary, and from those notes we venture to take interesting information on the subject of pews. Mr. Micklethwaite says:—

'Pews have been used in English churches ever since the thirteenth century, and it is characteristic that about the first mention we have of them refers to a quarrel about places, which the then Bishop of Exeter settled, as many a modern parson in like case has done, and more would find it for their peace if they dared to do it, by forbidding all appropriation. A few very early pews remain. They are very rude things, but as their survival is due to their being in churches where there has not been money to spend on newer ones, it may be that there were better in other and more prosperous places. By the end of the fifteenth century every parish that could afford it had pews, and some which remain are very ornate and expensive, though often they are far from the ideal of the town churchgoer of to-day as to comfort. Besides the open pews, there were closed pews, or closets, as they were called, which were often in the form of screened chapels, with altars in them. From the closet grew the box pew, which prevailed with the idea of the superiority of the sermon over the service. When men were expected to sit still and listen for an hour or more in an unwarmed church, they shut themselves up in boxes so as to keep such warmth as they could generate in themselves for their own private use. The artificial warming of churches and a better feeling as to public worship have taken away the use of the box pew; and but for pride in some places and poverty in others, none would survive into the twentieth century.

'We have now gone back to open pews, and with them we use chairs. Each has its special advantages; for instance, the fixity of the pews, which prevents a zealous, but unthinking, churchwarden from thrusting six into space only enough for five; and the mobility of the chairs, which allows of them being arranged variously as convenience requires. In a well-appointed and well-served Church it is best to use both, there being pews enough for an average congregation, and plenty of room in passages between and beyond them where chairs may be put when they are wanted.

'There is a continual struggle to prevent overcrowding and the ill sectioning of seats. Both faults come of the survival of the old view of pews as mere *sittings*, instead of being places for worshippers, who should kneel and stand, as well as sit, in them. The most obstinate error about the sectioning of pews is the excessive sloping of the backs and seat-boards. Men seem to look on a pew as a place to lounge in. Infirm folk find such seats troublesome to rise from. And all the slope of the back is so much taken from the working width of the pew. If it were necessary, the amount of it should be added to the normal spacing of three feet. No greater slopes than half an inch in the seat add an inch in the back should be allowed. And even so much is not wanted, for, if the seat-board be broad enough and the back not high enough to reach the shoulder-blades, which is now always the case, the back pressure is only on the top rail, and each sitter takes the angle which best suits him.

'Book-boards on the top rails are a survival from the box pews, which were made so high that men could read from books so placed. That is not possible now, and the book-board at the top not only curtails the kneeling-space, but is itself a great inconvenience to kneelers. A shelf about the level of the seat, and sufficient to lay books on when not in use is not in the way, and is as useful as one higher up.

'Some kneeling-boards seem to be contrived on purpose to prevent people from kneeling, and not any is generally convenient. It is impossible to contrive a fixed kneeler which shall suit everybody. One wants it forward and another back, and the only right way is to provide movable single kneelers, which each can place to suit himself.

'Those who are careless about the comfort of worshippers are often very careful about the welfare of hats and umbrellas. As to the former, it ought to be admitted that, unless you can put it into a box, the only certain protection for a cylinder hat is to hang it up high enough to be out of harm's way; but, in practice, with a clean and clear floor and reasonable care on the part of its owner, a hat may generally rest in safety under the seat. He who tries to keep a seat for his hat as well as one for himself is properly served if his neighbour sits on it.

'The floors of pews should not be raised above those of the passages, or people using chairs will be at a lower level than those using pews, who may chance to be in front of them. And the reason for forbidding the boarding up of backs below the seats is that they may easily be swept and washed.'

Brisbane Notes.

The Bishop has offered the two vacant honorary Canonries to the Rev. Dr. Black and the Rev. T. St. J. Pughe.

The Bishop, as one of the specially invited guests of the New South Wales Government, left for Sydney on the Friday after Christmas. He hoped to return on the 8th inst.

Two delightful little children's parties were given at Bishopsbourne last month by the Bishop, one to the pupils of the Collegiate School for Girls, and the other to the scholars at the Bishopsbourne Sunday School.

Rev. Alexander Macully, M.A., LL.B., was presented by his pupils—in the Literature Class of the Technical College—with a handsome gold pencil case, as a token of their esteem and appreciation of his kindness of manner. The class has greatly increased under Mr. Macully, and should he leave Brisbane his many friends will sincerely regret his departure.

A very impressive missionary service for children was held at the Cathedral on the day after St. Andrew's Day. The Church was filled to overflowing by children from all parts of Brisbane—some coming from as far afield as Sherwood. The sermon was preached by the Sub-Dean. Memento cards stamped with a St. Andrew's Cross were worn by the children, and their simple eagerness to hear and sing abundantly testified to the insight of the promoter of the service.

Our readers will be interested to know that a wedding present has recently been made to Archdeacon David by the Clergy of the Diocese, as a mark of the general regard and affection in which the Archdeacon is held by his brethren. The gift consisted of a handsome revolving book-case, made of Queensland oak, with carved scroll work at the base and round the top. The following words are inscribed on a silver plate:—

"Viro dilecto,
ARTURO EVAN DAVID, ARCHIDIACANO,
In matrimonium ineunti,
d. d.
Clerus E Parochia Brisbaneusi."

Australasian Notes.

The Rev. J. Hussey and Miss Hussey have also returned to Adelaide, last week, after a six months' holiday in England.

The Rev. L. P. Crawford has cabled to the Bishop of Adelaide that he is willing to return to work in the Diocese, and proposes to be here by April, 1901.

For the completion of the Cathedral at Christchurch (N.Z.), £8,694 has been promised, of which £6,145 has been received. Tenders have been called for, and it was hoped that the first stone would be laid this month.

The Rev. P. W. C. Wise has returned from England and been inducted into the cure of St. James', West Adelaide, and St. George's, Goodwood. Mr. Wise specially invited all those who wished to arrange for him a "welcome" social, which he declined to attend, to a Celebration of the Holy Communion.

A brass tablet in memory of the late Lieutenant-Colonel C. E. Umphelby, placed in St. George's, Queenscliffe, by the officers, non-commissioned officers, and men of Victorian Regiment of the Royal Australian Artillery, was to be unveiled on Sunday by Major-General Downes, the Commandant.

The Church in the Sydney Diocese is to be congratulated on the practically unanimous election of the Rev. F. B. Boyce to the vacant Canonry. Mr. Boyce's work in social matters deserves recognition, and it is well that one who has given long and earnest attention to such matters should be identified with our Cathedral life, if it is to be representative.

The Rev. W. C. Pritchard, M.A., B.D., Rector-designate of Ipswich, received a purse of sovereigns and illuminated address from the parishioners of St. Saviour's Cathedral and other citizens of Goulburn. The address spoke warmly of Mr. Pritchard's work among the men of the parish, and included a testimony to the way in which Mrs. Pritchard had endeared herself to those with whom she had come in contact.

A circular has been issued in the names of Archdeacon Langley, the Rev. R. C. Nugent Kelly, and Mr. W. E. Morris, with reference to the establishment of the Bendigo Bishopric. It points out that the funds now at the disposal of the new diocese afford a more liberal and solid basis than any other at a similar juncture in the history of Australia. The necessity of a general effort to secure the Bishopric by the establishment of an adequate fund to provide for the Bishop's stipend, so as to be independent of the general endowment of the diocese, is also indicated. As the Archdeacons have approved the Act of Assembly establishing the Bishopric, we may hope that it will soon be put into effect.

"The Rev. P. R. Pymar Dodd," writes the *Adelaide Church News*, "is par excellence a preacher and a special preacher, and it was a happy inspiration of the Bishop which made him appoint Mr. Dodd a special preacher at the Cathedral, with free choice of subject. He has thereby provoked the delivery of certain sermons, which by reason of their manner and their subject, deserve the deepest thanks of all who care one whit for the future of Australia. The interest in them was great so soon as the course had been announced; it was maintained to the end, and the addresses had been somewhat fully reported in the daily press, as was proved by the magnificent congregation on Sunday evening last, when hundreds were unable to enter the Cathedral, and hundreds more stood throughout the service. The discussion of the sermons is keen on tramcar and railroad and wherever men assemble, for the subject was compellingly—men and women."

Our principles are the springs of our actions; our actions are the springs of our happiness or misery. Too much care, therefore, cannot be taken forming our principles.—*Skelton*.

He only is an honest man who does that which is right because it is right, and not from motives of policy; and then he is rewarded by finding that the honest course he has pursued is in reality the most politic.—*Whately*.

SUICIDE.

In the September number of the *Nineteenth Century* there is an article, by Reginald A. Skelton, upon the "Statistics of Suicide," which cannot fail to arrest the attention of all seriously-minded people.

We have now very abundant evidence that the crime of suicide has become alarmingly common in the civilised world during the present century. France presents the most striking instance of this increase. From 1831 to 1888, the number of suicides in that country increased by more than 200 per cent, while the population only increased by 31 per cent. But France only proves the most glaring example of what has been happening in every European country, except Norway.

We can find no parallel to this state of affairs, unless we travel back to the times of the Roman Empire, when suicide was decidedly the fashion. It is commonly supposed that the Stoics encouraged self-murder as a happy release from the miseries of life; but it is more true to say that the Stoics only regarded it as a last resort, to be very reluctantly made use of to preserve one's honour, but that in practice the voluptuous Epicureans were the great offenders. If we wished to reduce the causes of suicide to one single category, we would attribute it to "weariness of life," and it was just this weariness and hopelessness of a life wasted in sensual pleasures which nerved the Epicurean for his cowardly act. The following lines by Matthew Arnold are eloquent of the emptiness of a Roman noble's life in the decadent days of the Empire:—

"On that hard Pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

"In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad, in furious guise,
Along the Appian Way;

"He made a feast, drank fierce and fast,
And crowned his hair with flowers—
No easier, nor no quicker passed
The impracticable hours."

That weariness of life and loss of hope is at the bottom of all deliberate acts of self-murder will be made clear by examining Morselli's catalogue of causes:—(1) Mental disorders; (2) physical diseases; (3) weariness of life—discontent; (4) passions; (5) vices; (6) afflictions—domestic troubles; (7) financial disorders; (8) misery; (9) remorse, shame, fear of condemnation; (10) despair, unknown and diverse. If we exclude the first item upon this list, all the rest can be summed up in the terms of the third. Suicides are essentially "men without hope."

The frequency of the crime in our own age is the result of an increased stress and strain of life without any corresponding increase of religious feeling. It stands to reason that, the more difficult and complicated our life, the greater is our need for religious faith. It is a fact not to be passed over, that during the middle ages, when life was fairly simple and religious faith strong, suicides were exceedingly rare; but the decline of faith, caused by our religious quarrels and our national progress, has made the endless struggle of life look very terrible to those "who sit in darkness and the shadow of death." Are we to treat the crime of self-murder with pity or contempt? The law, indeed, is severe enough. The suicide is not, it is true, as heretofore, buried at cross-roads with a stake driven through his body, but

he is interred without Christian burial, at dead of night, and his property is confiscated to the Crown. But juries shrink from undertaking the odium of pronouncing the verdict of guilty. This tendency is in itself an evidence that public opinion regards the suicide as a creature to be pitied rather than despised. Yet the crime, in itself, is contemptible. It is, as a general rule, not courage but cowardice that prompts it—an unwillingness to face misfortune and suffering—a "shuffling off" of the duties of life. In view of that very large class of people whose morality is determined by the laws of the country, to whom moral sin and legal crime are coterminous, it would be desirable if juries were to show more courage in bringing in the verdict of suicide.

But no amount of law-making can be expected to remedy an evil which comes from within. It may possibly be that, when we have digested all the novelties of modern existence, the struggle of life may become less severe, and the desire to escape from it less common. We live in a transition age: our minds are bewhirlled and befogged by the multitudinous intricacies of "the daily round"—by the stress of competition—by the uncertainty of what lies in the future. Perhaps when a generation has grown up which was born to the new state of things, and when the world takes a rest from fresh discoveries, which she must do in order to recover her strength, the tendency to self-destruction will diminish. But such a change, if it come, will have no permanent effect.

Nothing but a deeper grasping of Christian truth will fortify the mind against "hopelessness." The consciousness that we are not our own, but are "bought with a price," the great example of patient suffering upon the Cross of Calvary, the deepened sense of personal sin, which makes a soul shrink from judgment before the allotted time, the glorious hope of Immortality, only to be attained by those who have patiently borne the Cross upon earth, which makes the "sufferings of this world" as nothing in the balance, make suicide to the Christian an act of reckless presumption. The Christian doctrine of suffering, enunciated so beautifully in "The Disciples," by Harriet King, is the real antidote to suicide:—

"But, if imperfect, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here and here alone
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him, love Him, praise Him, work for
Him,
Grow near and nearer Him with all delight;
But then we shall not any more be called
To suffer, which is our appointment here,
Canst thou not suffer then one hour or two?
If He should call thee from thy cross to-day,
Saying 'It is finished,' that hard cross of thine
From which thou prayest for deliverance,
Thinkest thou not, some passion of regret
Would overcome thee? Thou would'st say,
'So soon?
Let me go back and suffer yet awhile
More patiently; I have not yet praised God.'"

It seems to us that the question has a very direct bearing upon Religious Education. Is it fair to send our children out into the vortex of the world without providing them with the only help which will enable them to breast the wave victoriously?

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Sir Walter Scott.*

STORIES OF A SCHOOLMASTER.

In the October *Quiver* will be found an interesting appreciation of the late Dean Vaughan by "One of his Old Boys," which contains several good stories. The article has reference to the time when the Dean was Head Master of Harrow School. It was in my second term (says the writer) that he gave me two proofs of his own strong notions of honour and his expectations of finding the same value attached to it by others. It was "Billy's" week for calling "bill," and it was popularly supposed that his method was, after rattling the names over with a speed which only long practice could give, to mark at random some twenty names as absentees. At any rate, one morning I, who had up to that date prided myself on never having been absent from a "bill" or half-holiday calling over, was ordered with some eighteen more to Dr. Vaughan at twelve. I can now recall the trembling tone in which I replied to the question, "Where were you at four o'clock bill yesterday?" "I was there, sir,"—a statement which was repeated by the whole eighteen. "Very strange," said the Doctor. "I must consult Mr. O—. Come to me again at six." On our second appearance we were told that "Billy" could not possibly declare that we were none of us there, "he might have made some mistakes." "So," said the Doctor, "every boy who tells me on his honour that he was there yesterday will be treated as having been present; I shall trust your word." It was quite enough for us; those who had really been absent said so, and got their punishment; the others were treated as being present. As one of the real culprits said majestically, "I should feel worse if I took in poor old Vaughan after that than I shall feel doing my lines."

The second case was a lesson to myself personally. I was in the second shell, and we were actively engaged three afternoons a week in murdering the "Alcestis." For the only time in my recollection I was unfairly fagged as boy-in-the-house, being sent on a troublesome errand twice, though I protested I did not know my work for third school. I went up to school with about half the lesson learnt, and was horrified at hearing "The second shell are to go to Dr. Vaughan." To make matters worse, I was head of the form, and I felt that something would be expected of me. Things went on very well for a bit; the boys who were put on knew something about it, and I was able unhesitatingly to answer the questions that came my way. I began to breathe more freely; the time was almost up, the lesson nearly finished; indeed, they had got very much farther than I had.

Vaughan was actually closing his book, when a new idea struck him. "We have a few minutes more," he said; "let me hear how your head remove can deal with this rather difficult bit." It was terrible; there were all sorts of strange words, wicked dialects, and apparently impossible constructions. I made a gallant start, a dash, a hash, came a fearful cropper in my agony over a word that I did not know, and stood silent looking and feeling an idiot, and expecting I knew not what. Vaughan began to question me as to whether I had looked at the lesson, and I replied that I had not got as far, whereupon he demanded the reason; and on my replying that I would rather not give it, he asked whether it concerned myself alone; I said "No." Then said he, "Have you given as much time to the lesson as in your opinion it was in your power

to give?" I replied quite honestly that I thought so. Then said he, "Did anything unforeseen deprive you of the time that you had a right to expect?" I again answered with a clear conscience, "Yes, sir, but I cannot say what it was." "Then," said the Doctor, "I think we shall do well to consider that the lesson ended when I was about to end it just now. Of course, I take your word."

The lesson was not lost on the form; one thorough scamp said, "It's an awful shame to lie to Vaughan, for he always believes you; and, besides, you do feel such a beast." I do not feel certain that the Doctor did always believe; but I am sure he knew that his method made nine boys out of ten, if they told him a lie under such circumstances, "feel a beast."

THE RIVERS.

As I followed the course of the stream towards the edge of the plateau a rushing sound smote my ear, and the waters, confined by their rocky channel, sped onwards with ever increasing swiftness. A few hundred yards brought me to the sheer and naked edge of the cliff, and the sight held me spellbound. Before me lay a vast plain smiling in the sunshine, marked by countless fields and homesteads, yellow with harvest, green with meadows, darkened with clumps of forest, dotted with cities and spires, mile after mile of fertile champaign fading away into the dim horizon, where a fine white line betrayed the far-off sea. Right and left the cliffs were naked and wind-swept, while not twenty feet below me the river leapt forth with a roar of triumph, and, describing a curve of matchless beauty, fell without a break into a great rocky pool a thousand feet below, from which it took its steady course—a great roadway of light, straight as an arrow, across the country, past the shining towers of white-walled towns, till it melted away into the ocean beyond our ken. Here I thought is the type of a great and strong man's life. How like the river he plunges forth into life, with aim and object before him and purpose strong, to accomplish what he has set before himself. The winds of opposition or misfortune may strive to buffet him aside, but though their violence may sway him for a moment as he springs, they cannot prevent his falling back into the course that he has marked out for himself as, amid the wonder and awe of men, he moves steadily towards his goal, bearing along with him the comings and goings of lesser men, and bringing strength and refreshment to those who dwell beside his path. It is a great thing, I thought, for a man to know his life-work and life-aim, and to do it by the strength of God that is in him, never failing, never faltering as he passes onward towards that mysterious ocean of eternity which bounds our earthly vision.

Then I turned and journeyed till I came to where another river came down from the mountain tops, and it was as swift and strong and as full of shouting life and vigour as was the first; and when it came to the edge of the tableland it leapt forth as did the other to hurl itself upon the world beneath, but ere it had gone fifty feet it battered itself in vain against a mighty buttress of rock which dashed it into a wild confusion of foam and spray, and swept away its course at right angles into a great rocky valley, where it was checked and twisted and tortured by a thousand uncouth rocks, and combed out into a dozen streams, which ever united and were again separated. Mile after

mile the valley ran and twisted and turned, ever breaking and subduing the force of the torrent till at last, after twenty miles of checking and turning, it came forth upon the plain a broad, slow-winding stream, slowly meandering through the meadows till it too, after countless wanderings, reached the distant sea. Here I thought is the type of a broken and thwarted life, and how different to the strong energy of the first; then when I came to note its course more closely I saw that whereas the first river leapt over bare and wind-swept rocks where nothing might live, the course of the second was marked by dense vegetation; every tiny, twisting rivulet which carried it through its barrier of rocks was fringed with fern and banked with moss. Ten thousand trees drew their life from the passing waters, ten thousand living creatures came down to drink of the pools, birds sang in the branches, and butterflies and blue and scarlet dragon flies flitted in and out of the shade. So I thought me that, after all, the thwarted purpose has its use as well as the unthwarted, and if few know its name on mountain or on plain, yet it has a ministry that is none the less good because it is unrecognised. The thwartings, as well as the unthwarted power, come from the hand of God, who made men and rivers alike, and when at last the water of both rivers is lost in the ocean, who will ask which had the grander course if both have fulfilled their purpose and done His will of whom are all things and for whom all things consist.

North Queensland Notes.

The Daughters of the King, at St. Paul's, Charters Towers, have presented a set of six altar vases (brass) to the Church, and also handed £7 to the Rector towards the Richmond Hill Church.

At Hughenden a departure has been made by holding the Sunday School in the morning instead of in the afternoon. Parents commend the change, and children are now attending who were unable to do so before, because of the intense mid-day heat. The majority of our teachers live nearly a mile away, and they naturally welcome the new order of things. When the cold weather sets in it is intended to revert to the afternoon once more.

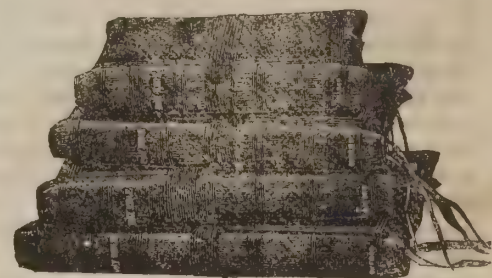
As a result of the action of the Charters Towers branch of the Christian Social Union, a meeting of ministers of religion was held in the School of Arts on Monday, the 19th of November, when the Rev. J. Pike laid before the representatives of the Methodist and Presbyterian bodies the programme of the Bible in State Schools League. The ministers expressed their hearty approval of the League's principles, and it was arranged that sermons should be preached in the Anglican, Presbyterian, and Methodist Churches of the town on Sunday, December 9th (the second Sunday in Advent), setting forth the importance of the Religion in State Schools movement.

EVIL REPORTS.

The longer I live the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters.

1. To hear as little as possible of whatever is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness expressed towards others.
5. Always to believe that, if the other side were heard, a very different account would be given of the matter.—*Life of Simson*, by Carus.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. I.—No. 2.]

THURSDAY ISLAND.—APRIL 1st, 1901.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Bishop's Diary.

January 1.—Conducted Commonwealth Celebration Service at Croydon.

2.—Married Rev. H. W. Curtis at Croydon.

3.—Travelled to Normanton; Social at night.

4 to 8.—Voyage to Thursday Island by s.s. "Maranoa."

January 8 to February 24.—Bishop at Thursday Island owing to the unavoidable delay in the arrival of the new Vicar. In charge of Parish and Students.

February 24.—Left for Port Darwin by s.s. "Australian."

27.—Arrived at Port Darwin.

28.—Visited Gaol, Hospital, etc., Palmerston.

March 1 and 2.—Visited Church people at Palmerston.

3.—Services in Town Hall, Palmerston.

4.—Visited at Palmerston.

5.—Left by s.s. "Changsha."

8.—Arrived at Thursday Island.

New Guinea Notes

Close to the village Church at Wedau, the headquarters of the Anglican Mission in New Guinea, is a stone still held in great veneration, though not put to the same use as in years gone by. In the old fighting days recourse was had to it, and pieces chipped off and boiled in water. This water when drunk by the fighting men inspired them with courage for the conflict.

There is a curious tradition connected with death on the north-east coast of New Guinea, where the Anglican Mission is working. If anyone has died during the day, the natives prefer to go to bed thirsty rather than replenish their water bottles at the spring, where, they say, the evil spirits resort at evening to wash their hands after their dark deed is done. For every death is attributed to the influence of an evil spirit.

The New Guinea natives, at any rate on the North-East coast where the Anglican Mission has its sphere of operations, are no exception to the almost universal rule amongst barbarous peoples,

which makes provision for the physical needs of the departed. When the corpse, doubled up in a mat, is laid in the shallow grave, some taro, a cooking pot, and a few ornaments are placed on top of the body, being the dead man's provision for a journey. After a time, however, they are thought able to provide for themselves, for when the volcano, Mount Victory, puffs up its smoke, the natives say, "There are the dead cooking their food!"

Some of the old fighting men, who under the combined influence of Government and Missionary are now living peaceful lives in New Guinea, feel at times a measure of regret at the change that has taken place. "If the foreigners had fought us with spears and shields," said one of them to an Anglican Missionary not long ago,



QUETTA MEMORIAL CATHEDRAL.

"we should not have been conquered. But they brought guns, and we could not see inside a gun, and it made a great noise and we were frightened." Yet there is no sort of doubt that the natives are thankful for the substitution of peace and security for raids and harassing uncertainty. Lord Lamington, Governor of Queensland, in a recent speech in Sydney said that on the occasion of his visit to New Guinea in 1898 he took some pains to inquire from the natives themselves which kind of life they preferred, and they emphatically approved the present order of things.

THE CHURCH SCHOOL.

The Church School for Girls has been started at Thursday Island. Owing to the fact that the term was very late in beginning, and the weather very wet, we commenced with a smaller number of pupils than we had hoped to have; but everything has gone very smoothly, and we are sure

that Miss Smith has so won the confidence of the parents that we can look forward to a large increase in our numbers next term. We wish that we had a more imposing Schoolroom, but that no doubt will come in the course of time.

INTERCESSION CARDS.

Anyone willing to use the monthly cards of intercession for the Diocese can have them sent to them by applying to the Bishop.

REV. W. P. GLOVER.

Rev. W. P. Glover, whose arrival to take parochial charge of Thursday Island has been anxiously expected by both Bishop and people, has been delayed through no fault of his own; it having been practically impossible for him to leave the important Diocesan work in which he was engaged until his successor was appointed. At his urgent request the appointment was hastened, but almost immediately his successor fell ill of typhoid, and the Administrator of the Diocese of Grafton has written to the Bishop apologising for the inconvenience caused to this Diocese by the detaining of Mr. Glover. It is doubtful whether he can be here before the end of April.

The Grafton and Armidale Diocesan News for February, says:—"The Rev. W. P. Glover, Diocesan Registrar, has accepted work in the new Diocese of Carpentaria, and leaves as soon as he can be relieved of his duties in Armidale. The news will cause genuine regret throughout the Diocese. Mr. Glover's work as Registrar has been so truly admirable, and his

knowledge of the Diocese is so great, that, remembering his other many qualifications, we had hoped to keep him amongst us for many years to come. He goes to hard pioneer work under difficult conditions, and he will carry with him the prayers and good wishes of the whole Diocese."

[On going to press we learn that on March 30th Mr. Glover passed by Brisbane in a Japanese steamer en route for Thursday Island.]

QUETTA MEMORIAL CATHEDRAL.

We regret to say that the Cathedral, a view of the interior of which we give in this issue, has suffered from the late heavy wet season, several serious cracks having appeared in the concrete. The architect has been consulted as to whether there is any danger of their extending.

It has been decided that a Children's memorial at Townsville to Her late Majesty, Queen Victoria, shall take the form of a monumental brass, to be placed in the Cathedral.

PRAYERS FOR THE DEAD.

The following words of Dr. Welldon, late Headmaster of Harrow and now Bishop of Calcutta, may be commended to the consideration of those who fear that there is something in the ancient and beautiful practice of prayer for the dead, which is contrary to sound doctrine. Dr. Welldon is, as is well known, a man of what are called Protestant views, and has certainly not the smallest sympathy with anything that is contrary to the Reformation settlement. He is also a learned theologian, and his book, "The Hope of Immortality," has achieved a deservedly wide reputation:—

"But we too may and must pray for the dead as they for us. Without such prayer the Communion of Saints becomes but a dream. We know not how or in what degree prayer is operative, although we know that so it is, upon earth, and we cannot know how it may affect them that have passed within the veil. But to pray for them is an act of faith and reverence. No act sustains so well the sympathy of saints. None is so potent to create and energeise the assurance that the dead are still the living. None is such a witness to the reality of a purely spiritual existence and communion. None is so deep and true a solace in the presence of the realities which ever and again darken human life.

"The duty or privilege of prayer for the dead does not so much rest upon isolated passages of Holy Scripture; it rests on the whole conception of Immortality as expressed in the Revelation of Jesus Christ. To believe in intercessory prayer for the dead is not to believe that the state of the dead is mapped out in purgatorial or other periods which a living human authority can modify at will. Indeed it is the very opposite of that belief. For a belief so formal and mechanical is opposed to the fine and sensitive outlines of the Gospel. Our Lord did not teach, or empower anyone to teach, what the future life precisely is, or how it may be affected or influenced by acts done upon earth. He taught only the doctrine of the Communion of Saints, and from that doctrine flows the spiritual sympathy, of which intercessory prayer is the expression, between the living and the dead, and he, who has apprehended the eternal verity of the spiritual life, will no more doubt that prayer can pass the barriers of the unseen world than he will doubt that the spirit itself passes those barriers when it is emancipated from the body at death. For Jesus Christ in His exaltation hold the keys not of Hell (*i.e.*, of Hades) only, but of death.

"Protestantism, which so well exhibits the strength, and so ill the poetry or romance of religion, and is always in danger of losing the delicate flower of devotion, has too much forgotten the dead. It has buried them out of mind as out of sight. It has not thought of them as dwelling in communion with the progress, the sympathy, the aspirations of the holy and eternal souls on earth. It will not be altogether in vain that this essay has been written, if it shall help to inspire any living human soul with a more tender and constant memory of the dead. The Festival of All Souls is a commemoration which enriches and ennoble humanity."—*Welldon: "The Hope of Immortality," pp. 334 and 340.*

With the above may be compared the Primary Charge of the present Archbishop of Canterbury,

which says, "To pray for the dead is not forbidden by the New Testament, and it is not forbidden by the Church of England, and our ecclesiastical courts have accordingly so decided it. But while the Church of England nowhere forbids prayers for the departed, it nevertheless does not authorise the introduction of such prayers into our public worship except in the most cautious and guarded manner. . . . In our private prayers there is nothing in the Church of England teaching to forbid our prayers for those we love, but in our public worship there is need of that kind of reverence which perpetually acknowledges our own ignorance—our ignorance as to what is happening in the world of spirits, and our ignorance of how God will bring to a completion the work which He has begun in Christian souls.—*Charge at First Visitation, p. 18.*

News of the Parishes.

THURSDAY ISLAND.

Rev. R. W. Thomas left for the Newcastle Diocese on January 8th, and, since then the Bishop has been in charge of the Parish pending the arrival of Rev. W. P. Glover, who has been detained by the inability of the Diocese of Grafton and Armidale to dispense with his services during the vacancy of the See.

The Church School for Girls opened on February 11th, in the Japanese schoolroom.

The See House is now completed, and a large amount of scrub has been cleared away, greatly improving its appearance.

The Mission Work among the Melanesians and Japanese is progressing satisfactorily. The Bishop has been holding services in Japanese after Evensong on Sunday nights, and is preparing five Japanese candidates for Confirmation.

PORT DOUGLAS.

Mr. W. M. Wilkinson, Stipendiary Lay Reader, arrived shortly before Christmas, and has been working hard, both at Port Douglas and the Mosman.

Mr. Rex, with his usual thoughtfulness for the Church, has provided Mr. Wilkinson with a horse and saddle, to enable him to do the outside work.

NORMANTON.

The services on Christmas Day and the following Sunday were conducted by the Bishop of the Diocese.

On Christmas afternoon the Bishop distributed the prizes at the Sunday School; and expressed his very great pleasure at the exceptionally large and regular attendance at the school; and his great appreciation of the efforts of Mr. Field, the Stipendiary Lay Reader, on behalf of the children.

On Thursday, January 3rd, the Bishop was entertained at a Social Gathering in the Town Hall. There was a large attendance, and the Bishop spoke earnestly of the position and the work of the Church.

CROYDON.

Rev. H. W. Curtis left on March 8th, amid the most sincere regrets of those among whom he has worked so faithfully since 1897.

Rev. Godfrey Smith leaves Sydney on March 19th, and should have arrived here before this in print.

PORT DARWIN.

The Bishop left Thursday Island for Port Darwin on February 24th, arriving on the afternoon of 27th. A number of gentlemen met the steamer, assuring the Bishop of a warm welcome on the occasion of his first visit to the Northern Territory, and conducted him to the Residency, where he was the guest of Mr. Justice Dashwood during his stay. As soon as it was known that the Bishop was coming, a large choir of some 25 ladies and gentlemen set to work to practise under the able conductorship of Mr. Price, with results most happily visible on Sunday. The Bishop spent the rest of the week in visiting the Church people, and the hospital and gaol. It was no less than twelve years since any Priest of the Church had visited Port Darwin, other than clergy landing for a few hours from passing steamers. On Sunday, the Town Hall was filled with a large congregation at 11 a.m., when there was Morning Prayer and a Celebration of Holy Communion. The singing was most excellent, and might have been envied by several of our Cathedrals. It was most refreshing to hear a choir which was strong enough to carry the congregation with it, and prevent any dragging of the hymns, etc. There were twenty-two Communicants, among whom we were glad to notice a very large proportion of young men, not ashamed of their Christian profession. In the afternoon, the Bishop had a Service for children, several baptisms and a funeral, and at 8 p.m., in spite of rain, the hall was filled with one of the largest gatherings seen in it for a long time. The congregation was, probably, two-thirds of men. The Bishop, in his sermon, dwelt on the need of a practical acknowledgment of implicitly held religious beliefs, and urged all to help in the work of the Church. A largely attended meeting of members of the Church was subsequently held, and it was unanimously resolved to ask the Bishop to obtain the services of a resident clergyman as soon as possible, and that land be purchased as soon as possible for the erection of a Church and parsonage. Much zeal and hopefulness was manifested. The following gentlemen were elected a committee to assist the Bishop and carry out the wishes of the Churchpeople:—Mr. Justice Dashwood, Dr. Goldsmith, Messrs Andrews, Budgen, Craig (hon. sec.), Green, Finnis, McKay, Martin, Langdon, Stretton and Waters. Owing to the fact of the steamer leaving on Tuesday morning, the Bishop was unable to go up the line, but while at Port Darwin he was able to make arrangements for travelling overland in June, when he hopes to visit the stations and offices on the telegraph line, as far as the South Australian border, from which point he will probably return *via* Adelaide, that being much the quickest route in point of time, from the southern extremity of the Diocese. The Bishop has licensed Mr. Lennox of the Kapoorlga Aboriginal Mission. This Mission, which is supported by two of the Adelaide Churches, is situated on the Alligator River, about one hundred miles east of Port

Darwin, and seems to be making a slow and steady progress under its two devoted managers. It is at present the only Church Aboriginal Mission in the Diocese. The Bishop reached Thursday Island by the "Changsha" on Friday, March 8th.

THE ARCHBISHOPS AND BISHOPS ON OBEDIENCE.

AN EARNEST APPEAL.

The subjoined letter has been addressed by the Archbishops and Bishops of the Church of England to the clergy:—

Brethren in the Lord—With the dawn of the New Century unexampled opportunities for good are opening before the whole of Christendom, and not least before the National Church of England. We rejoice in the reasons for hope and thankfulness which surround us, and in the rich and varied manifestations of religious activity which abound in all quarters. New paths of usefulness have been discovered by Christian zeal: the Mission-fields are white unto harvest. Moved by a deep sense of the responsibilities which such opportunities create, we invited you last year to united prayer, and now, moved by a like sense, we desire most earnestly to press upon you the great and urgent need of united action. From every side at home and abroad the importance of union in the work of Christ is forced upon our attention.

Under these circumstances we cannot but feel the more keenly any causes which tend to lessen the Church's forces to grapple with these noble tasks and opportunities. There are not a few such causes to be found in the lack of faith and prayer, of disciplined life and self-sacrifice, and still more in places where the life of the Church and her officers is mechanical or neglectful, and fails to bring into action the full powers of truth and grace committed to her by the Master. We earnestly appeal at this time to all over whom we are set to consider the call to more zeal, more unity, more scrupulous faithfulness to the solemn obligations which lie upon Churchmen.

But circumstances have given special prominence to certain points in the present condition of our Church which cause very grave anxiety in those to whom by God's appointment the government of it is intrusted. We inherit a form of government which has come down to us from Apostolic times. The duty of guiding the Church is entrusted to the Bishops, and we cannot escape the responsibility. All antiquity is united in teaching that this burden is laid upon them, and if any doctrine can be called Catholic it is that the Bishops have a right to call on all the clergy to follow the godly admonitions and submit themselves to the godly judgments of those who are set over them in the Lord. Those who refuse such obedience are practically setting up a form of government which is distinctly not episcopal, and they cannot claim that they are guided by Catholic principles or treading in Catholic paths. In matters of ritual, the regulation of which is expressly committed to the Bishop by the Book of Common Prayer, the refusal of a clergyman to obey the solemn admonition of his Bishop is a grave offence, still more grave when the refusal sets aside the judgment of the Bishops as a body.

We therefore put before you that we as a body uphold the duty of submitting to the decisions of the Archbishops lately given on questions referred to them in accordance with

the direction in the Book of Common Prayer. We acknowledge thankfully the very general recognition of this duty which has been conscientiously given by the clergy at large. But this has unfortunately not been universal.

Brethren, you are well aware of the mischief that must necessarily follow on disregard of the essential principles of all true government. The great work which our Lord has committed to the whole Church, and especially to our own branch of it, the preaching of the Gospel to the whole world, demands all our energy, and is seriously imperilled if we cannot give to it our united force. We entreat you to use all your influence to persuade those—we are thankful to know that they are few in number—who are regardless of our authority, to return to that obedience which alone can expect the blessing of God.

We recognise the pressing need of various measures of reform to enable the Church to do her work more effectively, but all real progress in that direction is seriously hindered so long as, even in a few instances, submission to authority is refused. Most of all will this hinder the fulfilment of any hope or desire of obtaining for the Church such a real measure of self-government as would enable us to supply what may be lacking in our system, or to remove any stumbling blocks out of the way.

Brethren, we earnestly commend these words of ours to your hearts and consciences, praying Almighty God to guide you aright, and we ask for your help in setting our Church free from the injury and discredit which she suffers when men see within her cases of persistent disregard of her constituted authorities.

It is our fervent hope that by humble prayer and united action these difficulties may speedily be removed and our ancient Church enabled with undistracted singleness of aim to fulfil the high duties to which the Providence of God has called her.

F. CANTUAR.	J. MANCHESTER.
WILLELM. EBOR.	EDGAR NEWCASTLE.
B. F. DUNELM.	JOH. NORVIC.
RANDALL WINTON.	W. OXON.
WATKIN BANGOR.	E. C. PETREIBURG.
G. W. BATH & WELL.	W. B. RIPON.
G. F. BRISTOL.	EDW. ROFFEN.
JOHN. W. CARLISLE.	JOHN SARUM.
F. J. CESTE.	J. W. ALBAN.
ERNEST R. CICESTR.	A. G. ASAPH.
ALWYN ELY.	J. ST. DAVIDS.
C. J. GLOUCESTER.	GEORGE SOUTHWELL.
J. HEREFORD.	JOHN TRURON.
AUGUSTUS LICHFIELD.	G. R. WAKEFIELD.
E. LINCOLN.	J. J. S. WORCESTER.
F. J. LIVERPOOL.	HERBERT E. RYLE
R. LLANDAFF.	Bishop-elect of Exeter.

January 16th, 1901.

THE LEGEND OF THE FORGET-ME-NOT.—The legend of the snowdrop, says a correspondent to *The Gardener*, recalls to my mind the German legend of the forget-me-not; it is as follows:—When God made the plants and flowers, He gave to all of them names full of meaning, and told each one to remember what He had called it. But in a short time there came a little flower adorned with Heaven's own colour, and looking up with its eye of azure blue it modestly asked, "Lord, what did'st Thou call me? I have forgotten." And the Lord answered, "Forget Me Not." Then the little flower was ashamed, and withdrew to the quiet stream, and under the dark bushes mourned in sadness and solitude over its forgetfulness. Now when anyone seeks the heaven-born flower and plucks it, it says, as a voice from its Maker, "Forget-me-not."

THE BISHOP OF LONDON'S FUNERAL.

ST. PAUL'S, JANUARY 17th, 1901.

Bury him here, deep, deep beneath the dome
Where intermittent thunder of men's prayers
Sounds like a dream; where down the silent
Only the great undying seek their home. [stairs
Here may the historian Bishop rightly come,
Who knew our Church's heritage of cares
Whereby she wins her safety from the snares—
Free thought unfettered, and the chains of Rome.
Here let him rest, his strenuous heart and hand
Tired of the contradictions of an hour
When men choose form for spirit, word for will;
Now winds are up and passing storms have power
The Church can spare such clear-eyed helms-
man ill.

He knew the shoals—saw Christ upon the strand.

H. D. RAWNSLEY.

(From the *Guardian*).

ROMAN CATHOLICISM.

Rev. Brian J. Clinch writes in the *American Catholic Quarterly Review* for October, that out of the 223,000,000 of Roman Catholics in the world, less than ten per cent. belong to English-speaking nations, while hardly half a million are of real Anglo-Saxon stock. Indeed, many of the ten per cent., though counted as English, do not even speak that language, the French in Canada, for instance. And the Roman Catholic population is, he thinks, diminishing both relatively and actually among Anglo-Saxons. "The Catholic population of the British Islands is hardly two-thirds what it was at the beginning of Victoria's reign. . . . Adding in the whole Catholic English-speaking population of Canada, Australia and all other British Colonies, there are now a million fewer Catholics in the Empire than then."

Year by year Catholics are diminishing, as if struck by some fatal disease, wherever the English flag flies.

Brisbane Synod is to be convened for Tuesday, June 11th. It will meet for the first time upon the exact anniversary of the Bishop's consecration.

At a meeting of the Diocesan Council held on Friday, March 8th, the Bishop of North Queensland announced that he had appointed the Rev. W. Abel Turner, of Hughenden, and the Rev. J. Pike, of Charters Towers, to vacant canonries on the Cathedral Chapter.

It was announced recently that the Queen has been pleased to approve the appointment of the Rev. Frederick Edward Ridgeway, D.D., to be the Bishop-Suffragan of Kensington in the Diocese of London. The appointment was very generally anticipated.

The Japanese School at Townsville has had a most quaint and interesting tea party in the Jubilee Hall. Mr. Iijima, the Japanese Consul, addressed the party. The address was about hard study and its advantages, with illustrations from the lives of prominent Japanese scholars. By the aid of Mr. Sugimura as interpreter, His Lordship the Bishop spoke encouragingly to the boys, and congratulated them on having so good a teacher as Miss Buchanan. Before closing, the health of their Majesties the King of England and the Emperor of Japan were honoured, and the National Anthems sung.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. I.—No. 2. Thursday Island, April 1, 1901

GOOD MANNERS.

The old Winchester motto, "Manners maketh man," has not a little truth in it even if we refrain from the possibly malicious addition, "the want of them the fellow." We travelled lately by an ocean steamer where ladies came to dinner in a Japanese kimona, and men went about with bare feet in the middle of the day, where ladies smoked, played cards in the smoking room, and men smoked in the ladies' saloon, and both alike bawled at the top of their voices the vulgarest of all vulgar ditties, and these not the common herd, but persons who prided themselves on their wealth and position. These things may not be sins, but they have a common root with sins, namely, an utter disregard of the feelings of others so long as no restraint is put upon oneself.

Good manners are not things to be lightly regarded. They are a very real safeguard against selfishness, which is but another name for sin. Good manners do not depend on birth or education, for they are not seldom found in highest perfection among the poor and the ignorant, but on the other hand the possession of them will often save a 'gentleman' from acts which he might otherwise have committed.

Self-consciousness is one of the greatest foes to good manners, and self-consciousness, although it often takes the forms of shyness and bashfulness, really springs from over-conceit of oneself and too little thought for others. Instead of thinking what service we can render to them, we are thinking what they think of us, a needless and often very ill-based consideration.

There is no doubt that manners have deteriorated. One cause, the abolition of duelling, we cannot regret, although we ought not to need the risk of death to make us behave; the other cause is still operating. It is a general laxness and contempt for discipline and a revolt against all tradition, good as well as bad. Against this we should wage war. Bad manners are not only an offence to good taste, they are an offence against that law of charity and thought for others which is the law of God.

Manners maketh not, perhaps, the whole and perfect man, but certainly one who has much that is the best of man in him. The lack of manners does not make a man a criminal, but it does render him one who inflicts much pain and annoyance on others, and it tends to selfishness and conceit.

True manners can, we believe, be only based on the life and example of Him who was the truest and gentlest of all gentle-men. Perfect manners imply perfect self-conquest, and where else can we find it?

Lord Roberts will lay the Foundation Stone of the new Headquarters of the Church Army, at the Marble Arch, on a day not yet fixed, but probably within the next three months. The Committee has decided that not a shilling of the money contributed, and to be contributed, will be spent on ornamentation of the new buildings, but only upon what is useful and essential for the efficient carrying on of the Society's work.

THE BISHOP'S MESSAGE.

My dear people,—I desire to use the columns of the Diocesan paper to send you a message concerning the work of the Diocese. I was consecrated on August 24th, and the Diocese has consequently been in existence for a little over six months. The first difficulty that confronted me was the fact that out of four clergy then in the Diocese, I could only count on retaining the services of one, Rev. H. W. Curtis, who had done such faithful work at Croydon. Of the others, two were under contract to return to their own Dioceses, and the third had been offered work elsewhere. I succeeded in obtaining the services of two earnest and capable clergy for two of the vacancies, but it is a testimony to the difficulties of our work here, that although negotiations have extended over months, neither of these gentlemen have yet been able to arrive, though I expect them both in the course of this month. Two important parishes, Port Douglas and Palmerston, remain without clergy, although the people earnestly desire to have resident priests, not on account of any financial obstacle, but because it is simply impossible for the Bishop to induce suitable clergy to come to the North without a personal interview, and the distance is too great to allow of such a thing taking place. Port Douglas and Normanton (which should also have a resident priest), are supplied with earnest stipendiary lay readers, but Palmerston, where at least half of the present white population are Churchmen, and where a Wesleyan minister has been stationed for thirty years, has not seen a priest of our Church for more than a dozen years, in spite of the earnest petition of the inhabitants that one might be sent to them. It was because I foresaw from the first that lack of clergy would be the great trouble in this Diocese, that I insisted so strongly on the need of a training college for clergy at Thursday Island, where men might be at once educated and acclimatised and accustomed to the particular work which lay before them. Initial difficulties have been overcome, and the college is now open with two students already in residence, and room for two more, who will, I hope, shortly arrive.

In the meantime I can only exhort those parishes which have no clergy to patience. No doubt it is very hard that when parishes are willing to support a clergyman, none can be found to come, but I do not feel justified in leaving the Diocese at the present juncture to look for them, and short of this all that can be done without personal action is being done.

During the first three months, until my Installation on November 18th, I was occupied first by the General Synod, and then by pleading with, I am thankful to say, considerable success in the South on behalf of the Diocese. Immediately after my Installation I left for Cooktown and Port Douglas, and travelled overland to Georgetown, Croydon, and Normanton, returning to Thursday Island on January 8th. Detained here for more than six weeks by the non-arrival of the Vicar, I undertook the charge of the parochial and mission work, the superintendence of students' work, and the oversight of the completion of the arrangements for the alteration of the Rectory into the See House. On February 24th I left for Palmerston and Port Darwin in the Northern Territory, a visit which, while it saddened me by the opportunities which the Church had lost, left me full of admiration for the staunchness of many of our Churchpeople, and full of hope

for the future of the Church there. I returned to Thursday Island on March 8th to await the arrival of the new Vicar of the Parish. I hope if possible to re-visit both the East coast and the Gulf in April and May, and in June I propose, God willing, to visit the stations and the offices on the overland telegraph line which extend as far as Charlotte Waters, the Southern limit of the Diocese. Having reached this point my quickest way to return will be *via* Adelaide and Melbourne. Although this will involve some absence from the Diocese, and a considerable absence from all means of communication, other than telegraphic, yet I feel that if the season is, as it promises to be, favourable for crossing the continent, it is my duty to make the journey. In the first place, because these places in the Diocese have never been visited by any minister of religion so far as I am aware, and secondly, because I feel it my duty as Bishop to see for myself all parts of my Diocese in order that I may not send clergy anywhere without a knowledge of the circumstances under which they go. My prolonged absence may be some source of inconvenience, but it would probably be more inconvenient for me to be absent next year, when it is hoped that the work of the Diocese will be more consolidated. It is, of course, impossible to make more than provisional arrangements at present, but I hope, if I start early in June, to reach Adelaide by the beginning of August, and to be back in the Diocese by September. I am sure that I need scarcely ask for the prayers of my people in this great journey, which I am too well accustomed to the bush to regard otherwise than as one of great monotony and fatigue. In conclusion, I would ask all those, who really desire to advance the cause of Christ in the Diocese, to obtain from me and use the monthly Intercession cards. The work here is so vast and the difficulties so many, that it is idle for us to hope for any good result unless it be from the good hand of our God upon us. Wishing you all the blessings of the great Easter Season,

I am, your affectionate Bishop,

GILBERT,

See House, Thursday Island,
March 12th, 1901.

THE SEE HOUSE.

The old Rectory at Thursday Island has been transformed into a very spacious and comfortable building; which is now named the See House, and used, primarily as the Bishop's College, and also to provide accommodation, though of a somewhat limited nature, for the Bishop and Vicar of the parish. The house has been fenced and painted besides being enlarged, and is sufficient for the immediate needs of the Diocese. Two students, Messrs. Hitchcock and Lewis, have already arrived, and have commenced work. The Bishop is in correspondence with a third; and a fourth, who had been accepted, changed his plans at the last moment, so that there is still a vacancy. The total cost of the alterations, inclusive of furnishing, has been about £450. The house now contains in all eleven rooms and is in excellent condition. Miss White has taken charge of the housekeeping arrangements. The Bishop would be grateful for gifts of books for the Students' Library started by a gift of books from Lord Beauchamp.

It has at last been officially announced that the Duke of Cornwall and York will lay the Foundation Stone of the new Cathedral at Brisbane on Wednesday, May 22nd.

MISSIONARY WORK.

The justice of many attacks on Missionary Work may be judged from the following statement of Archdeacon Shaw, who has been working at Tokyo in Japan since 1873.

"Of the reality of our work in this country I would like to write a word. Of course it has its ups and downs, its many disappointments and failures, as work which has to do with such an uncertain factor as human nature must always have everywhere; but when I see such a paper as the *Spectator*, on the strength of the tales in a traveller's book, write in general terms of disparagement of Christian Missions in Japan, I confess I am astonished. The particular writer whose book was under review made absolutely no inquiries, save from men at the club, as to Mission work; I should like to place it on record that though as Chaplain to the Legation and the oldest missionary of our Church in Japan, I hold a fairly prominent position, yet among the host of book-makers who have visited Japan, and have criticised us and our methods, and our success and failure, in their books, not more than *one or, at the most, two*, in more than twenty-five years, have thought it worth while to address a single word of inquiry to me on a subject they consider themselves competent to criticise on the word of the man in the street."

THE ROUND TABLE CONFERENCE.

Shortly before the lamented death of the Bishop of London, he held a round table conference of the representatives of divergent schools of thought in the Church. Among those on the one side were Canon Gore, Lord Halifax, Canon Armitage Robertson, and on the other, Dr. Wace, Dr. Barlow, Rev. N. Dimock and Professor Moule.

The following statement of the points at issue was agreed upon.

It has been thought desirable to draw together out of the minutes of the proceedings of the conference the following statements in regard to the relation of the Divine Gift to the consecrated elements.

"A. Statement by Professor Moule:—

"I believe that if our eyes, like those of Elisha's servant at Dothan, were opened to the unseen, we should indeed behold our Lord present at our Communion. There and then, assuredly, if anywhere and at any time, He remembers His promise, 'Where two or three are gathered together in My Name, there am I in the midst of them.' Such special presence, the promised congregational presence, is perfectly mysterious in mode, but absolutely true in fact; no creation of our imagination or emotion, but an object for our faith. I believe that our Lord, so present, not on the holy table, but at it, would be seen Himself, in our presence, to bless the bread and wine for a holy use, and to distribute them to His disciples, saying to all and each: Take, eat, this is My Body which was given for you, drink ye all of this; this is My Blood of the New Covenant which was shed for you for the remission of sins. I believe that we should worship Him thus present in the midst of us in His living grace, with unspeakable reverence, thanksgiving, joy, and love. We should revere the bread and wine with a profound sense of their sacredness as given by Him in physical assurance of our joyful part, as believers in Him, and so as members of Him, in all the benefits of His passion. Receiving them, while beholding Him, we should, through

them as His equivalent signs of His once sacrificed Body and Blood, take deep into us a fresh certainty of our perfect acceptance in Him our Sacrifice, and also of our mystical union with Him, as He, once dead, now lives for us and in us, thus feeding on Him in the heart, by faith, with thanksgiving. Receiving His signs, we should look up with renewed and inexpressible confidence through Him to the Father.

"I do not think that the Holy Scriptures give us reason to believe that this sacred procedure (which we cannot see, but which is truly present to faith) involves any special attachment of His presence to the sacred signs, albeit called His Body and His Blood by reason of their equivalence as Divine tokens.

"B. Statements (1) by Lord Halifax; (2) by Canon Gore:—

"(1) That the bread and wine, by virtue of our Lord's institution, becomes sacramentally the Body and Blood of Christ.

"That this change is sacramental, in a sphere outside the cognisance of sense, to be accepted and therefore to be apprehended only by faith—i.e., that to the eye of faith, since 'faith is not imagination, but believes only what is objectively true,' the bread and wine are the Body and Blood of Christ, but that in the natural order they remain what they were before.

"That expressed devotionally in the words of Professor Moule, 'I see in the Holy Eucharist, which is primarily and before all things the memorial of the Lord's death, Christ my Lord at the holy table, coming to me and saying: This is my Body which was broken for you, this is My Blood which was shed for you;' or as was expressed by Canon Gore, Canon Newbolt, and Lord Halifax, 'That in every Eucharist Christ is the real consecrator,' Who in the service which He has instituted for the perpetual memory of His death gives to His faithful people His Body as broken, His blood as poured out, mystically represented and exhibited under the aspect of death by the separate consecration of the bread and wine.

"That Christ is present in the Holy Eucharist not in a corporal or natural manner, not locally as if He descended from Heaven upon our altars, but sacramentally only, spiritually, after the manner of a spirit."

"(2) I believe that 'the bread which is of the earth receiving the invocation of God is no longer common bread, but Eucharist made up of two realities, an earthly and a heavenly,' that is, the bread and wine in all their natural reality and the spiritual realities of the Body and Blood of Christ, which are inseparable from Christ Himself in His whole Person.

"Therefore as truly as with the eye of sense I behold the bread and wine, so truly with the eye of faith I am henceforth to behold Jesus Christ present to feed me with His own Body and Blood, sacramentally identified with the bread and wine."

The *Guardian* thus sums up the result of the Conference:—

"Taking the Conference, then, as we find it, and treating it as almost wholly concerned with the doctrine of the Eucharist, our impression is more satisfactory than we should have antecedently hoped. Our surprise is not that there should have been differences of opinion which resisted all attempts at conciliation, but that these differences were so clearly defined and lay within such narrow limits. The extremes of Zwinglianism and of any doctrine of a physical change in the elements were, apparently, mentioned only to be rejected by those from whom

such rejection was specially welcome. And in discussing the sacrificial character of the Eucharist there was no denial on one side of the sacrificial aspect of the rite, nor any assertion on the other side of a sacrifice other than commemorative of the sacrifice of the Cross. These limits, of course, admit of considerable divergence of belief within them. But it is no small gain to have them thus formally recognised and placed on record by representative men. The real difference between the two most widely divergent views formulated itself in the question of the nature of the Divine gift, discussed in the first debate. Both sides appear to have agreed that in the Eucharist we partake of the Body of Christ, crucified and glorified. But while one side pressed a phrase of Waterland to the effect that we are *directly* made partakers of the crucified body of Christ, and, *consequently*, of His glorified person, the other side reversed this statement, holding that we feed *primarily* on the Body of the glorified Christ, and *by consequence* upon the same Body as crucified. The question involves not, indeed, the fact of a real reception of Christ in the Sacrament, but the alternative between the two ways of conceiving the presence of Christ and the relation of that presence to the consecrated elements. This alternative became narrowed down in the discussion to the question, whether the elements are, as Lord Halifax expressed it, 'sacramentally identified' with the sacred Body and Blood, or are rather, as Dr. Wace preferred to speak, 'sacramentally equivalent' to them. Now, we would not be understood to minimise the significance of this alternative. It undoubtedly covers a very definite difference of personal apprehension of the manner in which the Divine Gift is conveyed to us in the act of Communion, and if remorselessly pressed in either direction it sends men apart in widely divergent ritual directions. But we venture to question whether it need be pressed in any such way. To the lay mind the difference, stated as above, is a subtle one, and suggestive rather of the limitations of our knowledge of the mystery than of the imperative need of deciding between two sharply contrasted and mutually exclusive branches of a dichotomy. We cannot help hoping, therefore, that in regard to doctrine the Conference may in the long run prove productive of permanent good—not, indeed, by bringing all sides to uniformity of conviction, but, perhaps, by convincing each that the conviction of the other is capable of being stated in such a way as to invite understanding rather than to challenge contradiction."

It is a great thing to clear the ground and understand one another's position even if we cannot as yet agree altogether in allowing the lawfulness of that other position than our own.

The Bishop of Rochester is asking his Clergy and the Churchmen of South London to leave no stone unturned to support the very strongest temperance advocates for the new London County Council, as he understands an attempt is to be made to lower its standard in dealing with temperance and the liquor traffic.

A cable from England notified the appointment of the late Bishop of Ballarat to the Vicarage of Blackburn, and the post of Assistant Bishop of Manchester. The news gave considerable surprise in Brisbane, because the living of Blackburn was not known to be vacant. The last copy of the *Guardian*, however, brings out the sad tidings of the sudden death of Dr. Cramer Roberts, the late Vicar.

DIOCESE OF CARPENTARIA.

The following notes on the staff of the Diocese may be of interest to our readers:—

Bishop—Right Rev. Gilbert White, M.A.
 Hon. Treasurer—Joseph Hughes, Esq., Registrar-General of Queensland.
 Chancellor—Cumbræ-Stewart, M.A., B.C.L., Esq., Barrister-at-Law, Brisbane.
 Commissary in England—Rev. E. Harris, D.D., Bullinghope Vicarage, Hereford.
 Commissary in Brisbane—Rev. G. H. Frodsham, M.A., Eskmount, Toowong.
 Hon. Medical Adviser—Dr. Lockhart Gibson, Brisbane.
 Hon. Legal Adviser—A. Macnaughton, Esq., Townsville.
 Church School for Girls—Headmistress, Miss Constance Smith.
 Bishop's College—Students, Messrs. Hitchcock and Lewis.
 Hon. Japanese Catechist—Mr. Kashiwagi.

PARISHES:

Thursday Island—Rev. W. P. Glover, Vicar.
 Cooktown—Rev. H. W. Curtis, Rector.
 Croydon—Rev. Godfrey Smith, Rector.
 Normanton—Mr. E. A. Field, Stip. Lay Reader.
 Port Douglas—Mr. W. M. Wilkinson, Stip. Lay Reader.
 Palmerston, Port Darwin—*Vacant*.
 Kaparlgoo Aboriginal Mission—Mr. A. H. Lennox, Lay Reader.
 Bishop's Council—Hon. J. Douglas, Messrs. G. H. Bennett, A. Murray, G. Smith, and H. G. Hodder.

TENNYSON'S ODE.

The following lines of Tennyson on the Funeral of the Duke of Wellington are so curiously applicable to the Funeral of the Queen, that we have ventured to adapt them by the change of the masculine to the feminine, and one or two slight verbal alterations. The affection with which Tennyson regarded the Queen forbids us to think that he would have resented such a use of his muse:—

Bury the great Queen
 With an Empire's lamentation,
 Let us bury the great Queen
 To the noise of the mourning of a mighty nation,
 Mourning when their leaders fall
 And sorrow darkens hamlet and hall.

* * *

Lead out the pageant sad and slow
 As fits an universal woe,
 Let the long procession go
 And let the sorrowing crowds about it grow,
 And let the mournful martial music blow;
 The greatest English Queen is low.

* * *

All is over and done;
 Render thanks to the Giver,
 England, for thy own
 Let the bell be tolled,
 Render thanks to the Giver
 And render to Him the mould.

* * *

Let the bell be tolled
 And a reverent people behold
 The towering car, the sable steeds;
 Bright let it be with its blazoned deeds
 Dark in its funeral fold:
 Let the bell be tolled:
 And a deeper knell in the heart be knoll'd,

And the sound of the sorrowing anthem roll'd
 Through the dome of the golden cross,
 And the volleying canon thunder her loss
 In voices unknown of old.

* * *

Throughout the centuries let a people's voice
 In full acclaim,
 A people's voice,
 The proof and echo of all human fame;
 A people's voice when they rejoice,
 Attest their sovereign lady's claim
 With honour, honour, honour, honour to her
 Eternal honour to her name.

* * *

A people's voice: we are a people yet,
 We have a voice with which to pay the debt
 Of boundless love and reverence and regret.

* * *

O Statesmen guard us, keep our noble country whole,

And save the one true seed of freedom sown
 Betwixt a people and their ancient throne,
 That sober freedom out of which there springs
 Our loyal passion for our temperate kings:
 For saving that ye help to save mankind;
 Till public wrong be crumbled into dust,
 And drill the raw world for the march of mind,
 Till crowds at length be sane and crowns be just.

* * *

Her voice is silent in your council halls
 For ever; and whatever tempests lour
 For ever silent: even if they broke
 In thunder; yet remember all
 She spoke among you: and the one who spoke;
 Who never sold the truth to serve the hour,
 Nor paltered with eternal God for power;
 Who let the turbid streams of rumour flow
 Thro' either babbling world of high and low;
 Whose life was work;
 Who never spoke against a foe,
 Whose eighty winters froze with one rebuke
 All great self-seekers trampling on the right:
 Truth teller was our English Alfred named;
 Truth lover was our English Queen,
 Whatever record leap to light
 She never shall be shamed.

* * *

Now to glorious burial slowly borne,
 Followed by the great of other lands;
 She on whom from both her open hands
 Lavish Honour shower'd all her stars,
 And affluent Fortune emptied all her horn
 Yea let all good things await
 Him who cares not to be great,
 But as he saves or serves the State.
 Not once or twice in our rough Island story
 The path of duty was the way to glory:
 He that walks it only thirsting
 For the right, and learns to deaden
 Love of self, before his journey closes,
 He shall find the stubborn thistle bursting
 Into glossy purples, which outridden
 All voluptuous garden roses.
 Not once or twice in our fair island story
 The path of duty was the way to glory:
 He that ever following her commands,
 On with toil of heart and knees and hands,
 Through the long gorge to the far light has won
 His path upward, and prevailed,
 Shall find the toppling crags of duty scaled
 Are close upon the shining table-lands
 To which our God Himself is moon and sun.
 Such was she: her work is done.
 But while the races of mankind endure,
 Let her great example stand
 Colossal, seen of every land,

And keep the soldier firm, the statesman pure;
 Till in all lands, and in all human story
 The path of duty be the way to glory.

* * *

Peace, it is a day of pain
 For one, about whose patriarchal knees
 Late the little children clung.
 O, peace it is a day of pain,
 For one upon whose heart and brain
 Once the weight and fate of Europe hung.

Ours the pain be hers the gain
 More than is of man's degree
 Must be with us watching here
 At this our great solemnity.
 Whom we see not we revere,
 We revere, and while we hear
 The tides of music's golden sea
 Setting towards eternity,
 Uplifted high in heart and hope are we,
 Until we doubt not that for one so true
 There must be other nobler work to do.
 For though the giant ages heave the hill
 And break the shore, and evermore
 Make and break and work their will
 Though world on world in myriad myriads roll
 Round us each with different powers,
 And other forms of life than ours.
 What know we greater than the soul?
 On God and Godlike men we build our trust.
 Hush. The Dead March wails in the people's ears:

The dark crowd moves and there are sobs and tears.

The black earth yawns: the mortal disappears,
 Ashes to ashes, dust to dust.
 She is gone who seemed so great:
 Gone, but nothing can bereave her
 Of the force she made her own
 Being here, and we believe her
 Something far advanced in state;
 And that she wears a truer crown
 Than any one that man can weave her.
 Speak no more of her renown;
 Lay your earthly fancies down.
 And in the vast Cathedral leave her.
 God accept her, Christ receive her.

DEATH OF THE QUEEN.

The sad news of the Queen's death was received in Thursday Island about 11 a.m. on January 22, and the Cathedral bell was tolled for an hour.

On Sunday, January 27, a most solemn and impressive service was held in the Cathedral at 10 a.m. There were present, the Permanent Force under Captain Coxen, the Garrison Battery under Lieutenant Smith, and the members of the Rifle Club, together with the Masonic Lodge in regalia. The Cathedral was hung with black cloth from every pillar, and on the pillars nearest the chancel were the monograms "V.R. 1837," and "V.I. 1901," surrounded by the most magnificent wreaths of white flowers made by Mrs. Bennett, wife of the Rector's Warden. On the pulpit was a most exquisite cross of white jasmine made by Mrs. Smith. The altar, pulpit, lectern and stalls, were also hung with black. The congregation completely filled the building, and everywhere in dress and demeanour were signs of the sadness felt by all.

The Service began with hymn 375, and sentences from the Burial Office consisted of Mattins and Litany with Special Psalm Lessons and Prayers. The first lesson, I. Chron. xxix. 10-29, was read by Hon. John Douglas, the second, I. Cor. xv. 35, by Captain Coxen. In

the Litany the following prayers were used in addition to the prayer from the Burial Service.

Blessed Lord, in whose sight the death of Thy servants is precious, we give thanks to Thee and magnify Thy Name for Thine abundant grace bestowed on our late Sovereign Lady Queen Victoria, by which she was enabled to do Thy will in faithfulness for so many years. Let her memory be ever blessed among us that we may follow the example of her patience and charity, her steadfastness and devotion to duty. Grant that our land may ever be preserved from the assaults of all enemies, bodily and spiritual, and devoutly given to serve Thee in all good works through Jesus Christ our Lord. Amen.

Almighty God, who rulest over all the kingdoms of the earth, and disposest them according to Thy good pleasure, we beseech Thee to bless Thy servant Edward our King. Let Thy wisdom be his guide and Thine arm strengthen him. Let justice, truth and holiness, peace and love flourish in his days. Direct all his counsels and endeavours to Thy glory and the welfare of Thy people. Grant that neither sinful passion nor private interest may disappoint his care for the public good. Let him always possess the hearts of his people. May his reign be long and prosperous and crown him with immortality in the life to come through Jesus Christ our Lord.

The Bishop's sermon was as follows:—

"He died in a good old age, full of days, riches, and honour."—*I. Chron. xxix. 28.*

It is not easy to express in adequate words the thoughts that surge over us on hearing across the seas that sad message, "The Queen is dead."

So in an ancient forest might an old and stately oak sink slowly to its fall. Urged by no untimely axe, but yielding little by little and still resisting the steadily pushing weight of years, the goodly branches, under which so many generations have sat at ease, sink and sway and totter till, with a crash that re-echoes through earth and sky, the great tree falls prone and still, and the awed spectator holds his breath for a moment, wondering at the vast gap that is left in the forest, and full of pity for the silence and the loss.

For two-thirds of a century Queen Victoria has filled a foremost, and for the last twenty-five years the foremost, place among the kings and great ones of the earth, and were there no other considerations, the removal of such a figure must stir the memory and fire the imagination, but the Queen was not only great in unexampled length of years and almost unexampled power and prosperity, but she was also pre-eminent in those noble qualities which go to make the truly great in peer or in peasant.

The office of a modern constitutional monarch is no easy sinecure. It entails constant work, constant watchfulness, constant fatigue. It is full of pitfalls for the unwary and there is little place of forgiveness for the unwise. Yet from the days when the burden of empire was laid on her youthful and inexperienced shoulders, Victoria so lived and so acted as to win not only the love and loyalty of her own people, in all parts of her vast dominions, but also the almost universal respect and reverence of foreign nations.

The foundation of the Queen's success was her profound conviction that she held her authority as a trust from God, and was responsible to Him for the use she made of it.

"I can scarcely believe that I am Queen of England" she said to her mother on the morning

after that memorable midnight when the Archbishop had announced to her the death of William IV. "Indeed you are," replied her mother. "Do you not hear the people cheering you outside the palace?" "Then if I am Queen let me give you my first command: I wish to be alone, quite alone, for the rest of the day."

Who can doubt the influence of that day of prayer and preparation or that her keen sense of responsibility and of the need of Divine assistance deepened rather than lessened with years?

She came to the throne at a time when the idea of monarchy had fallen, it must be admitted not undeservedly, into considerable disrepute; and when competent observers believed that it could never again hold the place it had once occupied either in the confidence of statesmen or the hearts of the people; but by sixty years of practical proof of the vast services it can render in a free and constitutional State she completely rehabilitated it in the eyes of statesmen, while at the same time winning an unparalleled hold on the hearts of the people.

It is no easy matter for us to estimate as yet the debt of gratitude that we owe to the Queen, but some two or three points come out clearly:

1. We owe no little of the freedom from revolutionary violence and political unsettlement which has distinguished our history during the last half century, to the fact that the ruler of the State was one whom all alike respected, against whom no slander could be raised, and whose life was patently devoted to fulfilling the duties of her position. It would be difficult to over-estimate the importance of this factor of the Queen's personal influence not only in softening political asperities at home, but in binding together the elements and nationalities of the Empire. That she learned Hindostanee in her old age, in order to be able to talk to the Indian princes in their own tongue, is but one small example of her infinite patience and tact.

2. The Queen exercised the strongest immediate influence, almost always for good, on the affairs of the country. Like England's other great Queen—her equal in intellect but far her inferior in moral worth—she had a strong will, and she refused to be coerced by her ministers into any action which she believed to be contrary to the true interests of the country. Time after time she refused to sign rash or ill-considered despatches which would have involved the country in unnecessary and perhaps fatal wars. Time after time she intervened to soften the bitterness of party strife, or to suggest some honourable compromise. Not seldom, as when the Lords refused to pass the Army Purchase Abolishment Bill, by a bold exercise of power she secured the will of the people against the opposition of those in authority. Amid the succession of changing politicians she was the one constant element of stability, the one minister of unrivalled insight and experience.

3. Whatever moral evils may have affected English society it could at least not plead, as under many previous rulers, that it was but following the example of the throne and court. Not only did the Queen herself set the example of a high tone and pure life, but she made constant and strenuous efforts to preserve the same tone in her court, and there can be little doubt that the Queen's openly expressed disapproval of vicious living has been a very real and restraining influence. Who can estimate the silent influence of the fact that for over sixty years the highest person in the land was one to whom truth, purity, and justice were no mere names, but an integral part of her conviction and life?

4. The Queen has given to the nation and the world an example which cannot easily be forgotten of consideration and thought for others. Although she might well have pleaded the pre-occupation of cares of state, no accident befell her people which did not bring forth from her words of well chosen sympathy and comfort, and often the most obscure sufferers were surprised and cheered by messages from their Sovereign. Queen Victoria remembered that her people were men and women like herself: she tried to share their joys and sorrows, and her love and care were repaid by a devotion and affection such as were perhaps never enjoyed by ruler before. Great soldiers and leaders like Napoleon were, it is true, almost worshipped by their soldiers; but their path was shadowed by the silent curses of the widow and the orphan, and since the days of Alfred the Good it would be difficult to point to any ruler so universally beloved. Well did our great English poet say,

Revered, beloved—O you that hold
A nobler office upon earth
Than arms, or power of brain, or birth
Could give the warrior kings of old.

May children of our children say
She wrought her people lasting good;

Her court was pure: her life serene;
God gave her peace, her land reposed,
A thousand claims to reverence closed
In her as mother, wife and queen;

And statesmen at her Council met
Who knew the season's when to take
Occasion by the hand, and make
The bounds of freedom wider yet

By shaping some august decree,
Which kept her throne unshaken still,
Broad-based upon her people's will,
And compassed by the inviolate sea.

5. The Queen gave her people a noble and enduring example of unflinching devotion to duty. No despatches were ever signed without reading and careful consideration, no private sorrow was allowed to hinder public duty, where only private preference was concerned she could yield gracefully, and her industry was unremitting. At an age when retirement and repose were fairly earned she continued to exercise the onerous duties of her office with undiminished care. Duty was her watchword, and she was faithful to it all the days of her life.

In contemplating such a life we need first of all to render thanks for it to Almighty God for the help and strength it has been to the nation and the example it has been to all the world. England to-day owes no little of her peace, her prosperity and her prestige, to the fact that Victoria the Queen has worked and been. To God then be the first thanks for the services to England of the ruler He gave to her for so many years.

Secondly, we should strive to show our worthiness of the gift by a higher conception of national life and duty. Lord Rosebery has recently reminded us in very noble words of our national responsibilities, of the need of national self-examination, and of obedience to the national conscience, and I would also quote to you the less known words of Bishop Spalding of Colorado, "To make righteousness prevail, to make justice reign, to spread beauty, gentleness, wisdom and peace, to widen opportunity, to increase good will, to move in the light of higher thoughts and larger hopes, to encourage science and art, to foster industry and thrift, education and culture, reverence and obedience, purity and love, honesty, sobriety, and disinterested

devotion to the common good, this is the patriot's aim, this is his ideal," and this aim and this ideal Queen Victoria has done not a little to make possible for us.

Yet after all, it seems somewhat ungracious to weigh our benefits even in thankfulness. We are here to-day not to appraise but to mourn; we mourn as an empire, we mourn as a nation, we mourn as the people of Australia, given unity and nationhood by one of her latest acts, we mourn, many of us, almost as individuals for a personal friend, a mother in Israel as well as a mother of nations.

We could have wished that her last days had been unclouded by public sorrows and unshadowed by private bereavements, but God knows best and orders best for prince and peasant. For her there is rest after labour, and solace after pain. Our Church permits us to pray that we, as she, and she, as we, may have perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory. We will not add to the beautiful words of our prayer-book. We thank God for her life, we bow to His will in her death, and we, who lived under her in peace, and our children, who know her but in history, will cherish ever the memory of our wisest and best ruler, a woman in whom was no guile, a lover of her people, and a faithful servant of her God.

One word in conclusion. We should be but very little loyal to her that is gone, very careless of what deeply concerns us and our children if we did not pray to-day most earnestly for him on whom the burden of her work has fallen. He has had a long training and has borne himself with marvellous tact and a very high conception of duty. We have every reason to believe that as King he will show himself the worthy son of a worthy mother, but he needs our prayers. His life was spared once in an almost miraculous reply to the prayers of the nation. He needs them even more to-day, and so closely are we bound one to another that we are praying for ourselves and our children too when we pray to-day with no feigned voice, "God save the King."

The Queen's work lives and will live in the tradition she has created and the ideal she has set up. We can best show our gratitude for her memory by making it possible to continue her work, and by loyalty and sympathy to keep the throne of England that which it has under Victoria become—the symbol of a just and righteous authority broad based upon the people's will and widening with the widening conceptions of national honour and duty.

May she whom we have lost rest in peace, and may we who are left strive the more earnestly for the example of her life, to do our duty as men and as citizens in this, our life here, which is the training and prelude of that which is to come.

In the evening the services were continued, and the Bishop spoke of the progress of the nation during the Queen's reign, the high example she had set, and the need of maintaining the national character.

On Saturday, the day of the funeral, a service was held at 9 p.m. that being the actual hour at which the procession was starting, allowing for the difference of time. The whole of the troops were present and the Oddfellows' Lodge in Regalia, and a very large congregation of men. The burial service was read, and the Bishop read a part of Tennyson's ode on the funeral of the Duke of Wellington, pointing out its strange applicability to the present occasion.

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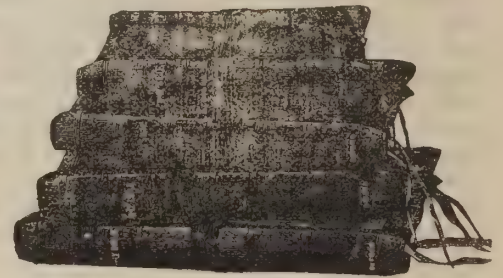
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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. I.—No. 3.]

THURSDAY ISLAND.—JULY 1st, 1901.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, See House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Official Notifications.

Rev. W. P. Glover has been appointed Diocesan Secretary.

All letters for the Bishop should be addressed to Bishops Court, Adelaide, until the end of July, after which they may be sent to the Diocesan Registry, Bathurst Street, Sydney. The Bishop hopes to reach Adelaide early in August.

Other communications on Diocesan business should be addressed to the Diocesan Secretary, See House, Thursday Island.

Churchwardens are reminded that the second quarterly Diocesan Assessment for the year is due on June 30th, and should be sent forthwith to the Diocesan Secretary.

INDUCTION OF REV. W. P. GLOVER.

Rev. W. P. Glover, of whom we give an illustration in this issue, was inducted as Bishop's Vicar at the Quetta Memorial Cathedral on Sunday evening, April 14th. There was a large congregation. After the third collect the Bishop preached an earnest sermon warning the congregation not to be mere lookers-on and critics, but to be fellow workers with their spiritual Pastor. It was not enough to sit in Church and listen to a sermon, even to listen aright required an effort and a determination on the part of the hearer, while to hear was little unless its precepts were put into practice. They must work out their own salvation, and work, too, for others. The true ideal of worship had been largely lost. Its object was to give rather than to receive. Turning to the Vicar-designate, the Bishop said that he knew with what high ideals and with what true devotion he had undertaken his work, and he prayed that God's blessing might rest alike on him and on the people to whom he was to minister. He looked to him for loyal assistance, both in the Parish and in the Diocese. The Bishop then formally inducted Mr. Glover, and licensed him as Bishop's Vicar and also as Diocesan Secretary, and commended him to the prayers of the congregation.

ALTERATIONS IN PRAYER BOOK.

The following alterations in the Book of Common Prayer, consequent on the accession of King Edward VII. and the establishment of

the Commonwealth in Australia, are authorised by the Bishop for use in the Diocese of Carpentaria:—

In Morning and Evening Prayer:—

In "a Prayer for the King's Majesty": 'our most gracious Sovereign Lord, King Edward'; and the consequent alterations of the feminine into the masculine pronoun.

In "a Prayer for the Royal Family": . . . 'to bless our gracious Queen Alexandra, George, Duke of Cornwall and York, May, Duchess of Cornwall and York, and all the Royal Family,' etc.

In the Litany:—

Corresponding changes to be made in the suffrages relating to the King and to the Royal



REV. W. P. GLOVER.

Family; and in the "Collect for the King," and in the "Prayer for the Church Militant," in the Service of Holy Communion.

In the Prayer for the Parliament:—

The Prayer should be: 'as for this Commonwealth in general, so especially for (the Federal Parliament, and for) the Parliament (assembled in this State).'

Prayers for the Governor-General and State Governor:—

The following "Prayer for the Governor-General and the State Governor" has been recommended by the Primate to the Bishops, and is sanctioned for use in the Diocese of Carpentaria:

'Almighty God, who upholdest and governest all things in Heaven and earth, we humbly beseech Thee to send Thy blessing upon Thy servants the Governor-General of Australia and the Governor of this State. Grant unto them strength and wisdom for the fulfilment of

the duties of the high offices to which they have been appointed. Preserve them by Thy providence, and so guide them by Thy good Spirit that they may do all things to the glory of Thy Holy Name, and to the welfare of this country and Commonwealth. We ask this in the Name of Jesus Christ our Lord and Saviour. Amen.'

In the Litany:—

In lieu of the additional suffrages hitherto used in the Litany, the following are authorised (to be used after the suffrages for the members of the Royal Family):—

'That it may please Thee to bless and preserve Thy servants the Governor-General and the Governor of this State, and to guide all their counsels for Thy glory, and for the welfare of this Commonwealth.

We beseech Thee to hear us, good Lord.

That it may please Thee to bless (the Federal Parliament, and) the Parliament (assembled in this State), and to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy church, the safety, honour, and welfare of our Sovereign and his dominions.

We beseech Thee to hear us, good Lord.'

All Rector's and Churchwardens are requested to see that the necessary alterations are made in the Public Service Books of the Church.

Heavier responsibility attaches to those who have larger knowledge.

The truest joys which we have experienced have come when we have had grace to enter most entirely into a sorrow not our own.

The beginning of the century finds the Bishop of Gloucester (Dr. Ellicott) the senior Bishop amongst the English Diocesans in point of consecration; but there are no fewer than six retired Indian and Colonial Prelates who date still further back. One of these, Bishop Courtenay, was consecrated in 1856. Amongst the English Prelates, the Bishop of Gloucester (born 1819) is the oldest. Then come the Archbishop of Canterbury and the Bishop of Llandaff (1821), and the Bishop of Worcester (1823).

The annual income of the Church of England from permanent sources is roughly five millions and three-quarters, of which four millions and a quarter are derived from the benefices. In addition to this amount, the value of ecclesiastical buildings—taking only their rateable value—is about £600,000 per annum. To these large amounts must be further added, fees, pew-rents, etc., and the enormous sum raised voluntarily—about seven millions and a-half—and thus the total income of the Church may be roughly set down at fifteen millions a year.—*Church of Ireland Gazette.*

News of the Parishes.

THURSDAY ISLAND.

The annual Easter Meeting was held on Monday evening, 8th April, in the Japanese School-room. It was gratifying to see so many members of the congregation present, and the interest which was taken in the proceedings. The Bishop presided, and in his introductory address spoke of the past and present of the Parish. His Lordship referred to the recent appointment of the Rev. W. P. Glover as Vicar of the Parish, and pointed out that whilst he himself, as Dean, held the rectorship of the Parish, the Vicar would work on practically independent lines.

The Churchwardens presented their report and financial statement. The total income of the Parish for the year amounted to £274, whilst the expenditure reached the total sum of £268, thus leaving a small credit balance in hand. The retiring Churchwardens, Messrs. G. H. Bennett and A. Murray, were re-elected, the former being nominated by the Vicar and the latter being chosen to represent the people.

It was decided to form a Parochial Council, consisting of six members, in addition to the Churchwardens. The Vicar nominated the Hon. John Douglas and Mr. Reid, and the parishioners elected by ballot Messrs. Hadder, Mitchell, G. Smith, and Dr. Wassil. One or two matters of parochial concern were discussed, after which a very successful meeting closed with the blessing pronounced by the Bishop.

The Vicar of the Parish has now completed a thorough visitation of the parishioners, and has received a very kindly welcome on all sides. Our Church people are glad to have pastoral cares once more after the vacancy which has existed in the Parish for over three months.

It is gratifying to note an increased attendance at the Church Services; but there is great need for further improvement in this respect. We should like to see more of our people present on Sunday mornings. Surely many parishioners could make a point of coming to this Service, which, after all, is more important than the evening Service, inasmuch as the Eucharist is then celebrated.

Mr. G. H. Hadder, the capable organist of the Cathedral, is away on holiday. During his absence Miss L. Bennett (who has hitherto rendered valuable help in the capacity of assistant organist), and Mrs. Reid take the organ at morning and evening Service respectively. It is hoped that the choir will soon be strengthened by additional voices. If our people would only recognize that musical talents come from God, they would then see that the highest use to which they can put these gifts is the service of praise and prayer in God's sanctuary.

Two members of the choir are at present away from Thursday Island, viz., Miss Shepherd and Mr. A. Murray. The cause of their absence, however, is a very happy one, inasmuch as they are about to be united in holy wedlock. We wish the young couple, who have both rendered valued service to the Church, every happiness in their new life, and trust that God's blessing may rest upon that life-long union, which, by the time this paragraph appears in print, will have been happily consummated.

On the evening of Thursday, 11th April, the Bishop and Miss White gave an "At Home" at the See House. The purpose of the gathering was twofold—first, to afford an opportunity to

the Bishop and Miss White of meeting the Church-people of Thursday Island, and secondly, to welcome the Rev. W. P. Glover to the Parish and introduce him to the parishioners. Extensive preparations had been made for the reception and entertainment of the guests, and when the visitors assembled the house and grounds presented a very pretty appearance. Chinese lanterns illuminated the latter, whilst flags, flowers, and other decorations imparted a pleasing effect to the rooms and verandahs of the See House.

A fine musical programme was rendered by ladies and gentlemen gifted with ability in the art of music, and this, together with free and pleasant conversation, helped to pass away an enjoyable evening. After partaking of refreshments the guests departed to their homes, bearing kind impressions of the Bishop and Miss White's hospitality, and of the good feeling existing among the parishioners.

On the following evening the Melanesian Boys were entertained at the See House. The decorations which had been made for the previous evening were still kept up, and greatly pleased the coloured guests. A number of pictures were shown to the boys. Games were indulged in, and this pastime proved especially enjoyable to the participants. Refreshments were handed round, and then a number of hymns were sung, after which the boys went off, highly delighted with their evening's entertainment.

CROYDON.

St. Margaret's.—The new Rector, the Rev. Godfrey Smith, officiated for the first time on Easter Sunday. At the morning administration of Holy Communion twenty partook, while at the evening Service there was a crowded congregation. The difficulty is not in bringing together a large congregation for the Sunday evening, but it is most difficult to persuade the Croydon people the importance of the morning Service, as giving an opportunity for beginning the day with God.

The Sunday School has now been re-organised, and the teaching staff had been added to in the services of Mesdames Harries and Fardon, but the latter has been taken away from us owing to the appointment of Mr. Fardon to the charge of Morven State School. The loss is great to Croydon Church: the Girls' Bible Class will be without a teacher, and Mr. Fardon's removal will cause a vacancy in the Parochial Council—Morven the gainers thereby. Messrs. James Morrison and Jack Chandler have been appointed respectively secretary and treasurer of the School, and Miss Janet Rudd is now the School organist. There is a sad need of a few earnest and competent teachers.

The Easter Vestry was held in the Church on Sunday, April 28, after the evening Service, the congregation for the most part remaining. There was no balance-sheet to submit to the meeting, but the banking account showed that the debt on the building had increased to £300, and that there was, in addition, an overdraft of over £60 on the current account, exclusive of some unpaid accounts. The election of officers was as follows:—Rector's Warden, Mr. H. Bechtel; People's Warden, Mr. T. H. Waldie; Parochial Councillors, Messrs. A. Kerridge, Geo. Scott, C. H. Maslin, J. Greenhalgh, J. Sabine, H. A. Watson, J. Greig, R. Ross, B. Nobbs, E. D. Harries, Sergt. Henderson, W. A. Gilder, G. R. Hepburn, and D. Fardon.

There was almost a full attendance of the Parochial Council on the following Thursday. His Lordship Bishop White, being then on a visit to the Parish, presided. The finances of the Church were discussed, and the Rector's Stipend for the next twelve months was fixed. The motion for the consideration of the advisability of erecting a suitable residence for the clergyman was carried almost unanimously. Steps have since been taken to raise the necessary amount. The Bishop expressed his pleasure at being able to attend a meeting in which so much interest was manifested.

Ladies' Committee.—This committee has been formed to act as district visitors, and to collect for the maintenance of the Church. A small portion of the Parish has been assigned to each. Encouraging results have so far been the outcome of their efforts, and the prospects of the Church's finances are now, owing to their labours, much brighter. The following are the members of this committee:—Mesdames Waldie, Maslin, Bickerton, Outhbert, Kerridge, Greig, Young, Scott, Bechtel, and Miss Wilmot. This committee will probably form the nucleus of a future Church Guild.

The Rector's Induction took place on Friday, May 3rd. We cull the following from the *Croydon Mining News*:—

"On last Friday evening, in the presence of a very large and representative congregation, the Rt. Rev. Gilbert White, Bishop of Carpentaria, performed the ceremony of the induction of the Rev. Godfrey Smith as rector of St. Margaret's, Croydon. In his induction address the Bishop took for his text Cor. IV. 3—'Withal praying for us that God would open unto us a door of utterance to speak of the mystery of Christ for which I am also in bonds.' His Lordship referred to the inconsistency and neglect of nominal Christians, whose conduct drove the younger generation away from the church and thus shut their ears to the 'door of utterance' and prevented them hearing the Gospel. The work of the clergyman was to preach the 'mystery of Christ.' The Lord had chosen certain of his servants to be the special stewards and representatives of the Gospel. It was a great practical difference whether a minister believed he received his commission from the people or from God. In concluding, His Lordship pointed out that the Minister of Christ was in bonds—bonds of loyalty to his Master and his own conscience, and that therefore it was to be expected of the congregation that they should assist their new Rector in every way that laid in their power. At the close of the address the Rev. Mr. Smith followed the Bishop to the Holy Table, where with solemn ceremony he was inducted to the 'cure of souls,' being formally handed his license, which was first read by His Lordship, with authority to officiate as priest of the Church of England in this parish. The hymn 'Veni Creator Spiritus' was then sung by the choir and congregation kneeling, and the service closed with the benediction."

The Bishop's Visit.—After visiting Burketown and Normanton the Bishop came on to Croydon, and there spent a week. During these few days His Lordship had very little rest. In addition to the induction, he preached three times on the Sunday (May 5th), met on different evenings the Parochial Council, the Ladies' Committee, Choir, Sunday School Teachers, and those who had but recently been confirmed. Also, the Bishop, before his departure, delivered a lecture in the Good Templars' Hall on "Some Aspects

of Modern Thought," in which he treated, in a clear and able way, the trend of modern thought with regard to religion, morals, and politics.

Golden Gate.—Services have been begun at Golden Gate, which has a large and growing population, and is only five miles from Croydon, though so far the Church of England has not been represented there. The result of Mr. Smith's efforts has been very encouraging, and it will probably not be long before the Anglican Church possesses a building in this most needy portion of the Parish. One donor has given for this purpose a portion of land and £10.

COOKTOWN.

We are sorry to have missed sending in a few notes regarding the Church's work, etc., for publication in your first issue of the *Carpentarian*. We wish the paper every success, both financially and also as the means of spreading the work of the Church. Since the arrival of our new Rector the Easter Meeting was held, when the financial state of the Church was shown to be in a good position. Certainly there was a small debit due to the bank to commence the new year with, but we are glad to say this was paid within a fortnight. The meeting was in every way satisfactory, a good working Parochial Council being appointed for the year. Messrs. Boddington and Thomas were elected Wardens. Ever since the day when the Bishop promised to give the Parish £25 if another £75 was raised, the members of the congregation, and also the committee, have been very busy trying to raise the necessary sum. We are now glad to say the whole amount has been raised. The committee will therefore immediately commence once more and complete the repairs, &c., to the Rectory, for which the sum of £100 was required. We must tender our thanks to those ladies who, by their untiring efforts and willing assistance, raised, by means of a concert and tableaux, the balance of the requisite sum. Also our thanks to the gentlemen for assisting the ladies in every possible way. Before the Bishop pays us his next visit we hope to have the Rectory and grounds in good order.

The congregation at the Sunday Services have been remarkably good for some time past, but still there is room for improvement at the morning Services. The number of Sunday School scholars has increased lately, which is very encouraging; we are also pleased to say that two lady teachers, Mrs. Musgrave and Miss Inman, have been added to our already good staff of teachers. The Society of the Treasury continue to do good work. At their last meeting the lists of names were revised, many more being added to the subscription lists. The ladies hope now to report a considerable addition in the funds collected monthly. There have also been a few additions to the choir, who, together with our old and faithful members, now compose a really good choir, each one taking a great interest in the musical portion of the Services. We must not forget to say how sorry we all are that Miss E. Roberts has left us for Townsville. After a regular and faithful attendance for over seventeen years, her voice will be sadly missed in the choir. We wish her every happiness in her new surroundings. It is intended to present her with a Prayer and Hymn Book as a mark of appreciation; they will be sent on to her after their receipt from Brisbane. We have at present visiting us the Rev. Newton and Mrs. and Mr. Toulinson from New Guinea. The former, before he returns to his work, is to be married to Miss Sully, who is deeply interested

in the New Guinea Mission work, having a special ability for the healing of bodily ailments, the treatment of complaints peculiar to the natives, and also facility for acquiring their language. We wish them every happiness for their future. Mr. and Mrs. Tomlinson are on a health trip to the old country. We have also another marriage to report between Miss Allan, a faithful member and earnest worker for the Church for many years past, and the Rev. Schwartz, of the Cape Bedford Aboriginal Mission, where he has been for many years doing a noble work. The happy couple intend making a trip to Germany, which we envy them, hoping that it will be a pleasant one, and that every happiness will attend them through life. We will conclude our few notes with another marriage between Miss Saxby, a faithful member of the choir since her admission, and Mr. Rich, of H.M. Customs, a past member of the Parochial Council and present active worker for the Church. We also wish them every happiness in life. Other interesting matters must be left for your next issue.

BURKETOWN.

It is so many years since this town was visited by a clergyman of the Church that the memory of such an event has been almost lost, so that it was with no little interest that the visit of the Bishop was looked forward to. The *Waterlily*, the miserable little tender which conveys passengers from the Maranoa, managed, fortunately, just to scrape over the bar on Saturday afternoon, April 20th, and then had to lie at the mouth of the river until early next morning waiting for the tide. During the night it came on to blow very fiercely, and the passengers congratulated themselves that they were not outside. A good passage was made up the river, and the *Waterlily* arrived at the unprecedentedly early hour of noon on Sunday; Sunday night, Monday, Tuesday, and even Wednesday being not uncommon times of arrival owing to the peculiarities of the tide. The Bishop was most hospitably entertained by Mr. A. Wells, the P.M. and Sub-Collector of Customs, and formerly Churchwarden at Thursday Island. In the evening the Divisional Hall was filled with a large congregation, of whom more than three-fourths were men. Mrs. Black played, and the singing was very hearty. The Bishop preached from the words "God so loved the world," and made an earnest appeal to the men present to lead a higher and more spiritual life. The congregation was most attentive, and a deep impression seems to have been made on many present. On Tuesday morning there was a celebration of Holy Communion at 7.30 a.m.; in the afternoon the Bishop baptized a large number of children. The Bishop had made arrangements to ride overland to Normanton, but a heavy storm made the road impassable, and he was glad to avail himself of the kind offer of Mr. Forsyth, M.L.A., to return in the *Dugong*, which had brought him over to address a political meeting. The Church population of Burketown is very small compared to large cities, but it is hoped that in future the place may be visited at least once or twice in the year.

NORMANTON.

The Bishop arrived in Normanton on Saturday, April 27th, and was the guest during his stay of Mr. and Mrs. Millar. On Sunday morning there was a celebration of the Holy Communion, and the Bishop preached on the text, "I am the Bright and the Morning Star."

In the afternoon he addressed the Sunday School children; and at night the Church was filled with the largest congregation seen for a very long time. The Bishop preached on the text, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and glory." The Bishop dwelt on the made cumulative lines of thought which lead up to our belief in God as the Creator, Upholder, and Moral Governor of the World. The sermon was listened to with the deepest attention. During the two following days the Bishop visited the hospital and a large number of members of the congregation, leaving on Wednesday morning for Croydon.

Mr. E. A. Field, who for the last three years has been acting as Stipendiary Lay Reader at Normanton, has intimated to the Bishop his desire to leave at the end of June.

The Easter Meeting of the congregation was held on April 20th, when Messrs. Hall and Millar were re-elected Churchwardens, and Messrs. Robinson and Sherwin members of the Parochial Council. The following statement of accounts for the past year was adopted by the meeting:—Receipts: Balance from last year, £20 12s. 11d.; offertories, £45 2s. 11d.; subscriptions, £67 16s. Total, £133 11s. 10d. Expenditure: Stipend, £102 18s. 4d.; expenses, £23 0s. 9d.; special offertory, 10s. 6d. Total, £125 9s. 7d. There were 98 scholars on the Sunday School roll, with an average attendance of 76. There had been six celebrations of the Holy Communion during the year.

PORT DOUGLAS AND MOSMAN.

Visit of the Lord Bishop of Carpentaria.—The interest manifested by the Lord Bishop of Carpentaria in his second visit from 16th to 22nd March, is highly appreciated by the parishioners. During his stay his Lordship lost no time in making himself acquainted with the local conditions of this part of his Diocese. Nothing daunted by the inclemency of the weather, he travelled through flood and field, calling at as many of the plantations as the limited time at his disposal would allow.

Arriving by steamer at Port Douglas on Saturday morning, his Lordship spent a quiet day. On Sunday, at 11 a.m., the Bishop conducted Matins, and preached a most helpful sermon on the commands, privileges, and blessings of the Holy Communion at St. Andrew's Church to a full congregation, after which he administered the Holy Communion. His Lordship then set out for the Mosman, where it had been arranged he should conduct Evensong and preach. The threatening rain held off, but the roads proved very soft and slippery, making the journey somewhat tedious. At St. David's Church a full congregation had assembled, notwithstanding all the discouragements of a very dark night and an impending downpour of tropical rain. However, all were amply repaid by a bright, hearty Service, and an excellent sermon, emphasising the necessity of a definite belief founded on the true faith. His Lordship took for his text St. John iii, 17, and during the course of his address expressed his surprise that there is not a Sunday School in connection with St. David's, Mosman, but hoped that when he again visits the Parish this important nursery of the Church would be well provided for. At 10 o'clock on Sunday morning there was a Celebration of the Holy Communion, after which his Lordship set out to make himself acquainted

Continued on second column of page 20.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. I.—No. 3. Thursday Island, July 1, 1901

MISSIONS.

The sad fate of Dr. Chalmers, who for a quarter of a century has been one of the best known and most respected missionaries in New Guinea, arouses our keenest sympathy. Life-long devotion to one task is not so common as to be lightly regarded, and Dr. Chalmers showed no common ideal of duty in sticking to his post at his advanced age, when some six or eight months ago death deprived him of the devoted partner of his life, and left him stricken to the heart by the blow. Although we cannot profess to believe that an "unsectarian" society is the best means of preaching the Gospel, we cannot withhold our warmest tribute of respect and admiration for such worthy representatives of it as Dr. Chalmers, who by his faith, perseverance, and indomitable courage, won the respect of all decent white men and the devoted love of the natives of New Guinea. His death has not failed to give rise to the usual silly outcry against Missions among those who profess themselves Christians and Churchmen, and who should be ashamed of such an exhibition of ignorance and want of faith. 'Why,' they say, 'should valuable lives, of men capable of reforming those at home, or even of doing well for themselves and making a fortune in business, be sacrificed in preaching to mere blacks who are better without the Gospel than with it?'

Can, we ask in amazement, those who thus talk have comprehended the alphabet of Christianity? We do not know whether they have or not, but we do know that they often hold a prominent position and even prominent offices in the Church.

Do they attach no meaning whatever to the last solemn injunction of Christ, "Go ye into all the world and preach the Gospel to every creature?" or do they imagine that we ought to hunt out a special class of fools, useless for business purposes and unfit to minister to the spiritual needs of a white man, but good enough to fulfil, in lieu of themselves, the most serious and emphatic command of their Lord?

If a mining prospector goes up country and is killed by the natives, do we hear on every side denunciations of the folly of looking for gold? No! He is a lion-hearted pioneer, a real white man, one who has given his life to open out the country for others. When a gallant soldier falls at the head of his troops do we hear tirades against the folly of wasting valuable lives on the profession of arms? When a fireman or policeman is killed in the execution of his duty do we say that his occupation could be dispensed with? The only grounds on which unavoidable loss of life in missionary work can be criticised is that the work itself is not needful. Is it not time that the objectors to missionary work ceased from side issues and untenable cavils, and oppose honestly, if they wish to oppose them, the plain commands of Christ, and His wisdom in issuing them.

It is wearisome in the extreme to hear men bring up old exploded fallacies, such as 'loss of valuable lives,' 'charity begins at home,' 'the heathen are better as they are,' 'native converts are no good,' &c., when all the time one knows perfectly well that all these arguments, even if

they were true, which they are not, are utterly beside the point; because if we are Christians we must believe that the definite commands of Christ are imperative, and because we know that the command to evangelize the whole world is, of all Christ's commands, the most definite.

To disobey is simply to set up our judgment as to the fitness of things against His judgment, a process not only somewhat lacking in the grace of humility, but calculated also to lead to results which will be alike mortifying to our self-conceit and disturbing to our convenience.

That unbelievers should decry Christian missions is alike natural and to be expected, but it is surely about time that Christians and Churchmen should cease to league themselves with those without in the attempt to injure, by cavil and innuendo, that which is the source of their own nominal faith, the very life of the Church, and the undisputed will of her Master.

NEWS OF THE PARISHES—Continued.

with the district, administering the Sacrament of Baptism to three children at the first place of call. While at Mosman the Bishop presided at a meeting of the Churchwardens and Parochial Council of St. David's Church. After the financial and general prospects of the Parish were discussed, and the desire for an ordained clergyman expressed, his Lordship assured those present that he would leave no stone unturned to secure a suitable clergyman, and with that object he intended at an early date to visit the Southern Dioceses to try and procure the services of men in Holy Orders for this and other Parishes in the Diocese. The Wardens and Councillors thanked his Lordship for presiding, for his words of counsel and encouragement, and for his kind interest in the Parish, assuring him of their sympathy and hearty co-operation in the work of the Church in this part of his Diocese. Tuesday evening the unpropitious weather did not prevent a fairly large attendance of the South Sea Island boys at the Church, when the Bishop addressed them from St. Matthew xxv. It was with deep attention they listened to the simple language and practical lessons as spoken by his Lordship. Wednesday morning saw his Lordship aboard the train returning to Port Douglas, where he had announced that he desired to meet the congregation attending St. Andrew's in the evening, but climatic and other conditions prevented the people assembling. During his visit the Bishop expressed his appreciation of the interest taken by Mr. St. Clair Bernard in St. Andrew's Church, Port Douglas, it being largely owing to his activity that the Church Services are maintained at the Port. He was also very pleased at securing the help and co-operation of the Misses Blackmore in connection with the Society of the Treasury. On Friday his Lordship returned North by steamer.

Visit of the Rev. H. W. Curtis.—In fulfilment of the promise made by the Lord Bishop of Carpentaria when with us in March, the Rev. H. W. Curtis, recently appointed Rector of Cooktown, came to us for Sunday, May 12th. Mr. Curtis must have been gratified at the cordial greetings which met him on all sides on his return after an absence of nearly four years. On Sunday Mr. Curtis had a very full day at St. David's, Mosman, conducting morning and evening Services, administering the Holy Communion and Holy Baptism, addressing the South Sea Island boys at 4 o'clock in the afternoon,

and presiding at the annual Easter Meeting of the parishioners after evening Service. Before his sermon the rev. gentleman expressed the pleasure it afforded him to be again amongst the parishioners, congratulated them on the erection of the Church, and the district on the many signs of prosperity and advancement since his last visit. His addresses were greatly appreciated, and we trust may prove fruitful in holy living. On Wednesday evening Mr. Curtis conducted Service and preached at St. Andrew's, Port Douglas, presiding at the annual Easter Meeting at the close of the Service.

PORT DOUGLAS.

Easter Meeting.—On Wednesday evening, May 15th, after Service, the annual Easter Meeting of the congregation of St. Andrew's Church, Port Douglas, was held, Rev. H. W. Curtis, Rector of Cooktown, presiding. The minutes of the previous annual meeting were confirmed, after which the hon. secretary and treasurer (Mr. St. Clair Bernard), submitted the balance sheet for the year ending March 31st, 1901, which showed that there had been an appreciable decrease in the Church's liabilities. The Chairman, after expressing his pleasure in presiding, pointed out that there must be a substantial increase in the interest and financial support of the Church if the present order of Services is to be maintained. He stated that the Lord Bishop of the Diocese was desirous of obtaining the services of a man in Holy Orders for the Parish, in conjunction with Mosman. It was decided that a special canvass of this part of the Parish be made, with the view of obtaining definite promises of subscriptions for the stipend of a clergyman, and the result reported to Rev. Mr. Curtis on his next visit. The Chairman did not consider it necessary to appoint Wardens and a Parochial Council, but suggested that Mr. St. Clair Bernard be asked to undertake the responsibility of the financial affairs of the Church and that he be fully authorised to deal with same. Mr. Bernard, in accepting the position, exhorted those interested throughout the Parish to a more lively interest in their privileges and responsibilities in connection with the Church. A vote of thanks was accorded those ladies who had interested themselves in the Society of the Treasury in the past, and to the Misses Blackmore for the energetic way they have taken up that important office for the current year. A vote of thanks to the Chairman for presiding, and the meeting closed with the benediction.

ST. DAVID'S, MOSMAN.

Annual Easter Meetings.—At the close of Divine Service on Sunday evening, May 12th, the Annual Easter Meeting was held, the Rev. H. W. Curtis, Rector of Cooktown, presiding. The minutes of the previous annual meeting were read and confirmed, after which the hon. secretary and treasurer (Mr. R. D. Rex) read the Churchwardens' and Parochial Council's Report for the year ending March 31st, 1901, and also submitted the Statement of Accounts. The Report referred to the formation of the new Diocese of Carpentaria, of which this Parish forms a part; the interest manifested by the Lord Bishop on his two visits since his consecration; the difficulty experienced by the Bishop in obtaining a Priest for the Parish; and the financial position of the Church. The Chairman congratulated the Wardens and Council on their Report, and trusted the amount owing on

Building Account would soon be paid off. He said that he had been deputed by the Bishop of the Diocese to request the people of Mosman to undertake the responsibility of providing for the stipend for a resident clergyman, so that he might live in Mosman, thus affording more frequent and regular Services, and a more concentrated ministry. The Churchwardens and Parochial Council to be elected were deputed to ascertain what definite promises and support the Parish is prepared to undertake and report same to the Rev. H. W. Curtis, on his next visit in July. The Report and Balance Sheet having been received in the usual way, the officers for the ensuing year were elected as follows:—Mr. R. O. Jones was re-appointed Rector's Warden; Mr. F. W. Barnard re-elected People's Warden; and Messrs. E. W. Spon, H. S. W. C. Roberts, H. W. Skellman, re-elected Parochial Councillors, with Mr. G. B. Locke, who succeeds Mr. John White, who withdrew. Mr. R. D. Rex was again appointed Hon. Secretary and Treasurer, and a well merited vote of thanks was accorded him for faithful service during the past year. A vote of thanks to the retiring officers, the ladies, for supplying flowers for the Altar, and the Chairman, for presiding, the meeting closed with the Benediction.

On Sunday, May 12th, when the congregation assembled at St. David's, they found the Church comfortably furnished with substantial and well-designed pews, the work having been carried out by Mr. Locke. The Church needs painting very badly, in order to preserve it against the destructive influences of the weather. After erecting so worthy a building, at a cost of nearly £200 (of which £40 is still owing), it is a pity to see it deteriorating through the want of the necessary coats of paint. The estimated cost of painting is £25. Will some of the readers of the *Carpentarian* assist this Missionary Church by contributing towards the cost of this work?

The Parishioners and friends interested in St. David's Church, Mosman, purchased, some little time ago, a suitable horse, and on May 13th, presented him fully equipped to the Parish for the use of the Incumbent. This unexpected kindness on the part of those making this gift is greatly appreciated by Mr. W. M. Wilkinson, who is temporarily in charge of the district, and, needless to say, will greatly facilitate the work of the Parish.

DEMOCRACY.

We suppose that democracy means rule by the people for the people's good. With the latter half of the definition we are in complete agreement; and with the first half in so far as it seems, as things are, the only course, and on the whole the wisest and justest course, to distribute the power of government as widely as possible.

It is true that, like the old democracy of Athens, our modern democracy is only a strictly limited democracy, for its most ardent advocates not only shrink from the logical conclusion of giving the franchise to all adult persons in the country, but denounce it as a monstrous absurdity that a Chinaman or an aboriginal should have a vote. However, let this little inconsistency pass, and let us consider democracy as the rule of the (white) people for the (white) people's good. What we wish to call attention to is the most widely spread delusion that the rule of the majority is the rule of the people, and that it is necessary for the people's good.

Rule by the people means that the will of the whole people is to prevail, not the will of a majority. Supposing that, of a community of one hundred, fifty-two wish one thing and forty-eight the opposite thing, how can it be possibly said that the will of the fifty-two represents the will of the whole people? As a matter of fact we know that a majority may prove itself the very worst and most conscienceless of all tyrants. Of course the real will of the people is not the will of the majority, but the will of the majority modified by the due weight given to the will of the minority. In other words, a measure passed by a small majority represents, not the will of the people, but only the will of the small and often fluctuating majority, i.e., three or four persons may act as arbiters of the will and destiny of a nation, and utterly ignore the wishes of nearly half the people. Of course it is said that the majority is largely influenced by the will and numbers of the minority, and no doubt that is usually true, but it does not always hold true when passion and party feeling are bitterly aroused; and the fact that government by majorities puts power into the hands of a small majority to cruelly wrong or outrage the feelings of an almost equal minority, shows that government by majorities does not, as a matter of fact, mean government by the people. That it does not always mean government for the people is only too obvious by the experience of any democratic legislature.

The matter is complicated by the enormous concentration of wealth in a few hands. We have been lately informed that Mr. Rockefeller has purchased Mr. Carnegie's interest in the steel trust for £20,000,000, and that the former gentleman owns at least £40,000,000, or some £12 for every person in his State. Now, what sort of an influence in Queensland would a man have who possessed, say, £5,000,000, and was willing to devote a million or two to obtaining a political majority? Dare we say that it would be impossible, even with manhood suffrage, for such a man to obtain a majority subservient to his will, and would such a majority, if obtained, really represent the will of the people of Queensland?

If the delusion that the will of the majority is the will of the people could be utterly slain, we should be at least a step nearer to obtaining that will of the people, and many concomitant fallacies would be exploded.

The sum of the whole matter is that no political machinery will obtain government by the people for the people's good. The people's will must first be trained and taught to resist passion, to respect rights, to value self-respect, to consider others before it can adequately express itself or even desire the real good of the whole people. How can selfishness be eradicated and self-control taught? Will it be accomplished by political mouthings about the rights of the people, by flatteries of its self-importance, and exaggerations of its authority to do as it will? We trow not.

The people needs to learn its duty rather than its power, to be disciplined rather than pampered, to give rather than to grasp. We hold that the people can only rule as a whole people, and act for the whole good, when it has learnt to act on those eternal principles of right and wrong which age cannot abate nor custom stale, and these principles cannot be based on aught else but the will of that Supreme Being of whose nature and attributes they are the expression.

What then shall we say of the wisdom or foresight of a State that excludes God from its schools and deprives its future citizens of that

basis of moral training which alone can make them true democrats and patriots, who will place the people's good before every other earthly consideration. True democrats will not rest until the people have learnt, not merely by the cultivation of the intellect, but by the training of the whole moral nature, to put the welfare of the whole before the welfare of a part, even if that part be the most numerous part, thus making democracy not merely a name but a reality.

General Church News.

The new Bishop of London, Right Rev. Arthur Foley Winnington-Ingram, is 43 years of age, and was born in Worcester. He was educated at Marlborough College and Keble College, Oxford. He was ordained deacon and priest in 1884 by the present Archbishop of York, and has thus been only seventeen years in Orders when he finds himself in the most important position in the Church, next to the Primacy. In 1888 he began the work which made him so well known as head of the Oxford House at Bethnal Green. He continued his work here preaching Sunday after Sunday in Victoria Park, and meeting atheistic lecturers on their own ground until 1897, when he became Bishop of Stepney, with the oversight of East London. In this capacity he has won the love and enthusiastic confidence of clergy and people alike. Speaking at a meeting of the East London Church Fund, the Bishop designate said "he should carry away with him a wonderful picture of the whole-heartedness of the East-end people. He still hoped to retain in his arm the muscle which he had created by shaking hands at East-end Church 'socials'—(laughter)—and he should not soon forget the incident in the Bethnal Green road when the police were trying to protect him from what they imagined was a hostile crowd, and the crowd was trying to protect him from some unseen enemies in the distance, and shouting with one voice 'We have come to see you 'ome.'"

Mr. C. J. Rhodes has given a scholarship to Oxford of £250 a year to the Diocesan School at Capetown on the following conditions:—In the election of a student to a scholarship regard should be had to: (1) his literary and scholastic attainments; (2) his fondness of, and success in, manly outdoor sports, such as cricket, football, and the like; (3) his qualities of manhood, such as truth, courage, devotion to duty, sympathy for and protection of the weak, kindliness, unselfishness, and fellowship; (4) his exhibition during school days of moral force of character and of instincts to lead and take an interest in his schoolmates, for these latter attributes will be likely in after-life to guide him to esteem the performance of public duties as his highest aim. Mr. Rhodes has also given £3,000 to the Capetown Cathedral.

Rev. F. S. Baines, secretary to the Council for Service Abroad under the Board of Missions, has been elected to the Bishopric of Natal. Mr. Baines was formerly Archdeacon of Durban, having volunteered to serve in South Africa for five years. On his return, he took up his present duties, which he has discharged with zeal and devotion.

Mr. J. H. Dennis has undertaken to defray the total cost (£13,000) of the central tower of Truro Cathedral. The nave is to be completed at the end of next year. It is hoped that the tower will be completed a year later.

Canon Gore has been giving a lecture to the Wesleyan Ministers in London. The attendance was greater than ever known in connection with the London Ministers' meetings. The subject was "The Virgin Birth of Christ: its Religious Significance and Historical Evidence." The lecturer was warmly welcomed. The *Recorder* says: "There was about him an intensity, a reverence, a courage, that one could almost imagine becoming magnetic."

The Church has sustained a great loss in the death of Dr. Bright. He was not only a learned liturgical student and historian, but a man of deep piety and strong personal influence.

BISHOP POTTER AND THE POLICE.

The Bishop of New York, Right Rev. H. C. Potter, lately addressed a letter to the Mayor of New York, protesting against the connivance of the police with vice in that city. The Mayor replied in most sympathetic terms, and so great was the indignation aroused by the Bishop's eloquence that even the "boss" of Tammany Hall found it advisable to pose as the suggester of a Vigilance Committee to see that the reforms demanded were carried out. We subjoin a part of the Bishop's letter:—

"The statement now in my possession of two clergymen of the highest character contains the testimony of two men, given without exaggeration, with the most painstaking reserve, and with absolute truthfulness. In substance it is briefly this: that when one of them complained to a police captain of a condition of things in his immediate neighbourhood, whose pre-eminent infamy is a matter of common notoriety, a condition of things easily verified by any intelligent citizen who passes through the streets in which it exists, he was told that he lied; and that when, disheartened by such an experience, he carried his complaint to a higher authority in the police force he was met with insolent derision.

I affirm that such virtual safeguarding of vice in the city of New York is a burning shame to any decent and civilized community, and an intolerable outrage upon those whom it especially and pre-eminently concerns. I am not, I beg to say, unmindful of the fact that the existence of vice in a great city is, practically, an inevitable condition of the life of such a community. I am not demanding that vice shall be "stamped out" by the police or any other civil authority. That is a task which would demand for its achievement a race of angels and not of men. But I approach you, sir, to protest with all my power against a condition of things in which vice is not only tolerated, but shielded and encouraged by those whose sworn duty it is to repress and discourage it, and, in the name of unsullied youth and innocence, of young girls and their mothers who, though living under conditions often of privation and the hard struggle for a livelihood, have in them every instinct of virtue and purity that are the ornaments of any so-called gentlewomen in the land. I know those of whom I speak; their homes, their lives, their toil, and their aspirations. Their sensibility to insult or outrage is as keen as theirs who are in your household or mine; and before God and in the face of the citizens of New York I protest, as my people have charged me to do, against the habitual insult, the persistent menace, the unutterably defiling contacts, to which, day by day, because of the base complicity of the police of New York with the lowest forms of vice and crime they are subjected. And, in the name of these little ones, these weak and defenceless

ones, Christian and Hebrew alike, of many races and tongues, but of homes in which God is feared, and His law revered, and virtue and decency honored and exemplified, I call upon you, sir, to save these people who are in a very real way committed to your charge, from a living hell, leprous, deadly, damning, to which the criminal supineness of the constituted authorities, set for the defence of decency and good order, threatens to doom them.

This, sir, is my case. I leave it confidently in your hands. Confidently, I say, because I cannot believe that you will fail to recognize in it a great duty, a duty which you will set yourself to discharge, no matter how great the cost. I do not forget what has come to be too often expected in our days from those who hold office when those who are their partisan associates are involved in wrong-doing. But I cannot believe that, in such a case as this, you will hesitate as to your duty, no matter where the doing of it may compel you to strike. Great place such as yours demands great courage and great sacrifice. Great crises such as that which has now come in the history of our city, and I think I may be forgiven if I add, in your own career, demand great acts. I cannot believe that you will disdain an opportunity so unique as that which now confronts you for action worthy of your office, your citizenship, your manhood.

I am, sir,

Respectfully yours,

HENRY C. POTTER,

Bishop of New York.

Nov. 15, 1900."

Bishop's Diary.

Continued.

March 12.—Left Thursday Island for Cooktown.

14.—Arrived at Cooktown.

15.—Instituted Rev. H. W. Curtis.

16.—Arrived at Port Douglas.

17.—Celebrated and preached at Port Douglas; rode in afternoon to Mosman River.

18.—Spent day in riding round district; address to S.S. Islanders at night.

19.—Holy Communion, 8 a.m.; visited and met Parish Council at night.

20.—Went to Port Douglas; meeting at night.

21.—Left for Cooktown.

23.—Visited at Cooktown.

24.—Preached at Cooktown; left at night.

26.—Arrived at Thursday Island.

April 5.—Good Friday; took Three Hours' Service.

7.—Preached morning and evening.

11.—"At Home" at See House for Church people.

12.—"At Home" for South Sea Islanders; visited Leper Station at Friday Island and held service for Lepers.

14.—Instituted Rev. W. P. Glover as Bishop's Vicar and Licensed him also as Diocesan Secretary; Confirmed four Japanese converts at Japanese Service.

15.—Presided at Easter meeting of congregation.

16.—Left Thursday Island for Burketown.

21.—Arrived at Burketown about mid-day; Divine Service at night in Divisional Hall.

22.—Visited at Burketown.

23.—Holy Communion and Holy Baptism administered.

24.—Visited at Burketown.

26.—Left by Dugong for Normanton.

27.—Arrived Normanton at night.

28.—Preached morning and evening at Normanton.

29, 30.—Visited at Normanton.

May 1.—Went to Croydon; visited in afternoon.

2.—Visiting all day at Golden Gate; in evening met Parochial Council.

3.—Visited and Instituted Rev. Godfrey H. Smith to the cure of souls at Croydon.

4.—Visited Hospital; devotional meeting.

5.—Preached morning and evening; addressed children and also teachers.

6.—Visited, and address to recently confirmed.

7.—Address to women workers.

8.—Visited, and Lecture on "Some Aspects of Modern Thought."

9.—Left for Normanton.

10.—Visited at Normanton; met Parochial Council at night.

11.—Left Normanton for Thursday Island.

13.—Arrived at Thursday Island.

OUR OWN CHURCH.

If meekness inherits a special blessing the Church of England should be greatly blessed, for its members show a most singular meekness wherever their own faith is concerned. If it is a question of contest of convictions, as in the case of mixed marriages, they seem to take it for granted that it is they who should smilingly give way, and they will subscribe with cheerfulness to any religious body that asks them while their own Church is languishing for want of support. A man said to us a few days ago: "The members of the Church of England are the only people who are ashamed of their Church; and have no enthusiasm for it." We do not believe that this is true, but it has a basis of truth.

There can be little doubt that the members of our Church are, as a rule, painfully deficient in any knowledge of why they are Churchmen, and why they might not as well be anything else. Having little knowledge they have weak convictions, and easily become a prey to false teaching.

We desire to point out briefly why we are in conscience bound to be, and remain members of the Church of England. It is because, so far as we can see, the Church of England is more truly catholic, *i.e.*, more like the primitive undivided Church of the Apostles, the first four centuries and the four Œcumenical Councils than any other religious body in our land. She is more primitive and catholic than the Church of Rome, because the Church of Rome, while retaining catholic truth, has made pernicious and utterly unauthorised additions to it (1) by substituting at the Lateran Council of 1216 a material, gross and irreverent theory of the Mass for the earlier primitive and catholic doctrine of the spiritual presence of Jesus Christ in the Holy Eucharist; (2) by in the ninth century introducing a practically new order of ministry, that of a Pope, who was not merely *primus inter pares*, but who absorbed into himself the rights of the primitive order of bishops, making them his mere vicars, and claiming an authority subversive of that of the ancient self governing councils of the Church; (3) by, in the thirteenth century, attributing to the Blessed Virgin Mary a position, authority, and honour inconsistent with that of a created being; (4) by the utterly unjustifiable withdrawal from the laity, in A.D. 1415, of their undoubted primitive and catholic right to the cup in the Holy Communion; (5) by making confession, contrary to primitive use, a necessary condition of communicating, and the baseless theory which gave rise to the great abuse of indulgences; (6) by the Papal

Bull of A.D. 1854, which made the Immaculate Conception of the Blessed Virgin an Article of Faith, thus derogating from the unique honour of Christ as alone conceived and born without sin, and emphasising the unprimitive and uncatholic position in which His Mother had been placed; (7) by the decree of the Vatican Council of 1871, which gave the Pope a position of infallibility denounced as monstrous by a previous Pope, unintelligible even to its authors, but a deadly weapon to enslave the Church.

For all these, and other minor reasons, we hold that the Church of England is more true to primitive and catholic use than the Church of Rome—that if we believe we are right we cannot give up our own Church for Rome without the sin of wilfully acting against the light.

Equally we believe that the Church of England is more primitive and Catholic than the host of religious bodies which have dissented from her teaching and separated from her discipline during the last four hundred years. As the Church of Rome has added to, so these bodies have subtracted from the faith once delivered to the Saints. (1) Many so-called Christian bodies have practically abandoned, with their Creed, any real belief in the Incarnation, and have sunk into a mere Humanitarianism, or a barren Unitarianism. How serious this danger is may be gathered from the late Mr. Spurgeon's solemn denunciation of "the down-grade theology" of modern dissent. (2) Many have either practically ignored or formally abolished the two great Sacraments ordained by Christ Himself. The Salvation Army, for instance, has formally abolished Holy Baptism in favour of a flag-waving ceremony, devised by General Booth. Can presumption go further? (3) All have abandoned the historic Episcopate, so strongly insisted on by Clement of Rome, who wrote perhaps even before St. John's Gospel was written, and Ignatius, who wrote but a few years after. Many have given up also even a show of the Divine institution of Ordination. (4) All have also given up Confirmation, many times mentioned in the New Testament, and admitted even by Calvin to be of Apostolic origin. (5) Nearly all have given up even the *ideal* of the unity of the Church, which is so strongly insisted on by our Lord ("one flock one Shepherd") and by St. Paul, in his denunciation of the sin of schism. (6) Most have completely lost the conception of the Church as a Society, which underlies all Christ's teaching on the subject. By insisting simply on the *individual's* need of salvation they have lowered the idea of Christianity, and given occasion to the enemy to blaspheme. (7) In some there has been a distinct departure from the high standard of the primitive and Catholic Church. Irreverence has not merely been tolerated but introduced into worship; the clear teaching of the Church as to the binding nature of the marriage tie has been explained away to allow of divorce and remarriage; and mere emotion has been authoritatively allowed to usurp the place of devotion. For these reasons, we hold that the Church of England is more true to primitive and Catholic use than the bodies that have separated themselves from her; and that, if we believe we are right, we cannot give up our own Church for them without the sin of wilfully sinning against the light. We do appeal to our own people to have more backbone and to be less flabby in standing up for their Church. She has no origin to be ashamed of; she does not fear enquiry; she bases her claims on Scripture and

on history, and she is worthy of all the affection, loyalty, and faithfulness that her children can show towards her.

KAPARLGOO MISSION.

Mr. Lennox, Superintendent of the Kaparlgoo Church Mission to the Aborigines, had an unpleasant experience in February last. Writing to the Bishop, he says:—

"I left Port Darwin on February 9th in company with Mr. S., whom I had engaged as knowing the coast, to help me to bring round the cutter. On the afternoon of February 12th we entered the mouth of what he said was South Alligator River. On going slowly up the river against the tide, as we had no means of making a fire on board, I suggested that I should go ashore, make the tea and bread, and overtake him. We did not anchor as we had no dingey (I nearly paid dearly for want of it). On trying to overtake him I was confronted by a large creek, which I had to head. I found that he had mistaken the river, and I finally reached the Mission Station, after forty hours' travelling with bare feet. He was not there. After searching a long time, and getting the natives to search, I concluded that he must be lost, and as a last resort made a desperate effort to reach Brooks' Creek overland in flood time. It was risky, but thank God I succeeded, and found that S. had arrived and that a steamer had gone out to look for me."

Mr. Lennox goes on to say that the Mission had suffered greatly from the blacks obtaining opium from the Chinese, and adds: "We are thinking of going further from civilization."

The balance sheet of the Mission for the last eighteen months has been published. The total cost of the work since its commencement has been £196 5s. 4d., out of which £40 was for the purchase of the boat. Deducting passage moneys from Adelaide, £28 4s., the total working expenses for eighteen months appear to have been £128, which includes all the expenses of Messrs. Lennox and Gathercole, stores, building, and miscellaneous items. Surely these men not only take their lives in their hands (Mr. Lennox was clubbed almost to death in Western Australia in 1898), but carry self-denial to a point which is almost sublime. Only £120 5s. 1d. has been up to this time received in subscriptions, so that there is ample opportunity to assist the only Church Mission to the Aborigines in our Diocese. Subscriptions may be sent to hon. treasurer, Mr. J. E. Lawton, North Terrace, Adelaide, or they may be sent to the Diocesan Secretary, See House, Thursday Island, and will be forwarded by him.

According to the latest news, received on May 23rd, it had been determined to continue work on the same ground. Mr. Lennox was hoping to travel across to Brooks' Creek to see the Bishop on his way South.

LECTURE BY THE BISHOP.

The following is taken from the *Croydon Mining News* of May 10th:—

"SOME ASPECTS OF MODERN THOUGHT."

His Lordship the Rt. Rev. Gilbert White, M. A., Bishop of Carpentaria, lectured on the above subject in the Good Templars' Hall on Wednesday evening. Mr. Warden Millican occupied the chair.

His Lordship commenced by briefly outlining the ground to be traversed, beginning by arguing in proof of the existence of a Supreme Being, which he contended had been proved by the

consent of man, there never having been a whole nation of agnostics; by the evolution of the universe, by order, beauty, the will of man to do right or wrong, and by certain aspirations in our being, such as prayer. Materialism could not produce anything higher than itself; where, then, did man's spiritual ideas come from? These main lines of thought were all in support of the theory of the existence of God. In dealing with Evolution the lecturer referred to the writings of St. Basil, the eminent theological ecclesiastic, in the fourth century, to show that there was no need for alarm at the spread of that theory. That writer had told them that in the opinion of some, the world had not been created by successive acts of God, but had been all evolved from one primal unit, and he had also supplied the answer 'Transfer then your wonder to Him who gave the unit such a power to develop.' The definition of Evolution given by Herbert Spencer and St. Basil's definition were not incompatible, and did not differ in the slightest degree from the account of the Creation as contained in Genesis. As a matter of fact Evolution in no way excluded God, or detracted from his majesty and power; it did but increase the wonder felt by man at God's method of working. Referring to Materialism, His Lordship illustrated the change in belief during recent years and the rebound back to Christianity by reference to the conversion of Professor Romanes, of Cambridge, and recommended his hearers to read Mr. A. J. Balfour's 'Foundations of Belief,' after a perusal and study of which it would require a tremendous act of faith for a man to believe in Materialism. Next referring to the doctrine of the Trinity, the lecturer argued that it was simpler to believe in the three persons than in one, as in order to complete the relationship the second and third persons should be postulated, the doctrine not being unphilosophical, but absolutely essential to the philosophical comprehension of the God-head. Miracles were next referred to. They had been a stumbling block to many people who defined them as violations of the natural law, but daily the contrary was being proved by science. The proper definition of a miracle was the superseding for an adequate spiritual object of a lower by a higher law of nature, which was done even by the simple act of throwing a stone. The arguments of those who did not believe in miracles were *a priori*—that they could not happen. It was not a question of what can happen, but what has happened and does happen. The miracles performed by Christ were the result of a higher personality, and were not in any case given in proof of his divine origin. In regard to the cardinal miracles of the Resurrection and the Virgin birth of the Redeemer, if a new kind of life was to be introduced on to earth, then an adequate cause was supplied for superseding the ordinary lower law by a higher law; the adequate spiritual cause was there, and hence the miracle. Passing on to the Old and New Testaments, the lecturer referred to the synoptic Gospels and the four Epistles of St. Paul as containing genuine pictures drawn by contemporaries of Christ as he appeared to them, and their authenticity was undoubted. The Old Testament, which was still subject to much criticism, was the literature containing histories, genealogies, political addresses, sanitary regulations, poems, prayers, etc. The books might be said to have differing values but they were united on three points in unison of aim, God's love for man, the need of righteousness, and the need for a Redeemer. Scattered through the Old Testament were evidences of evolution from the lower to higher ideas of morality and of God. It

was adapted to all people, being the only book that could be translated into every language. It spoke to every people and to all human consciences. The bases of morality were next referred to. Egoism—doing right because it pays best—was not tenable, while the Utilitarian theory of John Stuart Mill, of 'the greatest good for the greatest number,' although high in principle, was impossible of accomplishment without including among the 'greatest number' the coloured races of the world. If that were to be the basis of morality the conditions of white men would have to be lowered 50 per cent. so as to raise the coloured race 5 per cent. That was the logical conclusion if Utilitarianism were to be the basis. Another flaw in this theory was that men were inclined to think that the best way of accomplishing their aim was for each man to look out for himself and study the best way to secure his own happiness. There therefore only remained one basis of morality, the doctrine of the Church, religion, the means of knowing right from wrong implanted in man by the Supreme Being. Man's moral responsibilities were similar to his responsibilities to nature, law or society. He was controlled by certain defined limits, but outside those limits he was morally responsible and free.

At the conclusion of His Lordship's address a couple of questions by Mr. Millican and Dr. Rendle were answered, and a hearty vote of thanks to the lecturer, proposed by Mr. T. W. Frost, seconded by the Rev. Mr. Blackney, and carried by acclamation, brought a pleasant, entertaining, and instructive evening to a close.

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THURSDAY ISLAND.

PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th.L.

Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS, and A. KAS LIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's), and A. MURRAY (People's).

Members of Parochial Council—Hon. J. DOUGLAS; Messrs. G. H. HODDER, J. MITCHELL, A. REID, G. SMITH, and Dr. WASSIL.

Hon. Organist—Mr. G. H. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MACEAY, and REID; Misses L. BENNETT, CRISPIN, GUMMOW, S. GUMMOW, C. SMITH, and K. WILLIAMS; Messrs. BYRES, FRANCES, HITCHCOX, MURRAY, and A. SULLIVAN.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.

10 a.m.—Mattins (Holy Communion 1st and 3rd Sundays in the month; Litany on other Sundays) and Sermon.

3 p.m.—Children's Service (1st Sunday in the month).

7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services, according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in the month, at 7.30 p.m. A Preparation Service is also held for the Melanesian Boys on the following Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrangement with the Vicar.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, R. BEDE, and White; Messrs. F. P. HITCHCOX and S. LEWIS.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GRIBO.

Classes are held every night of the week at 8 o'clock (except Saturdays), and on Sunday Afternoons at 3 p.m.

The following assist the Vicar:—Misses C. SMITH and WHITE; Messrs. DAVIS and SMYTHE.

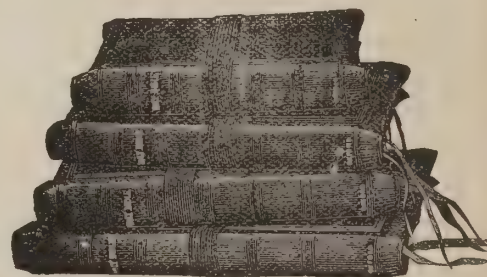
JAPANESE INSTRUCTION.

The Japanese are instructed weekly by Mrs. REID; Miss WHITE; and Mr. A. KAS LIWAGI.

A Service in Japanese is held on Sunday Evenings by the Japanese Catechist.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND.—OCTOBER 1st, 1901.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, See House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Official Notifications.

The Rev. W. P. Glover has been appointed Chaplain to the Military Forces at Thursday Island.

Mr. A. E. Field, Lay Reader at Normanston, has resigned his office; and Mr. L. F. Woolrych has been temporarily appointed in his place.

Mr. Charles Herbert Wilson has been licensed as Hon. Lay Helper at Brock's Creek, Northern Territory.

Mr. F. C. Hall has been admitted to the Diocese. He will be licensed as Lay Reader at Croydon.

Church Wardens are reminded that the third quarterly Diocesan Assessment fell due on September 30th. The amount should be paid forthwith to the Diocesan Secretary.

All communications on Diocesan business should be addressed to the Diocesan Secretary.

Diary of the Bishop's Overland Journey.

May 28th.—Left Thursday Island a little before sundown in the "Taiyuan." Very few passengers, but a number of horses. Choppy sea next morning, and ship rolled a great deal. No other passenger at meals. Curious to watch the horses accommodating themselves to the roll of the vessel; it must give them a good deal of exercise. The build of these vessels, with their fort like upper deck, accessible only by winding stairs, suggests, without the racks of rifles in the saloon, that in the China Seas the deck passengers forward are not always as harmless as our present lot. For the next two days, after passing Cape Wessel, the weather was perfect and the ship steady. Melville Island, with its tens of thousands of buffaloes, showed low on the Northern horizon, while the low mangrove capes and islands of the Northern Territory were skirted to the South; no lights and many shoals, a place to be avoided in dirty weather. As we neared Port Darwin the sun set in a ruddy haze, and a bush-fire glowed in his place; the pearling fleet crept homewards, some twenty

luggers, before the light breeze, and the great moon—almost full—made a flood of silver mist on our quarter, so that one could see where sea ended and sky began. We anchored soon after eight, but the laws of Port Darwin are framed on those of the Medes and Persians, and if it be but five minutes after sunset the ship must wait till next morning to pass the doctor. Up at 6 a.m., and finally allowed to land about 8 a.m. and so to my former quarters at the Residency, whither Mr. Justice D. had most kindly insisted on my repairing.

I soon met many old friends, and Mr. L. informed me that he had arranged to start on Tuesday morning. Went to the telegraph office and arranged to hold Service at Brock's Creek, and then to be "driven" the following day some



THE BISHOP OF TASMANIA
(Recently elected as Secretary of the S.P.G.)

fifty miles to Pine Creek. In the afternoon I was driven out to visit a valued member of the Church who had been seriously ill. Arranged weight and form of luggage. Including everything it was about 65 lbs., nearly half being coats and blankets. I only hope they may be enough for the cold nights on the tableland. Port Darwin is a beautiful town. It is situated on low red cliffs about 80 feet high, overlooking the magnificent harbour; and has a tropical look from the luxuriant vegetation and well-kept gardens. The principal buildings are of stone, and the whole place has a far more permanent air than is usual in the North. On Sunday there were well attended

Services in the Town Hall, and a meeting was held to arrange for more permanent religious ministrations.

On Tuesday, June 4th, I left Palmerston by train at 8 a.m. The weather was extraordinarily hot for the time of the year. The line is narrow gauge, 3ft. 6in., with steel sleepers. The chief features of interest are the huge ant-hills, ranging from 12 to 18 feet in height, and built of a reddish earth. In addition to these are many smaller ant-hills built of a grey slatey-looking soil mixed with chopped grass. These hills are in shape somewhat like a very broad chisel, and are peculiar in that they are always exactly North and South. In fact, they are as good as a compass. Another remarkable feature of the country from Palmerston for about 120 miles South is the magnificent growth of an indigenous bamboo, which lines most of the creeks. At Brock's Creek I left the train, Mr. L. taking on my heavy luggage, and spent the night at Mr. W.'s, manager of the N.T. G.M. Co. at Brock's Creek. The white population is very small, but we had a hearty little Service in the office of another mining company, which had been kindly lent to me, and I licensed Mr. W. as hon. Lay Reader for the district. The night was terribly hot, and I was quite unable to sleep until my charitable bachelor hosts took the bed to pieces and re-erected it, with its mosquito curtain, on the open terrace in front of the house. A magnificent view met me at sunrise over a broad valley stretched out like a map at my feet; most of the hills being marked by traces of mining works. Unfortunately, a blight seems to have descended on the once flourishing mining industry of the N.T. The mines seem to be still productive, and indeed have scarcely been tested, few having been sunk 200 and only one 300 feet. Much of the ground is private property, with absentee owners, and of the rest the greater part seems to be held by English capitalists, who have sent out highly salaried English managers with the usual result, and the properties are being held without being worked on at a minimum of working power for speculative purposes. The miners are nearly all Chinese, and are paid 5s. a day. I doubt whether the mine owners really benefit, and

certainly the community does not. I can see no such justification for the employment of aliens here such as does I think exist in the case of the sugar and pearling industries.

I was to start next morning at 8 a.m., but we did not get off until 9 a.m., and at nine miles passed Yam Creek, where some fifty Chinese are employed. Soon after this we missed our road, and had to return along a steep creek for some four or five miles to get on to the track or what passed for a track. My conductor, Mr. F., was a splendid driver. The track, at best but a horse pad, disappeared altogether in parts. Mr. F. studied the country with a glance from the top of a range, and with an encouraging,

"We'll let her rip," we were off. I believe Mr. F. has won some reputation as a steeplechase rider, and he certainly deserves it, for we cleared obstacles in fine style. It is stimulating to the interest when one wheel mounts a rock while the other is climbing down the edge of a yawning washaway, but though we did balance for a few moments at the bottom of a creek while the hind wheels were deciding whether or not to take a header over the front, we came to no grief even when a bolt went on a steep descent. Mr. F., who had promised to get me in at noon, was on his mettle, and jumping down as if we had been a Boer cart with French a couple of miles in the rear, he had all put right in two minutes, and we were tearing down hill to test it. It was nearly 2 p.m., however, when we reached Burrundi, and a prize turkey which had been awaiting me had given me up as a bad job, and was consoling a Parliamentary candidate. After a most hospitable welcome I had to start off again at 3 p.m., driven by Mr. S., for Pine Creek, twenty-six miles distant. We had a change of horses waiting on the road, and travelled in great style. From the top of the Union Mountain we had a magnificent view, reminding me of the country between the Hawkesbury River and Sydney. Everywhere were old claims and workings, now entirely in the hands of the Chinese. We met the one white man in the district, and he is leaving at the end of the month. We reached Pine Creek just after dark, and I was hospitably entertained by Mr. K., the Post and Telegraph master, nor was I sorry to get in after fifty-two miles of unspeakably bad roads. After something to eat I had nearly all the inhabitants to Service, and then retired to a well-earned repose.

Pine Creek is the terminus of the rail

road and the Chinese town. There are about 250 Chinese miners here, and 400 at Wandii. There is a good cyaniding plant, which seems to be doing well. After driving round the neighbourhood we returned for lunch, and after visiting the various Church-people made a final start with Mr. L. at 3 p.m. He had his camp about five miles out of town, and we stayed there for the night. After visiting the camp I went to see Mr. G., who has a station close at hand, and found that though a loyal member of the Church he had had no opportunity of attending Service for twenty years. In the evening I baptised his three children, the eldest being thirteen. About 100 yards from the house I noticed a tank of water, and learnt that the second boy (at eleven) had set up a claim of his own in the yard, at which he worked diligently as soon as he got back from school; he had made his own cradle and implements, and actually succeeded in getting a very appreciable quantity of gold. This young man ought to turn out a very practical miner.

This was my first night in camp. It was very warm, and my mosquito net was soaked through and through with the dew.

June 7th.—We were up before daylight, but it is a long business to load nine pack horses for the first time, and it was 9 a.m. before we got off. We are, besides Mr. L. and myself, two white men and three black boys, and with a buggy and twenty-six horses we make a large cavalcade. Our progress is slow, as Mr. L. has to inspect each telegraph pole as he rides along. I travelled comfortably and in state in the buggy. The country consists of somewhat

uninteresting granite ridges, but there are two beautiful flowering trees—one with a large yellow flower called locally the cotton tree, and the other with a beautiful red flower something like *Pyrus japonica* in the distance, and a large edible bean. After passing two creeks with the significant names of Sea Pie and Broken Wheel, we halted to change horses at Cullen's Creek (ten miles). A fine diamond sold for £80 was found in this creek just above the crossing, but no others could be discovered. I had a look to see if I could find an endowment for the Diocese, but only found one or two small but delicate flowers. About 2 p.m. we reached Ferguson's Creek (17 miles) and camped. I got under a shady tree and did some arrears of writing. In the evening I made some enquiries about the number of blacks in the Northern Territory. It is very difficult to obtain any correct estimate, but the whole of the northern coast district appears to be thickly populated by wild natives, who find plenty of food in the fish and wild fowl which abound in the lagoons. In the interior, also, the numbers are very considerable, though the greater scarcity of food keeps them down. The blacks gather the wild yams when in season and keep them in immense mounds, sometimes 10 feet high, covered with sand, as potatoes are preserved in England. I was informed that the blacks see in the Magellan clouds surrounding the Southern Cross the form of an emu, and have a tradition that the three bright stars of the Cross are an emu's footprint, and the two pointers two blackfellows tracking it. I made my camp under a tree where the dew was not so heavy, and next morning we drove on fifteen miles to the Edith River, over granite and slate ridges. Much of the country is auriferous. In Pine Creek I saw a curious

The Chinese were sweeping up the dust of the road and washing it for gold. I had never before seen such an example of literally picking up gold in the streets.

I have at length been honoured by the attention of the camp dog, who came and introduced himself to me in the most affable manner last night, and now comports himself with no air of conscious inferiority.

In the afternoon I rode up the creek about five miles to some fine falls. The creek is still and deep, with beautiful green islands and many shady trees. We saw a number of shells of a small turtle on which the blacks had been having an aldermanic feast. We also came across two blackfellows with a tame dingo. They had just extracted a bandicoot from a tree. The dingo seemed to be quite under control. The black made him drop the bandicoot which he was carrying by the simple expedient of pinching his hind leg. The sandstone cliffs of the tableland form here a fine semicircle of red and yellow rocks, about 200 feet high, through a cleft in which the river falls into a magnificent basin nearly a mile in circumference and very deep. It is full of fish-eating crocodiles, which grow up to nine and ten feet in length. Next morning we were up early and got off in good time, the first eighteen miles over rough basaltic country. On the top of the range is the grave of a telegraph operator who died there, and who expressed a wish to be buried "where all the winds blow." We met a fine and intelligent-looking black from Alice Springs named Frank. He gave my companion an account of how he had once set out to shoot the moon. Having got hold of a rifle he climbed with great difficulty the highest mountain he could find and there lay in wait for her to come near. Finally he made sure of his mark and shot, but the bullet made

no impression, although he was sure he had shot straight! The heat was intense, like that of a day in mid-summer, and after a couple of hours' halt we went on ten miles to the Katherine River, a magnificent stream nearly as large as the Burdekin, with banks 100 feet high. Here are a telegraph station, police quarters, and a public house. At night the inhabitants gathered on the verandah of the postmaster's house and we had a hearty Service, although the singing left something to be desired. There was a great gathering of blacks for a corroboree, and all night long the distant wailing cries and booming of wooden trumpets could be heard.

Next day (*June 10th*) a mail was leaving for Pine Creek, and I spent all the day until the mail went answering my correspondence, which had overtaken me here. In the evening I took the boat and sculled a little way along the river. The blacks were resting on the river bank after their corroboree. The men, who wear only a loin cloth, are finer made than the Queensland blacks, and seem to have a good time, as food and water are plentiful, the country being practically unstocked. Some ten miles above the station the Katherine emerges from very rough country through a great gorge of sandstone cliffs. Lava, sandstone, quartz and limestone are said to be jumbled up together in inextricable confusion, making the country most difficult to enter. The formation is said to resemble the famous Banks of South Africa, and good gold has been found where prospectors have been able to penetrate.

Next morning I was up at daylight, and Mr. H. kindly took me before breakfast to see the curious rocks of crystalline limestone about two miles from the station. The rocks rise abruptly to the height of some 15 or 20 feet from the sandy soil, and are weathered into the most extraordinary shapes; narrow lanes are formed between the rocks, giving the place its local name of Little Melbourne.

I spent the morning in visiting the small population of the Katherine, and found then nearly all members of the Church of England and glad to find that their Church had not altogether forgotten them. After lunch I bade farewell to my kind hosts at the station, and went out to camp at the Six-Mile Creek. Here I noticed a fine bowerbird playing round with bright pebbles, glass, and broken telegraph insulators. With regard to these latter it may be mentioned that the greatest enemies of the line in the Northern section are the frogs, who creep up the poles and destroy the insulation with their wet bodies. The hornets' nests are also a source of trouble. Lizards and flying foxes are also occasionally electrocuted by the copper wire. A curious kind of fig tree grows here. The leaves feel exactly like sandpaper and are used by the blacks as such. A short while ago a traveller was found here by one of my companions, dead in his mosquito net, apparently from snake bite. The night was cooler and the next morning quite fresh. Some time was lost in finding the horses, and though up at 5.30 a.m. we did not get off until nearly 10 a.m. The road was chiefly over sand and ironstone overlying limestone, which cropped up in the most uncomfortable way. Seventeen miles brought us to Bacon Swamp, where we camped near a tree marked KING 18/2/71. In spite of its name it is rather a pretty little waterhole. The name arose from the men employed to build the telegraph line striking here on account of insufficient food, when the contractor to pacify them gave them a stock of bacon which he had

in his tent. A few drops of rain in the night. Left camp about 8.30 a.m. Heavy sand; passed King's Creek (4 miles) and Roper River (4 miles). This is the head of the great river that empties itself into the Gulf of Carpentaria. Several curious trees the names of which I could not obtain. Twelve miles more to Providence Knoll, where we camped. Very curious deep circular waterholes on the rising ground. A pretty spot, surrounded by fine trees. The name arose through the higher ground being a refuge for the survey party when threatened by a flood. A creeper with beautiful red and black seeds grows in the scrub here. There are two great drawbacks to travelling in this country, the grass seeds and the flies. The latter are most troublesome even at this time of year, covering everything from sunrise to sunset. At night, much conversation about the blacks. The problem is very pressing here, the natives are very numerous and the police very few; every man, when off the main track, carries his life more or less in his hand. A simple verbal report, made in my presence by a linesman to his inspector, exemplifies what I mean. He was out about twenty miles from the Telegraph Station, looking for some of the Station cattle—they must have cattle to live—with a black boy. About sunset, when he camped, some 200 blacks came out on a neighbouring hill, and an old man raising his arms in the air began a long chant apparently of anathemas directed against the black boy. In the morning the hobbles and bells were found to have been removed from the horses, which latter were recovered after much difficulty. It was discovered that the blacks had camped within 200 yards, and that their camp was full of spears and weapons. Owing to the loss of the bells and hobbles, Mr. C. could not remain, and had to abandon the cattle. These were supposed to be friendly blacks, and many were known to C., who is a steady trustworthy man, and always treats the blacks well. It is quite clear that he had a narrow escape. Two policemen and two trackers seem to be the sole legal protection for some 20,000 square miles of country to the East and South. If report says true they have enough to do to protect themselves. One cannot wonder that the blacks succumb to the temptation of killing cattle, which wander perhaps fifty miles from their owners; on the other hand they seem also to kill wantonly cattle which they cannot use, and often within a few miles of the station—even in places where the manager has killed beasts regularly for them. Altogether the problem of obtaining justice and protection for white and black alike is not easy. Many whites as well as blacks are killed, and as usual the innocent often suffer most.

Next day (June 14th) we drove over very low country liable to heavy floods, the head waters of the Roper. The floods are said to cover many miles of country in a wet season; the soil is poor and sandy. We camped at some waterholes on Stirling Creek. I noticed a tree with curious seeds provided with two large vanes which make it whirl round like a windmill as it falls from the tree, doubtless aiding to carry it to a distance. The vanes are the shape of a ship's propeller.

Up early (5.15 a.m.) next morning; breakfast finished before daylight. Journey over black soil flats with many creeks. Passed Abraham's Billabong, a beautiful waterhole covered with lilies and surrounded by fine reeds; then on four miles farther to the Bitter Springs, where we camped. This is a mineral

warm spring on a patch of limestone, highly charged with sulphur and bubbling up with considerable volume from a clump of pandanus trees, and beautifully clear. The river is a wide, deep stream of still, permanent water fringed with huge paper bark and other trees, and full of fish. The most noticeable are the striped tiger fish and the ten-gun brig, a small white fish with five large black spots like ports down each side. The soil here seems to be very rich, especially along the banks of the creeks.

Next morning (June 16th) we went on fourteen miles to Elsey River Cattle Station. On the road we met a teamster returning to Pine Creek. He had been over two years on the journey to Powell's Creek, having been delayed by droughts and floods. There are about 5000 head of cattle on the run, which is good country and very well watered. The only literature I had with me was a late copy of the *Church Times* and a copy of St. Augustine's Confessions. Somehow here the latter seems the most modern. Nice points of ritual have a diminished interest when the nearest Church is 1200 miles away, but the old problems of the human heart are as real and as pressing among the stockmen on the Elsey as they were to the African Saint. How shrewd his comment on the force of example: "*O nimis inimica amicitia . . . cum dicitur, 'Eamus, faciamus,' et pudet non esse impudentem!*"

At night we had a most hearty Service on the verandah. It was most cheering to see the great attention and the efforts made by the men to join in the responses and the singing. I was afraid that my Service books had been left behind, but fortunately they overtook me at the Katherine, and proved very useful.

I saw here a novel sight: a Chinese drover, who, with his assistants, was bringing down 150 cattle for a Chinese butcher. The Chinese are always ready to pay cash either for cattle or payable mines, and are pushing their way steadily. We did not start until the afternoon, and then made our way to what is called on the map All Saints' Well. The well is there no longer, having been made in the bed of the creek, in which there was now water. A tree called gutta-percha grows here. It bleeds a milky, sticky sap when cut, very like india-rubber, and burns with a faintly similar smell. All round this country one is struck by the beautiful great patches of red everlasting on the ridges and high ground, covering acres in places with a red carpet. We were up early and got a good start before 8 a.m. About four miles on the road we left the low Elsey country and with it all traces of tropical vegetation, entering on dry limestone country covered with a thin layer of ironstone. After about twenty-two miles travelling we reached No. 2 Well. During the late drought there was no water between here and Newcastle Waters, and all the stock had to be moved here. The well is a fine and well-built one, with a substantial fence and covering, and is about eighty feet deep. The limestone formation is curious, and is mixed with flint. Next day we went on to No. 3 Well, which has been lately completed, and is 107 feet deep. The old well was broken into by the creek in the wet season, and tons of earth were carried down, leaving an excavation thirty feet wide by sixty in length and twenty-five deep. Although all this has disappeared down the well the latter seems as deep as ever, but dry. During the time that the water was running into the well the sound could be heard three miles away, but the water all disappeared,

like the earth, into some interior chasm. The formation of the stone in the new well is very beautiful, consisting of cavities in a kind of sandstone, filled with most beautiful limestone crystals. The water in the water-hole near the well is just like milk. It is said that water of this colour evaporates very slowly. Certainly it is very cold while ordinary water is quite warm. The night was quite cold. Next day we drove on through the same kind of country between a low sandy ridge and the dry coolibah swamp, which is dignified with the name of Birdum Creek. There are no creeks and no hills in this part of the world. We camped at the Ironstone Hole. One of the boys brought me a piece of skull carefully held between two sticks. Two black boys died here of thirst, and the natives shun the spot. The S.E. wind was very piercing all the morning.

Next day (June 21st) we did not make such an early start as usual, as we had a short stage. After about ten miles of what is called Bay of Biscay country we turned off the road to find water. The going was terribly bad, the ground being full of holes and very uneven. Had the buggy not been very strong it would have been broken to pieces; as it was we smashed a swingle-bar and broke a strong iron rail. Finally, however, after two or three miles of jolting we reached a Blue Grass Swamp and camped there, as the stage into the station was too long. A very beautiful tree with a scarlet flower, something like a poinciana, was in full bloom along the road. It goes by the name of the Coral Tree. The leaf is curiously shaped, something like a laterally extended ivy. The flies destroy all comfort in travelling. It is one continual battle from sunrise to sunset. I am told, however, that they are not usually so bad.

Next day (Saturday) we passed over some flat, uninteresting country for about twenty-one miles to Daly Waters Telegraph Station, which we reached in time for lunch. The station was deserted during the late drought, as there was no water within fifty miles, and all the stock were removed to No. 2 Well. Distance from Port Darwin, 413 miles.

On Sunday morning we had service at the station, and the singing was led by a harmonium and a violin; in fact, I think the violin did most of the singing, but we made up at night by singing until we were hoarse.

The natives here plaster their bodies in winter with a mixture of earth and ashes, which makes them look as if they were dressed in grey tight-fitting clothes. We had just enough rain to mark the dust, and the weather turned warmer. I obtained here some interesting native stone implements, including a spearhead beautifully cut out of glass.

We left Daly Waters with many thanks to our most kind hosts on Tuesday, June 25th, and went about seventeen miles through patches of mulga and hedgewood scrub to Auld's Pond, where we camped, going on the following day to Milner's Lagoon, a fine sheet of water in a plain covered with bluebush which seemed to be greatly approved of by our horses. The flies were worse here than at any other point, and that is saying a great deal. The lagoon was covered with white spoonbills, ibis, and a few ducks, which latter soon took themselves off. Twenty miles of thick mulga and hedgewood scrub, traversed by a narrow winding road, brought us next day (June 27th) to Frew's Ironstone Lagoon, a beautiful waterhole.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. I.—No. 4. Thursday Island, Oct. 1, 1901

THE BISHOP'S MOVEMENTS.

The Bishop, the first portion of whose diary on his overland journey we print in this issue, arrived at Oodnadatta on Tuesday, August 13th, having been just ten weeks in travelling the 1,300 miles from Brock's Creek, where he left the railway. At Oodnadatta he was fortunate in meeting the Commissioner of Railways, who courteously invited him to proceed to Adelaide in his special train, thus enabling him to arrive in time for Sunday, August 18. The Bishop, who was the guest of the Bishop of Adelaide, and whose journey excited great interest, not only among Churchmen but among others also, preached in the Cathedral on Sunday evening. There was a crowded congregation, and the offertory of over £18 was devoted to the Diocese of Carpentaria. On Monday evening a public welcome was tendered to the Bishop in the Victoria Hall. There was a large attendance. The Bishop of Adelaide, the Right Rev. Dr. Harmer, presided, and among those on the platform were Messrs. Herbert and Mitchell, members for the Northern Territory; the Hon. J. L. Parsons, M.L.C., and a number of the clergy of the Church of England.

The chairman said he could assure the Bishop that the meeting was not only full and hearty, but it was wholly representative. His Excellency the Governor had taken a great interest in the Bishop's journey, and had expressed his intention of being present with Lady Tennyson, but unfortunately, owing to the doctor's orders, he was compelled to remain at Government House. He hoped, however, to preside at a meeting which would be held in Victoria Hall next Monday evening, when the aboriginal question would be discussed, more particularly in connection with the Mission in Carpentaria. The Premier had also determined to be present, but unfortunately he was confined to his home by indisposition. The same cause was also responsible for the absence of the Treasurer. They had, however, a most representative audience, and he noticed present His Honor the Chief Justice, who always took the deepest interest in philanthropic matters. Bishop Gilbert White had been called by the press the "touring Bishop," and he thought the title was justified, except that a tour was generally on pleasure, whereas the Bishop's tour was carried out in discharge of his duties. It was only a year since Bishop White was consecrated, but since then he had undertaken journeys long and continuous. After leaving Port Darwin he had travelled 1,300 miles overland to Oodnadatta, whence a friendly train had wafted him to Adelaide with that speed characteristic of South Australian railways. (Laughter.) Bishop White was not new to Australians. He was accustomed to their ways and methods, and always secured the confidence and esteem of those with whom he came in contact. The Bishop was a keen observer and a clever sketcher, and he had consigned to paper many features of Central Australia. He was certainly the proper man in the proper place, and he would not let the grass grow under his feet. Such a thing, he knew, was a difficult matter in the Northern Territory. (Laughter.) When they read of the

long journeys Bishop White would take in the northern part of his Diocese they would remember his visit and retain pleasant recollections of his work. An obligation rested on them as Churchmen to assist in the carrying on of that work. It must be admitted with shame that the Diocese of Adelaide had not fulfilled its duties in regard to distant Port Darwin, and they should determine that things in the future would not be as they had been in the past. Bishop White's hands should not be tied for want of men or money. He tendered to Bishop White a most hearty welcome on the occasion of his first public appearance in Adelaide. (Loud applause.)

Mr. C. E. Herbert, M.P., said he was pleased, as an old Territorian, to welcome the Bishop. More than two years ago he was one of those who then assembled to consider the advisableness of having a Church of England clergyman at Port Darwin. General ignorance was displayed as to the Diocese, but this was excusable, because they had not seen a clergyman for 12 or 14 years. He congratulated the Bishop on having twice visited Port Darwin since his consecration. The Bishop was a skilful general, in that he had an intelligence department; but, unlike most generals, he carried out the duties of the department himself, believing that what was worth doing at all was worth doing well. In his recent journey the Bishop showed considerable courage and determination, and that he was fully equal to the high office he held. He could imagine the interest, amounting almost to mild excitement with which the dwellers in the northern parts received the news that a strange traveller was approaching them, a traveller who had no political axe to grind, and was not anxious to lower a bicycle record. (Laughter.) In the present case it was a good, kindly man, who brought with him the consolations of religion, of which they had been deprived for 10, 20, and in some cases 30 years. He had heard a doubt expressed, and perhaps there was a slight doubt in his own mind, as to the chances of success of some of the races to be met with in the Northern Territory, the Japanese and the Chinese particularly. Still, as the Bishop had said, they were there, and it was their duty to do something for them. There was good scope for work among the youths who were growing up. Amongst the aborigines there was surely some good to be done. He had heard it estimated that there were 30,000 blacks in the Northern Territory. The aboriginal vote given by the Government of South Australia to the Northern Territory amounted to £850 per annum. That, he thought, was expended in an unmethodical manner capable of improvement. The blacks had some good characteristics, and chief among these were manliness, affection, and gratitude. On behalf of Territorians, he congratulated the Bishop on his success in overcoming the difficulties of his great journey. He had their sincere and high appreciation. He trusted the Mission work would flourish and receive practical support. (Cheers.)

Bishop White, who on rising was received with rounds of applause, thanked them sincerely on behalf of himself and his Diocese for the kind welcome extended to him in Adelaide. People had spoken before he started of the dangers and hardships to be encountered on such a long journey, but the only danger he had met was that of having his moral character deteriorated by the kindness received along the whole line of route. When he first went to Port Darwin he was agreeably surprised. He had heard most dreadful stories about the place,

and had pictured it as a dry, sandy desert, with but a few Chinese humpies. Instead he found one of the most beautiful places he had ever seen, embowered with beautiful trees and palms, the bay enclosed by low reefs, and houses much superior to the buildings in many of the smaller towns of Queensland. In no place had he received a more hearty welcome than in that part of the Northern Territory. He supposed people were anxious to hear something of his travels, and he would endeavour to outline them as briefly as possible. Pine Creek interested him considerably. As it was a mining centre he expected to see something like the mining towns in Queensland, but he could not see a mine anywhere. All the miners were Chinese, and the real town was that where the Chinese lived. The party was a big one, having 26 horses, a buggy, and two or three black boys. He did not carry much luggage, but he was always thankful he had taken the precaution to take a mosquito net. From sunrise to sunset there was one continual buzz of flies and mosquitoes, and they were the only real hardships experienced. Of course they had to camp out nearly every night. The journey occupied ten weeks, and of 53 camps not more than 10 were under roofs. Edith Reservoir was only a large pool, and he felt a strong desire to have a swim in it until he learned that it swarmed with crocodiles. For 200 miles south of Port Darwin the country was all mineral territory, which had never been properly exploited, but only scratched here and there. It seemed to him that there was "something rotten in the state of Denmark" in regard to mining in the Northern Territory. Everything seemed to be in a bad state. Comparing it with Queensland from an amateur's point of view, the difficulty seemed to be that the owners were allowed to hold claims too much without working them. He would like to point out that, in justice to travellers, there were places where wells ought to be put down. He would venture to suggest to those in authority that marks should be made on the maps to indicate whereabouts water could be found. He had seen traces of where men, although in close proximity to water, had been unable to find it, and had wandered away and died. Proceeding further they came to the lagoon country and the Newcastle River. There he saw some of the finest waterholes in the whole of the journey. Powell's Creek was full of beautiful things, and he particularly admired the pebbles, jaspers, and agates to be found thereabout. In that vicinity he saw for the first time the aboriginal method of burying in trees. From this down the country became much poorer, and sand predominated for many miles. He did not intend dealing with the aborigines that night, but he showed several articles of native headgear, weapons, and other things which he had collected. He had endeavoured to give them some idea of his trip, and although that had occupied more space than he had expected, he would like to touch on one or two other questions before concluding. They were only beginning history, and it was obvious that in the future, whether they liked it or not, they would be obliged, either for peace or war, in some way or another, to enter into very close relations with the East, with China and Japan. Japan had already become a world empire, and China would very soon. They would have two world powers to face, and they could not possibly ignore it. The points at which they came into contact with the East were entirely covered by the Diocese of Carpentaria. The kind of front they presented was important.

The Japanese had thrown over their old religion, had lost all faith in it, and had now one desire, and that to become a great people. They knew that if they were to become a great nation they must have some faith, some religion to inspire them. It threw a great responsibility on South Australia. The Northern Territory was the first point at which Japanese saw this continent, and how important it was to present a good front. First impressions went a long way. He urged a vigorous development of the Mission work there. He thought it was not too much to ask that young and robust clergymen should labour there for a few years, for he could honestly say that the climate was not too severe. The work was difficult and hard, but it belonged to the Church, and should be supported. (Cheers.)

During the evening appropriate hymns were sung by the congregation, and a collection of £17 was taken up in aid of the Diocese.

During his stay in Adelaide the Bishop preached at St. Luke's, St. Paul's and Christ Church, and Port Adelaide, besides addressing several drawing-room and other meetings. From Adelaide the Bishop proceeded to Ballarat, Melbourne, and Hobart, to speak on behalf of the Diocese. He speaks at the Sydney Diocesan Festival on September 17, and preaches in St. Andrew's Cathedral on the following Sunday. He hopes to be at Port Douglas about the second week in October. The Bishop has secured a Rector for Port Darwin in the person of Rev. H. G. Gosher, B.A., Camb., of Christ Church, Adelaide, who is strongly recommended by the Bishop and Dean. Mr. Gosher will come north as soon as his place can be supplied at Adelaide. The S.P.G. has given the Bishop a grant of £300 towards the building of Bishop's College.

DIARY OF THE BISHOP'S OVERLAND JOURNEY—Continued.

surrounded on three sides by low ironstone cliffs, and situated between the scrub and an open plain. Four whistling ducks were disporting themselves on its bosom, and three were shortly stewing for supper. The red cliffs, large spreading coolibah trees and winding water, make this a beautiful spot. Mr. L. had a narrow escape here many years ago. The blacks enticed two of his party away under pretence of showing them a new waterhole, and Mr. L. was reading under a tree when he happened to look round and saw a dozen wild blacks with spears ready creeping up close upon him. Fortunately his revolver was lying beside him, and at the sight of it they fled. The suspicious conduct of their guides alarmed the other men, and they fortunately returned without further search for the imaginary water-hole. Several large eagle-hawks were seen on the road, and bird life of all kinds was very plentiful. I have not seen any wallaby or kangaroos in the Northern Territory.

(Here the Diary ends).

He who is sincere hath the easiest task in the world, for truth being always consistent with it, he is put to no trouble about his words and actions.—*Beaumont.*

No one can do more than he can, and the narrowest life is wider than most of our hearts. When people have a great many ways of doing good, they sometimes get so confused that they do nothing.—*George Macdonald.*

News of the Parishes.

CROYDON.

St. Margaret's.—There is still cause for much encouragement here. The congregations continue to be fair in the evening, and there is certainly a perceptible increase in the average number of communicants and in the attendance at morning prayer; but the small attendance at these Services speaks far from well with regard to the spiritual state of the Anglican community. The Rector still holds out hope of improved condition of matters in this respect.

The finances of the Church are in a most hopeful condition, and the long standing overdraft of £60 on the current account has been converted into a credit balance of £30, after only a four months' special effort. But there is still the debt of £300 on the Church building to face, which has been allowed to increase from £240 during the past three years, owing to the interest not being met. A further debt of £90 has been incurred by the Church Council in purchasing a suitable residence for a Rectory, but at the present improved state of finances it is to be hoped that this will be paid by the end of the Church's year. It must be borne in mind that to the Ladies' Committee, the members of which collect monthly for the Church's maintenance, is chiefly due the improved state of the finances.

A successful "Tableaux and Waxworks" was organised by Mr. L. C. Dunne. The entertainment was held in August, and repeated a week later by special request; two crowded houses were the result, and a net gain of £37 to the Church.

A Sunday School picnic was arranged during the mid-winter vacation; the Ladies' Picnic Committee worked untiringly, with the result that the scholars spent one of the most enjoyable of days. It is to be hoped that for the future the picnic will be held annually.

St. Margaret's Church loses a valued helper in Mrs. Dunne, who has filled the post of organist for the past two years. Prior to her departure, at a representative meeting of the Parochial Council, Ladies' Committee, and Choir, the Rev. Godfrey Smith presented, on their behalf, a valuable gold brooch and purse, expressing their appreciation of Mrs. Dunne's services; trusting that the change would be for her benefit, and commending her to God. Mr. T. H. Waldie has consented to temporarily fill the post left vacant.

Golden Gate.—A fortnightly Sunday morning Service is now held here. Under Miss De Vis as organist a serviceable choir has been formed, and the congregations have been most encouraging. The amount collected towards the erection of a Church here is steadily increasing, and there is every prospect of the project being shortly carried out.

Mr. F. C. Hall, from Sydney, who is to pursue his theological studies and to act as lay curate, arrived here August 23rd. With this help, Golden Gate will receive a morning and evening Service weekly, and the Rector will be enabled to pay pastoral visits to Georgetown and Normanton more frequently.

GEORGETOWN.

The Rev. Godfrey Smith, of Croydon, paid a visit to Georgetown towards the end of June. The whole town was visited, and on Sunday the Services were well attended, especially at the

evening Services, when the Court House could not accommodate all those who were present.

The Sunday School, which has been carried on with great patience and persistence for some time by Mesdames Boddington, Old, and Everitt, has now, owing to their resignation at various times, been re-organised, and Miss Gibson has now taken charge, with the assistance of some young teachers. During this visit Donneybrook, nine miles out from Georgetown, was visited and several children were baptised. In addition to many baptisms at Georgetown, several children were baptised on the journey to and fro. Great satisfaction was caused when a quarterly pastoral visit was promised, and now a Ladies' Committee, consisting of Mrs. Boddington and Misses Gibson, Green and Edwards, has been formed to collect for the finances in connection with the visit of the Croydon clergyman.

Mr. G. P. Field, after his departure from Normanton, stayed at Georgetown over July 21st en route for the west coast. Services were held morning and evening, and the residents showed their appreciation by attending well.

NORMANTON.

On July 12th Rev. Godfrey Smith visited Normanton and met Mr. L. F. Woolrych, who arrived from Thursday Island to take temporary charge of St. Peter's as Stipendiary Reader in place of Mr. G. P. Field, who had just resigned. Holy Communion was administered in the morning, and there was at the evening Service a record attendance for some years. All possible seating accommodation was taken up, and some who had come to be present at the Service remained outside the building. In the morning Mr. Smith preached on the labourers in the vineyard, urging those present to work for Christ's sake only; previous to his sermon in the evening he urged the congregation to give Mr. Woolrych their hearty and sympathetic support.

Mr. G. P. Field officiated for the last time on Sunday, July 7th. On Saturday, July 6th, he was presented with a purse of £30 by the Mayor on behalf of the Norman citizens, who were present in great numbers to testify to their recognition of his faithful, earnest, and consistent work he had carried on in the town. Mr. Field is uncertain as to his future, but he will probably enter a Theological College with a view to taking Holy Orders. We wish him God's richest blessing.

Church work in this Parish is meeting with success under the Stipendiary Reader Mr. L. F. Woolrych, who has been temporarily put in charge from the Thursday Island College till a definite appointment is made by the Bishop. The Parish has been re-organised, and systematic visiting is meeting with good results. Sunday morning Services are held as well as Evensong. The Sunday School is well maintained, though more male teachers are needed. Daily Mattins are said, and are well attended by the school children; a greater reverence is noticeable in these Services. A strong choir has been organised, Mrs. Curtis giving her services as organist. A Juvenile Church Club has been formed for the purpose of bringing the younger members of the choir together, and is very successful. Confirmation classes are held and regularly attended. A committee of collectors for the "Parochial Fund" has been formed of the following: Mrs. Sherrin, Miss E. McLain, Miss M. Gough, Miss E. Williams, Miss E.

Marsden. It is hoped by Christmas to make some effort to raise funds to make improvements to the Church, which is unfinished.

THURSDAY ISLAND.

The first meeting of our newly formed Parochial Council was held on Thursday evening, 13th June, in the Japanese school-room. The following members were present:—the Vicar, the Hon. J. Douglas, Messrs. Bennett, Mitchell, Reid, and G. Smith. The Rev. W. P. Glover spoke about the work of the Parish, and suggested several matters for consideration. Mr. Bennett introduced the question of finance, pointing out that owing to recent heavy expenditure in connection with the Parish and Diocese, funds were in arrears to the extent of £40. The Council decided to institute an entire canvass of the Parish for contributions towards the parochial funds, the councillors themselves undertaking to carry it out. The Vicar was also asked to rehabilitate the Society of the Treasury, so that the Church's income might be assisted in that direction. The Council recommended the wardens to obtain an extra fifty chairs for the Cathedral, the present sitting accommodation being insufficient for the attendance at many of the services. One or two matters of minor importance were dealt with, after which a successful meeting closed. All the Councillors assured the Vicar of their hearty support in the work of the Church throughout the Parish.

Church work has been carried steadily along since our last notes were sent to the *Carpentarian*. The attendances at the Sunday Services have been, on the average, fairly good; but to any thoughtful observer it is patent that they are not so large as they might well be. It is manifestly a duty to assemble ourselves together for the worship of Almighty God. If we "profess and call ourselves Christians," we shall surely seek to show it by a regular attendance at God's house of worship; and a consistent endeavour to live in accordance with Christ's teaching.

We should be glad to see many of our people more regular in their Church going. Perhaps, if such were the case, they would not only derive help for their own lives, but also do good to others by the force of a worthy example.

The Annual Sunday School Picnic was held this year on 4th July, the trysting ground being Goode Island; to which location the children and their friends were conveyed in the "Garna," kindly lent by Messrs. Burns, Philp & Co. for the occasion. Everything favoured the success of the gathering—beautiful weather, generous help, and cheerful acquiescence of all concerned. The day passed off splendidly, and the Sunday School scholars retain happy memories of their day's outing. Our best thanks are due to all those who helped in perfecting the arrangements.

It is gratifying to find that the Sunday School is a valued institution in this centre. There is, at the present time, an average attendance of something like 70 scholars every Sunday. A difficulty, however, is experienced from the lack of teachers. Several of the classes are much too large, and if good work is to be done, the Superintendent will have to create extra classes. The Sunday School work is of the last importance to the Church, and it is essential that we should do all in our power to carry it on successfully. Will not one or two more, who have both the leisure and the ability, offer to assist this work? These services would

be of great help to us. The Five Years Course of Bible and Prayer Book Teaching has been adopted, and weekly classes are now held for the Teachers' preparation.

The Society of the Treasury has been re-organized, and has set to work to collect regular monthly contributions towards the parochial funds. The following ladies are members of the Society:—Mesdames Mitchell and Shiress, Misses Bennett, Bebranth, and Crispin. Mr. Joe. Bann gathers the offerings of the Melanesian boys. The Japanese contribute through Mr. Kashiwagi.

Confirmation Classes have been commenced by the Vicar, who hopes to be able to present a goodly number of candidates to the Bishop in October next, for the apostolic rite of "the laying on of hands upon those that are baptized and are come to years of discretion."

A beautifully worked set of book markers has been presented to the Vicar for use in the Cathedral, by one who is interested in the work of the Church in these parts. A gift such as this not only serves a practical purpose, but is useful for edification, inasmuch as the different colours emphasize certain truths which the Church teaches at the different seasons of the year. Thus "green," which is used during the Trinity Season, is an emblem of livingness; and reminds us of God's perpetual activity in the kingdom of nature and grace.

Mr. G. H. Hadden has returned from a well earned holiday and again taken up his duties as organist and choirmaster. It is hoped that the Cathedral choir will soon be strengthened by additional voices, and the singing raised to a higher standard. We should be glad to hear of ladies and gentlemen who are willing to assist in this important branch of Church work. If God has gifted us with musical ability, surely it is only fitting that we should seek to show our gratitude by assisting in the service of praise and thanksgiving offered week by week in this Church. The choirmaster earnestly invites assistance in this direction.

We are glad to note that our parishioners are showing their practical sympathy with the management of the *Carpentarian*. It is surely a mark of appreciation of the value of the "paper," when no less than sixty-five of our Church people have already become annual subscribers to it.

On St. Bartholomew's Day, the anniversary of the Bishop's Consecration, Holy Communion was celebrated in the Cathedral at the early Service. Very few were present, but those who did come offered a joyful Eucharist to God for His good hand upon the Bishop of the Diocese during the past twelve months; and besought the continuance of His favour for the future of our work. On the following Sunday, the Rev. W. P. Glover, Bishop's Vicar, made special reference from the Cathedral pulpit to the completion of the first year of the Bishop's episcopate. Preaching in the morning upon "true greatness," he spoke of the service of God and humanity as the Christian ideal. At the evening service, in the presence of a good congregation, the preacher took as his text "The harvest is plenteous; but the labourers are few." After reviewing the history of the Diocese and speaking about what had been accomplished during the past year of the Bishop's pastorship, he pointed out that the fields were white unto harvest, and emphasized the duty of earnest and continued prayer on the part of all that God would send forth more labourers unto His harvest.

ST. DAVID'S, MOSSMAN.

Since your last issue we have had the second visit from the Rector of Cooktown, Rev. H. W. Curtis. During this visit services were only conducted at St. David's; Mattins, Holy Communion, and Evensong, all being well attended. After Evensong a meeting of parishioners was held, in order to discuss what had been done in regard to the new clergyman whom His Lordship is trying to secure whilst touring the southern Dioceses. The Rector's Warden, Mr. R. O. Jones, said that the Parochial Council had taken the matter in hand after Mr. Curtis delivered the Bishop's message during his last visit. The hon. secretary, Mr. R. D. Rex, had canvassed the parishioners with the result of £80 to £90 being guaranteed, which was considered highly satisfactory. With offertories, etc., the total amount will doubtless be raised. Mr. Curtis the following day wired the result of meeting to His Lordship. Mr. Wilkinson, our present Lay Reader, has greatly endeared himself to the whole district—not only to our own people, but also to others of different denominations. Our only regret is that he is not fully ordained, so that he might remain with us.

The inauguration of the Sunday School took place on July 21st, with 26 scholars on the roll. The teachers, Misses Carstens and Lawson, Messrs. J. White and R. D. Rex (superintendent), take a lively interest in the work, and mean to make it successful.

A certain dissenting body questioned our right to open the school—because they had one!

The congregations at the usual services are good, but at Port Douglas the attendance is falling off. The Mossman, apparently, is becoming the busy centre. The want of an organist to play regularly has been keenly felt hitherto. Two ladies have now kindly offered their services—Mrs Barnard officiating in the morning, and Miss Williams in the evening. This arrangement will be greatly appreciated, as music undoubtedly tends to help devotion.

The Mill is in full swing. One sees many strange faces at Church, and the good influence the Church throws out is apparent in the district.

Mr. Wilkinson visits the Seven-Mile at regular intervals, instructing both old and young. With Pacific Islanders and Japanese classes, his time is fully occupied. Mr. Field, of Normanton, paid us a flying visit before he left Normanton.

BISHOP OF CARPENTARIA.

ARRANGEMENTS FOR OCT., NOV., DEC., 1901.

Arrive Brisbane from	Wednesday, Oct. 9
Newcastle }	
Leave Brisbane ...	Tuesday, " 15
Arrive Townsville ...	Friday, " 18
Leave " ...	Wednesday, " 23
Arrive Port Douglas ...	Thursday, " 24
Leave " " ...	Thursday, " 31
Arrive Cooktown ...	Friday, Nov. 1
Leave " " ...	Sunday, " 10
Arrive Normanton ...	Friday, " 15
Leave " " ...	Friday, Dec. 6
Arrive Thursday Island ...	Tuesday, " 10
Leave " " ...	Monday, " 16
Arrive Port Darwin ...	Thursday, " 19
Leave " " ...	Tuesday, " 24
Arrive Thursday Island, ...	Friday, " 27

Letter.

SENATOR DOBSON'S FEDERAL DIVORCE BILL.

To the Editor of the "Carpentarian."

Sir,—Are the citizens of Queensland fully seized with the serious change that will be made in the marriage laws of this State if Senator Dobson's Divorce Bill is passed in the Commonwealth Parliament? I have not yet seen the text of the Bill, but, as it is stated to be based upon the Divorce Acts of Victoria and New South Wales, it is not difficult to forecast the clauses, and, if passed, it will become law in Queensland. It is well known that it is comparatively easy to obtain a divorce in the two south-eastern States, but it is not so well-known that divorces have increased enormously in consequence. Indeed, I venture to think that it would surprise a large number of citizens to find what is the unenviable position occupied by our sister States in the marriage statistics of the world. Mr. Coghlan has tabulated the proportionate annual number of divorces for every ten thousand marriages in the various civilized countries where statistics are available for the purpose. The result of his observation is as follows:—The Canadian Dominion has only four divorces annually for every ten thousand marriages in the State; the United Kingdom—11; Germany—165; France—180; and the United States—612. Let these figures be compared with the figures belonging to Australia. In Queensland the ratio of divorce, computed as above, is 23.0; in South Australia—25.2; in Western Australia—18.1; in Tasmania—38.5; in Victoria—135.9; and in New South Wales, 277.5. The result of such comparison is obvious, but it becomes perhaps more startling when it is further found that Switzerland is the only civilized country with a larger proportion of divorces to the population than New South Wales—excepting, of course, the United States, which is at the head of the unenviable list.

It has been said that the increase of divorces which occurred after the passing of the laxer laws in New South Wales and Victoria may be accounted for by the fact that advantage would be taken of the change of legislation to dissolve marriages, the bonds of which had been broken long before under other circumstances. This is doubtless true, but the numbers are still alarming, for, as quoted above, they are taken from an average of the three years, 1896-'98, and therefore represent the state of affairs several years after the passing of the Acts. Furthermore, it is a matter of every-day observation that the opportunities for divorce create not infrequently the desire for divorce, and the longer the Marriage Laws are relaxed, the larger grow the proportion of those who seek for divorce, not because the marriage tie is intolerable, but because it is distasteful. This tendency is demoralising to the individual, but the true significance of the increase of divorce must be sought in its relation to the family and the social order generally. It is, perhaps, too early in the day to attempt to gauge this significance in Australia, but when it is shewn from comparing 29,670 cases in ten of the United States of America that divorce occurred on the average within ten years of marriage, the fact is startling. Personally, I do not wonder that one of the American Political Ministers in London denounced the whole business as a "disgrace" to his country and "a

menace to social order." Is it likely that the effect of laws similar to those in America will be dissimilar in Australia? Already the evil consequences have commenced to shew themselves in the two colonies that have relaxed their Marriage Laws, and now it is proposed to extend to all Australia the provisions of their unwise Acts.

I believe that in the Dominion of Canada divorce was under the Union Act assigned to Federal Parliament, but that the various Provincial laws have been left untouched. It has also been found unwise in the United States to force uniformity in the various Legislatures. Why should it be done here? But granted that uniformity is desirable,—as I am inclined to think that it is,—why in common fairness should four States be called upon to sacrifice their standard of marriage rather than two States return to a higher conception of the responsibility of maintaining the social stability of the Australian people? Federation will, indeed, have been purchased too dearly if the moral tone of the community at large is sacrificed to suit the needs—or shall I say the conveniences of the few.

GEORGE H. FRODSHAM,
Commissary to the Bishop of Carpentaria.
Brisbane, Sept. 11th, 1901.

Copy of a Resolution passed by the Brisbane Diocesan Council on Thursday, September 5th, 1901, on the motion of the Rev. G. H. Frodsham, seconded by Mr. J. W. Stack:—

"That the Bishop-in-Council for the Diocese of Brisbane, on behalf of the Church of England in Southern Queensland, hereby strongly protests against any enlargement of the area of divorce in this State such as is proposed in Senator Dobson's Divorce Bill."

It was further decided that the above resolution should be sent to the Premier of Queensland with the request that he would forward the same to the Commonwealth Premier. The Archdeacon has received intimation from the Government that this has been done.

BIBLE IN STATE SCHOOLS LEAGUE.

The Executive Council of the Bible in State Schools League will shortly be testing the wishes of the parents of children attending the State Schools of the State as to the introduction of simple Bible Lessons into the school curriculum.

It is well for all to remember—

1. The reform desired by the Bible in State Schools League is simply to define the word secular, as in the N.S.W. Act, to include "general religious teaching as distinguished from dogmatical or polemical theology," and to allow the special teaching to take place in school hours, as in N.S.W., and not after or before school hours, as at present allowed in this State.
2. The reform will in no sense alter the principle upon which the present State Education Act is worked.
3. That the Department of Public Instruction in New South Wales declare that the system desired by the League is found to work harmoniously and well with regard to all Denominations in the State.

Further information can be obtained from any clergyman in the Diocese of Carpentaria, or from the hon. secretary of the League, the Rev. G. H. Frodsham, Brisbane.

NEW SECRETARY OF THE S.P.G.

The Bishop of Tasmania has been elected as Secretary of the Society for the Propagation of the Gospel, and leaves Australia to take up his new work in England about the end of this month. The *Brisbane Church Chronicle*, commenting upon the appointment, says:—"We are not among those who bewail the loss the Australian Church will feel when the Bishop of Tasmania goes to occupy the Secretarial chair of the Society for the Propagation of the Gospel. The S.P.G. has notably done so much for us that any sacrifice on our part can only inadequately express our indebtedness. And if a wider conception of the call is taken we do not see that the case is altered. We have claimed men from England for the Church in Australia, and if Australia is called upon to give back a man to serve the whole 'Church of the Dispersion' where is the injury—or the honour! As to the question whether the office of Secretary is compatible with Episcopal responsibility, we contend that insufficient data lie before the many critics who have risen in judgment. They do not know what developments in the Secretarial work had been planned by the Society nor what the Bishop of Tasmania has in his mind for the future. The wisdom of the S.P.G. has been to place the missionaries supported by them directly under the supervision of their Diocesans, but are there not men to be Ordained in England for work abroad—are there not Missionary Bishops to be chosen and consecrated? When it is seen that the Bishop of Tasmania has departed from the high conception of his office which has so far distinguished him it will be time to talk about 'turning his back upon Episcopal responsibilities.'" We wish him God-speed.

WHOM THE LORD LOVETH HE CHASTENETH.

'One sorrow more? I thought the tale complete.'

He bore amiss who grudges what he bore:
Stretch out thy hands and urge thy feet to meet
One sorrow more.

Yea, make thy count for two or three or four:
The kind Physician will not slack to treat
His patient while there's rankling in the sore.

Bear up in anguish, ease will yet be sweet;
Bear up all day, for night hath rest in store:
Christ bears thy burthen with thee, rise and greet
One sorrow more.

A PRAYER FOR ABSENT FRIENDS.

[Recommended for the daily use of those who have relatives at the seat of war.]

O Lord our God, who art in every place, from Whom no space or distance can ever separate us, we know that they who are absent from each other are still present with Thee. Defend, most gracious Father, those friends from whom we are separated, keep them in body and soul, and grant that both they and we, by drawing near to Thee may be drawing nearer to each other, bound together by the unseen chain of Thy love in the Communion of Thy Spirit and the holy fellowship of Thy Saints; that whether or not, according as it may seem best to Thee, we meet again here on earth, we may surely meet again in Thy Heavenly Kingdom; through Jesus Christ our Lord. Amen.

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PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th.L.

Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KAS HIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).

Members of Parochial Council—Hon. J. DOUGLAS;
Messrs. G. H. HODDER, J. MITCHELL, A. REID,
G. SMITH, and Dr. WASSIL.

Hon. Organist—Mr. G. H. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MACKAY, MURRAY,
and REID; Misses L. BENNETT, R. BEOR, G.
BOOKER, CRISPIN, GUMMOW, S. GUMMOW, and K.
WILLIAMS; Messrs. BYRES, HITCHCOX, MURRAY,
PAINE, and A. SULLIVAN.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.

10 a.m.—Mattins (Holy Communion 1st and 3rd
Sundays in the month) and Sermon.

3 p.m.—Children's Service (1st Sunday in the
month).

7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, R. BEOR,
BEBROUTH, SINCLAIR, and White; Messrs. F. P.
HITCHCOX and S. LEWIS.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEIBO.

Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

The following assist the Vicar:—Mrs. PARK, Mrs.
SMYTHE, Miss WHITE; Messrs. LEWIS and SMYTHE.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by Mrs. REID;
Miss WHITE; and Mr. A. KAS HIWAGI.

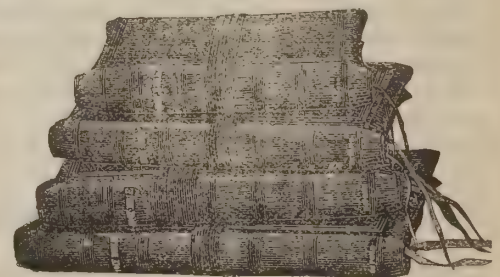
A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.



OXFORD PRAYER BOOKS.

OXFORD BIBLES.

OXFORD HYMN BOOKS.



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The Carpenterian

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, See House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Official Notifications.

A small Depot has been opened at the See House for the sale of the S.P.C.K. publications. Clergy and others are notified that they may

Diary of the Bishop's Overland Journey.

Continued.

We made a late start from Frew's on the afternoon of the following day (*June 28th*), and after five or six miles came out on to Sturt's Plain, which is some sixteen miles across. The road was very bad, and it was not until nearly sunset that we reached Five-Mile Point, a cape of scrub reaching out into the plain to within about a mile and a-half of the road. Having brought water with us we made a dry and, as it proved, a very cold camp. In the morning we

banks was a most vivid green. We found a much warmer camp here than on the plain, and next morning (Sunday) we went two miles further on to the Newcastle Waters Cattle Station, where we spent the rest of the day. Unfortunately, all hands were away mustering. The station is situated on a stony ridge on the west side of the Newcastle Water, and has a somewhat bare and desolate look. The rock in this part is sandstone, ironstone, and jasper, of which there are many beautiful pebbles. The flies seem to grow worse as we get south. From about mid-day to sunset they render life a burden. Here, as elsewhere, the losses from the drought have been very heavy. After a quiet day here we went on next day to Pole Camp, where the line party was camped. The country

was flat and uninteresting, with a very low stony range running parallel to the creek. We had tea with the line party, making in all eleven persons: "the largest camp in the Northern Territory," someone remarked. After tea we had Service. It was a striking scene in the large tent, illuminated by some rather doubtful lamps. It was certainly the first time that Divine Service had been held anywhere in these parts, and some of the party had been years upon the line without even a visit to Palmerston. The night was bitterly cold, and a cutting S.E. wind blew all next day, chilling the very bones. We proceeded down the dreary flats of the Newcastle to a small creek called the Lawson, where we camped. I walked to a small range about two miles off and had a fine view of Lake Woods—a vast sheet of shallow water some eighty or ninety miles in circumference, now full, but in dry



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Mr. A. E. Smith, who has been accepted by the Bishop as a student at the Theological College, arrived at Thursday Island on the 2nd inst. There are now three students in residence, and a fourth to come.

I should say sincerity—a deep, great sincerity—is the first characteristic of all men in any way heroic.—*Carlyle*.

The more solitary, the more friendless, the more unsustained I am, the more I will respect and rely upon myself.—*Charlotte Bronte*.

found within a few yards of the camp the skull and part of the shirt of some unfortunate traveller. There was nothing to show the cause of death, nor was it known who it was, although several men had been lost of late years. Probably he had been following the telegraph line and turned in here to perish from thirst. It was too cold to make any but an early start in the morning, and we were soon on our way over the remainder of the plain, and through some open wooded country to North Newcastle Water, a magnificent sheet of water a quarter of a mile wide and two miles in length. Mr. C. told me that he had once seen a black swan on this water, and frequently white ones. It is the overflow of this lagoon which forms Lake Woods, thirty miles farther south. Large numbers of pelicans were fishing and sailing about, and the grass on the

seasons converted into a parched plain. Later on I walked down to the lake itself, and by climbing a tree near the shore obtained a view over the reedy foreshore, which swarmed with ducks and other waterfowl. Opposite I could just see the further shore, but further south no shore was visible, and the lake must be some 20 miles across. The great expanse of water seemed as if it could never fail, but Mr. L. assured me that he had seen the whole bed of the lake covered with a vast bush fire. It is a real lake, with well-defined shores, and no bushes or timber on its banks; but Sturt crossed it twice without knowing that it was a lake at all. When the overland line was being surveyed the party was in great straits for water, when one of the men drew attention to a lake on the horizon. He was laughed at and

told that it was a mirage. No water was found next day, and then the man said that mirage or no mirage he was going to satisfy himself; he did so, and thus discovered the lake.

Next day we proceeded to the Ferguson over the Newcastle flats, and camped close to a low range. I walked through about three miles of rough country to Lamb's Spring, a fine pool of permanent water. Rain threatened, but fortunately did not fall.

Next day I rode over some very rough, though low, ranges to Powell's Creek Telegraph Station. From the top of the range there is a very fine view—extending to Lake Woods on the north, and to the ranges beyond Powell's Creek on the south. The station stands on the edge of a small plain, has a permanent water supply, and is substantially built of stone. I received the warmest welcome, and it was luxury indeed to sleep in a bed with sheets, listen to the rain on the roof, and be thankful that it had not come a day earlier. The country is curious; broken here with masses of conglomerate, sandstone and ironstone, and there are multitudes of agates and jasper, and other beautifully glazed pebbles. There are said to be also more valuable stones among the ranges. I walked a mile or two into the bush to see two aboriginal tree graves, well and firmly made of strong timber.

On Sunday (*July 7th*) we had a Celebration of the Holy Communion, with four communicants, at 8 a.m., and Morning and Evening Prayer, attended by all the whites on the station. Mrs. K. provided the music, and the singing was excellent, the hymns being rendered with a heartiness and accuracy which show that they had been well practised. It was curious looking out of the door to see a couple of almost naked blacks, with spears and boomerangs, crossing the plain before the house. At Morning Prayer I baptised two half-caste children. The future of these half-castes is a serious question. When young they often receive some kind of education and training, but the danger is lest they should be thrown on the blacks' camp when they grow too old to be treated as children. "The fathers have eaten sour grapes, and the children's teeth are set on edge." I shall not easily forget the face of one half-caste young man we passed on the road, well-dressed and fairly educated, as, hardly to be distinguished from a white man. He sulked in the blacks' camp to which he was contemptuously relegated.

We left Powell's Creek on Monday (*July 8th*), with many regrets. My new horse was a little fresh, and a black boy was put on him to exercise him a little. Another boy, as I came up, remarked, with a pleased grin of anticipation, "That fellow horse belong o' you. My word!" However, he was doomed to disappointment, for we proceeded very amicably over some rough, red ridges, covered with spinifex, to Denver's Spring, which is a little oasis in a plain surrounded by ranges. Here I found two well-made blacks' huts shaped like a Kaffir kraal, well thatched and waterproof. I had never seen such elaborate aboriginal dwellings. Close by I found a number of stone knives and other implements which they had forgotten or thrown away. A curious flat-topped mountain of red sandstone—Mount Castle—arises two or three miles to the south, and a rugged kopje to the north. The spring appears to be a natural artesian well, and is never dry.

Next day (*July 9th*) was a long weary ride over a sandy or gravelly tableland of considerable height, and very barren. We expected to

find water at the Middle Tomkinson, 25 miles, but it was dry, and we had to go on another five miles to the South Tomkinson, where we found just enough for the horses; but too dirty to drink. Next day we rode on along the top of the Ashburton Ranges to Kueschner Ponds, where we turned off over a few miles of plain to Banka Banka Station, which is situated on the edge of the plain under a range. I explored these ranges a little, and found them very rough. Some of the gorges might well pass for an ideal valley of desolation, with their red and yellow rocks of desert sandstone covered with scanty spinifex and a few stunted and miserable desert gums; there were many pieces of beautiful opaline quartz. These ranges stretch far to the westward, and the country has never been explored, although Stuart penetrated a little way into it in 1860. The blacks here are fine athletic men with full black beards. One man had his hair bound up with a yellow band so that it stood up like a crown; I tried to sketch him, but he would not stand still for a minute.

The following day we got rather a late start and travelled 21 miles to Attack Creek. Crossing Morfit Creek—a very wide watercourse—we found some beautiful specimens of jasper and other stones. The creek seems to be full of them. Attack Creek was the furthest point reached by Stuart in his first journey. He was attacked here by natives, and returned to Adelaide. On the telegraph line we passed the grave of a man who had died from thirst within a few miles of water. He had gone off the line to within a hundred yards of water and returned without finding it. At Attack Creek I was met by Mr. S., of Tennant's Creek Station, and parted with very great regret from Mr. L. and his party, who returned from here to Port Darwin. Nothing could have exceeded the kindness and courtesy I received from the whole party. We left next morning in a buggy after seeing off Mr. L. on his homeward journey, and travelled for 20 miles over desolate sandstone and spinifex country to Philip's Creek, where there is a fine waterhole. A considerable hole, where we camped for dinner, had dried up completely since Mr. S. passed the previous day, so little can one count on water here. The flies were again very troublesome, and the spear grass seeds worse than anywhere on the journey. There are some pretty flowers here; a small heliotrope ground creeper looking much like the garden verbena, a small blue flower like a harebell, and a white flower much like an English daisy. Mr. S. told me a curious story. He had been camped by himself in a lonely gorge, and was sitting by a fire that he had made in the sand, when he heard the report of a shot, and a bullet scattered up the sand at his feet. In considerable amazement he examined his own weapon, which was not discharged, and waited, but heard nothing more, and could not unravel the mystery for some days, when he remembered that he had passed the spot some days before and lost a loose cartridge, which must have been buried in the sand until exploded by the fire. We had a warm night; and next day travelled over more sand and spinifex to Tennant Creek, which is a stone station built on a little creek. The trees in all this country are very low and stunted, and one gets fine distant views of the red sandstone ranges, which run from east to west, and are beautifully coloured; the air is extraordinarily clear and dry, and one can see immense distances. I was warmly welcomed at the station, where there are five men, and stayed over Sunday and Monday.

The natives here are a fine handsome race, with, in some instances, markedly Jewish features. One is struck with their vigorous life and playfulness, contrasting greatly with the ajeat appearance of the blacks near Queensland towns or stations. The men wear only a narrow loin cloth, and dance and jnmp about with much gracefulness, playing and jesting with one another. They seem to be treated with great kindness here.

On Sunday afternoon, after my arrival, I walked to the M'Douall Ranges, some three or four miles to the south, and climbed up a conical hill of red sandstone, some 250 feet high, from the top of which I had a magnificent view over the alluvial plain and the red sandstone and ironstone ranges which bound it.

At our little Service on Sunday we were but a very few, but we thought of the great gathering at Adelaide to celebrate the completion of the Cathedral, and tried to be with them in spirit. In the evening I was present at the daily distribution of flour to the women and children and infirm old men. The women are not so good-looking or well-made as the men, but on the whole this is the finest tribe of blacks that I have seen.

I left Tennant Creek on Wednesday (*July 17th*) about 11 a.m. A few miles from the station we passed through the M'Douall Ranges—broken masses of red sandstone and slate, with "blows" of black ironstone. Mount Samuel, a few miles further on, is one solid mass of iron. The road was heavy with sand, and though we put in four horses it was dark when we reached Kelly's Well, 32 miles from Tennant Creek. A bitterly cold S.E. wind was blowing and it seemed to go clean through the blankets, making sleep a difficult matter; in fact, we were only too glad to get up at the very first streak of dawn. We had a very heavy day—34 miles—of deep sand. The country is most desolate, spinifex and sand except for a few hundred yards on each side of the very rare creeks. We stopped for dinner at the Gilbert, where there was a little grass. To the east the bare Murchison Range stretches for about 25 miles like a Yorkshire moor, but with spinifex for grass, and often not even that. Towards evening the wind dropped, and we had a more pleasant camp at the Bonny Well. I had again to say my Evensong by the light of the camp fire. The stars were wonderfully brilliant, as always in this clear air. The Bonny is a large sandy creek, and I noticed some fine jaspers and other pebbles as we crossed it. I also found part of a fine spear-head of opaline quartz.

[The third and concluding part of this Diary will not be printed in the *Carpentarian*, but is being published together with the parts already printed, in book form price 1s., under the title "Across Australia." Copies may be obtained from the Secretary of the *Carpentarian* Thursday Island; the Church of England Book Depot Adelaide House, Brisbane; the Melbourne Diocesan Book Depot; or the Mission Room, 77 Victoria Market Sydney.]

SOCIETY OF THE TREASURY.

The following returns have been received by the Diocesan Secretary:—

CROYDON.		THURSDAY ISLAND.	
July	£6 11 0	July	£4 5 0
Aug.	6 13 6	Aug.	5 3 0
Sept.	5 18 0	Sept.	6 11 3
Oct.	—	Oct.	7 10 0
Nov.	—	Nov.	5 0 9

News of the Parishes.

PORT DOUGLAS.

On Thursday evening, October 24th, the Bishop arrived at Port Douglas by the "Aramac," and at 8 a.m. the following morning celebrated the Holy Communion at St. Andrew's Church, when there were eight communicants. In the afternoon, in company with Mr. W. M. Wilkinson, Stipendiary Lay Reader, he set out on horseback for the Mosman, spending the rest of this and the following day in visiting the sugar farmers. At night the Bishop was present at a gathering of some fifty South Sea Islanders in St. David's Church. The growth of this class speaks volumes for Mr. Wilkinson's devoted work. When the Bishop visited Mosman a year ago nothing was being done for these people, and one of them said to him, "Wesleyan teach boy every day; Church of England no teach any boy." Mr. Wilkinson began work on January 1st, and when the Bishop arrived in March he found a small class of some fifteen or twenty boys, contrasting painfully by their untidy appearance and vacancy of expression with the Thursday Island boys. The change worked during the last seven months is marvellous. The members of the class were neatly dressed, orderly, and reverent, and their influence has been such that one of the farmers remarked, "Not one in twenty of the boys takes a glass now as they used to do." Best of all, Mr. Wilkinson was able to present over 20 candidates for Holy Baptism, some of whom had not missed a single class since he began work. When it is remembered that this work is done in his "spare" time, after attending to the needs of the large and scattered white population, the progress is remarkable. After Evensong, in which the boys joined heartily, for no "pidgeon English" is allowed, and an address from the Bishop, the candidates were examined in the earlier part of the Church Catechism, and questioned individually by the Bishop as to their understanding of the Holy Rite, and their desire to receive it. The Bishop expressed himself much pleased with their intelligence and earnestness. It was impossible to look at the rows of earnest faces and not to think with amazement of the description given of them by interested politicians as moral monsters. One only wishes that the Gospel could find as ready an entrance into the hearts of many white politicians as it does into the lives of these simple kindly folk. One man refused Baptism because he owed some money to a storekeeper, and he did not wish to be baptised until he could pay it off. On Sunday morning the Bishop celebrated the Holy Communion, and there were 11 white communicants, and a fair number at Matins. After the Children's Service in the afternoon, at which the Bishop expressed his gratitude to the teachers for the way in which they had responded to his appeal to start a Sunday School at the Mosman, the Church was filled at 4 p.m. by over 100 Islanders, and in their presence 18 men and 4 women were baptised. The reverence and earnestness of the candidates was most striking. It was clear that they fully understood the responsibility of the step they were taking, and were determined to be true to their Master. The Bishop exhorted them to perseverance and steady preparation for the rite of Confirmation. At night the Church was crowded, and many were unable to obtain admission. The Bishop took as his text the first lesson, the failure of Belshazzar, and showed that we were all being weighed in the

balance in like manner. Speaking of the parish, he said that he was glad that the people had come to recognise the earnest, faithful work done by Mr. Wilkinson. He hoped that the new Rector—Rev. C. G. Brazier—would arrive on March 9th, and he hoped to come himself to institute him. A Confirmation would, at the same time, be held at Port Douglas.

On Monday evening a meeting of the Parochial Council was held, Messrs. Jones, Bernard, Lock, Rex, and Wilkinson being present. It was resolved to make an effort to raise a sum of £150 for the purpose of erecting a residence for the Rector of the parish at the Mosman, and a resolution was unanimously adopted welcoming the new Rector. The Council also expressed their deep sense of the services rendered to the parish by Mr. Wilkinson's untiring devotion to duty, and their gratitude to the Bishop for his efforts to advance the good of the parish.

CHRIST CHURCH, COOKTOWN.

The annual Sunday School Picnic took place at the beginning of October. There having been no picnic last year, the event was naturally looked forward to by all the children. Before proceeding to the Reserve (kindly lent to us by the Mayor), the children assembled in the Church (to the number of about 180), where a short Service was held. Afterwards they proceeded to the picnicking ground under the care of the teachers, where a variety of games, &c., were indulged in. During the day the number of children was considerably added to, fully 250 sitting down to dinner and tea. Many parents and visitors availed themselves of the day's pleasure, who very materially helped in amusing the children. Our thanks are also due to them for the splendid manner in which they responded to the solicitations of the teachers and others for provisions, toys, &c. Too much praise cannot be given to the teachers and the kind help of others for their valuable assistance, not only in helping to amuse the children, but also in raising the necessary funds for providing for the day's amusement. After paying all expenses about £1 6s. remained in hand, which has been placed to the credit of the Sunday School Fund.

At the beginning of November we were glad to welcome the Bishop on the occasion of his third visit to this parish. From all quarters it was remarked how well the Bishop was looking after his overland trip to Adelaide and his arduous work up the coast. His Lordship did not allow the grass to grow under his feet; in nearly every Diocese he lectured and preached on behalf of the Mission work in his Diocese. Those who have read the interesting lectures delivered by the Bishop, not only know more of Australia, but understand something of the great work he has set himself to perform. The Bishop's chief desire is to start a Mission for the aboriginals after the manner of that most successful one at Yarrabah, Cairns. We owe a great deal to the "natives" after the way in which they have been treated, therefore we hope and trust that sufficient funds will soon be forthcoming from the people into whose hands the welfare of the blacks has been placed, in order that their condition may be materially improved.

On Sunday morning (November 3rd) a Confirmation was held in the Church, when 16 candidates were presented. Considering the large congregation present, it is obvious that the objection to such a Service being held in the morning has disappeared. The addresses given

by the Bishop were listened to with marked attention by all. We hope that the confirmees will, by their manner of life and conversation, endeavour to follow out all that was taught them, not only at the Confirmation Service, but also at the classes held before Confirmation. We were much pleased to see all the newly confirmed at the early Celebration on the following Sunday morning; hoping that they all will try to partake at least once a month. The Rector intends resuscitating the Communicants' Guild (which, for some reason, was allowed to fall through); he hopes, therefore, that all the newly confirmed will become members.

On Monday the Bishop and Rector went to the Laura, where, through the assistance of Mr. Nicholson, the residents were told of the coming visit of the Bishop. Evensong was held in the school-room, which was filled to overflowing. During the short visit four children were baptized. It is the earnest wish of the inhabitants that regular Services be held in the future. If we remember rightly thirteen years have passed since a Church Service was held there. The Rector of Cooktown hopes to be able to pay bi-monthly visits to the Laura and other places up the line very soon. If sufficient candidates can be obtained, a Confirmation Service will be held at the Laura on the Bishop's next visit to this corner of his Diocese.

On Wednesday evening a very fair audience listened with much interest to the Bishop's lecture about his overland trip to Adelaide. The substance of the lecture need not be repeated here, his Lordship having minutely published the account of his travels in the previous issues of this paper. At the conclusion of the lecture many of the audience took the opportunity of looking at the sketches and photographic views of the principal places of interest passed through on the journey.

A "Quiet Day" was held on Friday, which commenced with the Celebration of the Holy Communion. During the "day" addresses were given by the Bishop, all of which were preceded with prayers, intercessions, and hymns. This being the first time such a "day" was held in this parish probably accounts for the small number of Church people present. We can only hope that if such a "day" is held again more will avail themselves of the opportunity of devoting a few hours to God.

After a very pleasant stay the Bishop took his departure per the "Maranoa" for Thursday Island. Before leaving his Lordship took the opportunity of thanking those who had worked so well and faithfully for the improvements at the Rectory, at the same time mentioning a few repairs and alterations which needed attention. These will doubtless be attended to as soon as funds are available.

Before closing our parochial news let us add our pleasure in welcoming Mrs. King as a teacher in the Sunday School, and also several new members to the choir. Our Church choir, it has been said by visitors, compares very favourably with many Southern choirs. This is very pleasing to the members, and also encouraging, who still continue to take great interest in the musical portions of the Services of the Church.

During the last month (November) we received a visit from the Ven. Archdeacon Pritt, of Townsville, who was on his way to Thursday Island to meet the Bishop of North Queensland. Mr. W. M. Wilkinson, of Port Douglas, was with us for a week, his health necessitating a short rest.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. II.—No. 3. Thursday Island, Jan. 1, 1902

THE NEW YEAR.

With this number the second year of the *Carpentarian* begins. While in some parishes the circulation is less than it should be, we believe that it has already done good work in giving information and promoting a feeling of diocesan unity.

The first year of our diocesan life almost synchronises with the first year of our diocesan paper. A year ago there was very little that could be called diocesan life at all. The permanent clerical staff was reduced to one, Rev. H. W. Curtis, and the first student had only just arrived at Bishop's College. Parishes were without clergy, and had been for several years without episcopal supervision, while the western (or Northern Territory) half of the diocese had been unvisited for twelve years by any clergyman of our Church.

There is much to be thankful for in the past year. The clerical staff has increased to four priests already at work and two more to arrive in a few weeks' time. Bishop's College has been erected and paid for, and four students are engaged in their studies. The Northern Territory has been visited three times. Regular lay services have been instituted and continued throughout the year, and a Rector of Port Darwin has been appointed and has entered on his duties. All parts of the diocese, including Central Australia, have been visited by the Bishop, most of them twice, and the Mission work among the Japanese and South Sea Islanders has been progressing and expanding. While, however, we are most thankful for these things, there still remains so much to be done that it is only the sure sense that "the good hand of our God has been upon us" during the past year that enables us to look forward without alarm to that upon which we are entering. We are still in need of clergy to fully man our parishes; a great door is open for Mission work among the aborigines, and we need both men and money to enter by it. Our College is a venture of faith and has no endowment whatever. We have no prosperous towns or wealthy individuals in the diocese, and the whole of the North, partly from natural causes and partly from rash legislative experiments is passing through a period of acute depression and straitness of means.

We are thrown back, and it is good that we should be, not on ourselves but on the great Power of God that is behind our human organisation and efforts. We would ask our readers to join in a prayer for the diocese during the coming year, that the same Guidance that we have experienced in the past may be with us also in the future, and turn the year that now is into a source of greater blessing than that which is no more.

COOKTOWN.

Cooktown Church and Rectory, of which we give an illustration, are the oldest ecclesiastical buildings in the Diocese. The Rectory has lately been painted and renovated by the voluntary labour of the parishioners. Daily religious instruction is given by the Rector, Rev. H. W. Curtis, and is well attended.

Notes.

Any gifts of theological or standard works would be gratefully accepted by the Librarian of Bishop's College. They may be sent forthwith by Parcels Post.

Mr. Gathercole, of the Karpargoo Aboriginal Mission, has gone to Adelaide for a rest and change, and Mr. Lennox is left there alone. Another worker is urgently needed.

Archdeacon Pritt has been paying a short visit to Thursday Island, where he came to meet the Bishop of North Queensland on his return from England.

Further additions have been made to the See House, which will, it is hoped, shortly become entirely the property of the Diocese, in which case it will be known in future as Bishop's College.

From January 1st, 1902, all Diocesan accounts will be kept by the Diocesan Secretary, Rev. W. P. Glover. A full statement of the accounts of the Diocese from the Bishop's consecration on August 24th, 1900, to December 31st, 1901, will be submitted to the Conference on February 25th, and will be published in the next number of the *Carpentarian*.

Rev. G. H. Frodsham, who has rendered the Diocese many services as Commissary to the Bishop in Brisbane, is leaving for England immediately after Easter. He will visit Thursday Island on his way. Mr. Frodsham's loss will be severely felt by his own Diocese, and by the whole Church. Among many other good works, the Referendum on Bible Teaching in State Schools is almost entirely due to his energy.

There are now four students at Bishop's College, Messrs. Hitchcox, Lewis, Woolrych, and Smith, but Mr. Woolrych has had to go temporarily to Normanton, until the arrival of a Rector. Mr. Hall is reading with Rev. G. Smith for the Th. L. Examination, and will go into residence also at Bishop's College before Ordination. Miss White has undertaken the duties of Honorary Lady Superintendent at the College, no light task where housekeeping is so difficult and expensive as it is at Thursday Island.

A Conference of Clergy and Lay Workers of the Diocese of Carpentaria will be held at Thursday Island in February next. The Conference will meet on Tuesday, February 25th, and will sit on Wednesday and Thursday, February 26th and 27th, and Monday, March 3rd. Friday will be kept as a Quiet Day for devotional purposes, and there will be Special Services on Sunday, March 2nd. The Bishop of North Queensland has been invited to be present, but it is not yet known whether he can spare the necessary time. Among the subjects to be discussed are: Sunday School Lessons for the Diocese; the Management of the Church Property; a Proposal by the Bishop with regard to Parochial Finance, Marriage Licenses, and Provincial Action. The occasion will be one of great importance, as it will be the first formal gathering of the Church in a Diocesan capacity. It is hoped that at least five priests out of the six in the Diocese will be able to be present.

The Bishop's Movements.

On Monday evening, August 26th, an important meeting was held at Adelaide, on behalf of the Karpargoo Aboriginal Mission. The Chief Justice was in the chair, the Governor being absent through illness. The Bishop gave a full account of his enquiries into the condition and treatment of the aborigines, and made several suggestions with regard to the law relating to them, which were warmly endorsed by the Chief Justice. The Bishop had also, by appointment, a long interview with Lord Tennyson, who took a deep interest in the matter, and wrote a very able letter to the meeting, which he was unable to attend personally. On the following day the Bishop addressed the boys of St. Peter's College in the morning, and in the afternoon he addressed an important meeting at Government House of the Council and chief workers in the Mothers' Union, of which Lady Tennyson is President. After the meeting, he left by train for Ballarat, with many pleasant recollections of the kindness and sympathy of the Adelaide Churchmen. Two days were spent at Ballarat, and a service and meeting were held in connection with the Diocese of Carpentaria.

From Ballarat the Bishop went straight to Hobart, where he arrived on August 31st, and preached the following day in the Cathedral and Trinity Church. On Monday a large and enthusiastic meeting was held in the Synod Hall, and this was followed by equally well attended meetings at Launceston and Deloraine. The Bishop returned to Melbourne in time for Sunday, and spent a very busy week, preaching at Malvern, Fitzroy, South Yarra, St. John's, St. Peter's, Trinity College, Brighton, and the Cathedral.

On Monday, September 16th, he left by train for Sydney, arriving in time to speak at the Church Society's Meeting on Tuesday evening. On Wednesday he went to the Blue Mountains for two or three days' much-needed rest, and on Sunday preached at St. Philip's, Sydney, and the Cathedral. During the following week he preached or held meetings at St. James', Moore College, King's School, and Hunter's Hill, leaving on Saturday for Newcastle, Morpeth, Maitland, Murrundi, Muswellbrook, and Armidale, which were all visited, and services and meetings held at each. Brisbane was reached on October 8th, and on Sunday morning the Bishop preached at the Pro-Cathedral, and in the evening at Ipswich. On Monday evening, October 14th, in spite of a heavy thunderstorm, there was a full meeting in the Temperance Hall, Mr. LeHunte, Governor of New Guinea, being in the chair. The Bishop gave an account of his overland journey, which was listened to with great attention, and a hearty vote of thanks was proposed by Mr. Foxtton, the Home Secretary of the State.

During his stay in Brisbane, the Bishop interviewed Mr. Foxtton with regard to the establishment of a Church Aboriginal Mission near the mouth of the Mitchell River, and it is hoped that something practical may be done in the course of the coming year.

The Bishop also interviewed the Premier on the subject of the proposed Divorce Bill before the Federal Senate, and presented him with a lengthy letter on the subject, which the Premier promised to bring under the notice of the Federal Government.

On Tuesday, October 15th, the Bishop left Brisbane by the "Maranoa" for Townsville,

where he was the guest of Archdeacon and Mrs. Pritt, at the Rectory, and preached at St. Peter's on the Sunday morning, and the Cathedral at night.

On Monday, he visited Charters Towers, and addressed a meeting in the School of Arts, and on the following day he returned to Townsville, for a meeting in the Jubilee Hall. At the commencement of the meeting, Archdeacon Pritt, in the name of the Clergy of his old Diocese, presented the Bishop with a magnificent Episcopal Ring, consisting of a large emethyst, engraved with the arms of the Diocese of Carpentaria, and of the Bishop. In his reply he said that he felt that no elaborate words were needed to express the gratitude that he felt towards his old friends and comrades, who had presented him with such a splendid token of their kind remembrance of him. He should always value it most deeply, in recollection of the happy years that he had spent in the Diocese of North Queensland, and of the comrades who had by their friendship and affection rendered it such a happy time.

On the following day, October 23rd, the Bishop left for the North by the s.s. "Aramac," and landed again in the Diocese at Port Douglas on the evening of Thursday, October 24th.

A short summary of the results of the Bishop's homeward journey may be of interest. It took him eleven weeks to reach Charlotte Waters, the southern limit of the Diocese, where he was 1900 miles from home. Leaving the Diocese there, he was eight weeks in returning to it *via* Adelaide, Melbourne, Hobart, Sydney, and Brisbane. On the way he addressed more than fifty meetings and congregations, and succeeded in arousing much interest in the work of the Diocese, besides raising about £240 for the work of the Diocese, and securing several Clergy and Lay workers, so that the time occupied by the homeward journey from Charlotte Waters cannot be said to have been wasted. The Bishop desires to acknowledge the universal kindness with which he was welcomed, and the readiness with which the Clergy and Churchwardens gave him facilities to plead for the Diocese.

THURSDAY ISLAND.

A meeting of the Parochial Council was held in the Japanese Schoolroom, on Thursday evening, 3rd October, when several matters of parochial importance were discussed and arranged.

One of our most valued parishioners, Mrs. McCreery, wife of Senior Sergeant McCreery of the local police force, passed to her rest on Sunday, 13th October. The deceased lady had been ailing for a considerable time, but bore her illness with patience and fortitude. At one time Mrs. McCreery took an active part in parochial work, but latterly was prevented from closely identifying herself with any of the Church organisations. She still retained her interest, however, in the Church, and attended its services whenever it was possible for her to do so. In her last moments of consciousness she received the Sacrament of Holy Communion, and passed peacefully away soon afterwards. Much sympathy was expressed for the bereaved husband and mother, both of whom are highly respected residents of Thursday Island.

In response to a request from the Committee of the Torres Straits Hospital, the Churchwardens generously decided to hand over the whole of the collections on the twenty-first Sunday after Trinity to that institution. The

services for the day were conducted by the Vicar, who specially emphasised the Christian origin and nature of the Hospital System. He also dwelt upon the double mission of preaching and healing with which the Church was charged, and pointed out that only in so far as we cared for the body as well as the soul could we fulfil Christ's intention with regard to the Church. Special hymns were sung by the choir, and the services were rendered brightly and beautifully. The collections for the day amounted to £8 16s. 9d., of which amount 16s. 3d. was contributed by the children of the Sunday School at their Special Service.

We had a welcome visit from the Ven. Archdeacon Pritt, of Townsville, on the 11th November. The Archdeacon came to the Island to meet Bishop Barlow, and remained with us for a week taking duty in the Cathedral on twenty-fifth Sunday after Trinity. Bishop Barlow arrived in the "Jumna" on Saturday, 2nd November. The boat anchored at Black Rock, but through the kindness of Mr. Douglas the "White Star" was sent down and the Bishop was enabled to come ashore for the day. Owing to the uncertainty of the "Jumna's" arrival it was not generally known that Bishop Barlow was ashore, but those who knew of his presence called and welcomed His Lordship at the See House, where afternoon tea had been kindly provided by Miss White. The Bishop was particularly interested in meeting old friends and inspecting the improvements which had been effected since his last visit. We were all glad to have the genial Bishop with us for the day.

The Society of the Treasury, which we mentioned in the last issue of the *Carpentarian* as having been re-organised, has been strengthened by the addition of Mesdames Hodder and Reid as members. The principle of "laying by" a regular weekly or monthly contribution, as the case may be, towards the maintenance of the Church's work, is a truly Scriptural one. We are glad to find that our people realise this fact, and consequently respond to the efforts of those ladies who so faithfully make it their business to collect the amounts so set apart.

We have reason to congratulate the members of our choir upon the improvement which has taken place in their singing. It is also refreshing to find a deeper interest being manifested in this important branch of Church work. We trust that under the capable and painstaking care of the organist, Mr. G. H. Hodder, the choir will continue to "lead the praises of the Church" in a skilful, reverent, and worthy manner.

Captain W. A. Coxon, who, for the past three years, has been the Commanding Officer of the Garrison Battery, left Thursday Island for Townsville a few weeks ago. In the removal of this officer the Church has sustained a loss. Captain Coxon was a regular attendant at Divine Service, and set an excellent example to his men in this and other respects. Captain Black is the new Commanding Officer, and we trust to find him a zealous Churchman.

The Bishop of the Diocese arrived at Thursday Island by the "Maranoa," on Monday, 11th November. His Lordship only remained one day, and then went on to Normanton and Croydon, where he hopes to visit all the centres of work.

The Bishop, it is hoped, will be with us for a Sunday some time this month, but we shall see very little of his Lordship until the New Year, when he expects to be in residence for a few weeks at the See House.

A movement is on foot to erect a Parish Hall. The need of an institution such as this will be apparent when it is pointed out that we have no accommodation whatever for meetings, social gatherings, and other such functions connected with the Church's general work. A hall in which the Sunday School might meet, Parochial gatherings assemble, and meetings of young men be held, would be a very great boon to the Parish. It is estimated that a suitable building could be erected at a cost of £250, towards which several friends have already privately promised contributions. The object is such a deserving one that we feel sure many of our Church people will be glad to help it to a successful issue. What is wanted in a matter of this nature is for some generous Churchman to give practical effect to the project by a goodly donation, and thus by the force of example inspire others to help.

A small grant of cards and pictures has been made by the S.P.C.K., London, for use among the Lepers at Friday Island. Several friends have also been good enough to send illustrated papers to the Bishop and the Vicar for a similar purpose. A generous contribution for "comforts" has also to be acknowledged from Miss Close, of Sydney.

ETHERIDGE.

The Bishop left Croydon on a visit to the Etheridge on Tuesday, November 19th, and arrived at Georgetown the following day, after a tiring coach journey. Starting early the next morning he rode out 35 miles to the Big Reef, when he visited the people and held service for the first time for very many years. After baptizing several children he left the Big Reef early, and visited Charlestown and Donnybrook, holding service at the latter place and reaching Georgetown about 11 p.m. the same night. On Sunday, services were held at Georgetown, and on Tuesday the Bishop left on a long journey on horseback to visit the Einasleigh Copperfield, returning to Croydon for the following Sunday. The Etheridge is not very prosperous at present, although several mines are turning out good gold. The population is extremely scattered, three or four families in each little place separated by fifteen or twenty miles from the next. This makes the problem of the supply of religious ministrations a very difficult one. Rev. G. Smith has been making heroic efforts to supply them from Croydon once a quarter; but it is a task beyond even his powers of devoted energy. The Bishop was everywhere most warmly welcomed, and special thanks are due to Mr. Boddington, the P.M., who most kindly lent his own riding horses to the Bishop. Rain is being most anxiously looked for as several of the mills have already exhausted their supply of water.

NORMANTON.

Church work has been going on steadily here under the charge of Mr. L. Woolrych. The choir shows a great improvement, both in members and quality of singing, and the congregations have been steadily if slowly growing.

The Bishop arrived on his half-yearly visit early on November 15th, and spent that and the following day in visiting members of the Church. He was the guest of Mr. and Mrs. Millar during his stay. On Saturday afternoon the Bishop met the candidates for Confirmation, and had a personal interview with each, examining them and expressing himself satisfied with the progress they had made under instruction.

On Saturday evening a most successful social gathering was held in the Divisional Board Hall under the direction of Mr. Curtis. All the Church people of the town were present. Mr. Hall briefly welcomed the Bishop, who spoke at some length in reply. He said he had on this occasion, what speakers had not always, something to say. In the first place he had heard that there was (though never to his face) a good deal of silly talk about High and Low Church, and ritual and anti-ritual. He had no patience with such triviality. The Church was face to face with desperate problems of indifference and sin. She had a work to do, and a fight to the death to fight, and there was no time for trifling. He absolutely refused to be dictated to by any narrow clique or party in the Church. The glory of the Church of England had been her wide power of comprehension of men who, while at one in their loyal acceptance of her teaching, differed often most widely in their estimate of the advisability of the use of things which were non essential. He had shown his willingness to be just by appointing to Croydon a clergyman who held somewhat extreme views in one direction, because he believed he was absolutely the best man for the work; if he thought that another man of a very different school of thought was the best man for another parish he should appoint him without the least hesitation. He intended to be governed solely by what he believed, after full examination and consultation, to be the good of a parish, and by what, as the result of years of patient study, he believed to be the mind of the Prayer Book, and not by any party whatever. He strongly deprecated party spirit, as tending to distract the Church from her proper work, and affording men an excuse for neglecting personal religion. He had, he thought, some claim to be trusted by the people of the Church he had ever served with unswerving loyalty. After referring to the referendum now being held by the Bible in State Schools League, the Bishop said that he had been doing his utmost to fulfil the wish of the parish to have a clergyman in full orders, and he was in hopes that he had succeeded. Mr. Woolrych had done most faithful work, but he wished him to return as soon as possible to his studies at Thursday Island. He must remind his hearers that if they wanted a priest they must be prepared to give of their substance. Some people thought that if they offered a clergyman the same wage as a road labourer they were doing a generous act. He did not think so at all. The labourer was worthy of his hire; and so was the clergyman, whose education had cost a great deal more, and whose necessary expenses were much greater. He had been much pleased with his present visit to Normanton. He was conscious of a growth in Church life and energy, and he had good hopes for the future.

On Sunday morning there were two Celebrations of the Holy Communion, and in the afternoon the Bishop confirmed five persons, aged from 15 to 19.

At night there was a large congregation, and the Anthem, "Incline Thine Ear," was well rendered by the choir. The Bishop preached a simple and earnest sermon on the need of personal religion.

CROYDON.

The town is now undergoing such a depression as has not previously existed. Business is not in a satisfactory state, and money is exceedingly scarce. Naturally, this has told on the Church,

but does not altogether account for the falling-off of the congregation, nor for the want of interest on the part of some who previously had readily helped. Still there is much for which to be thankful; the morning service, though few attend, is a time of profit, and the evening congregation is fair. Communicants show a good average in attendance. From November to March a falling-off is generally expected, the season being against Church life and work. The attendance of the Sunday School scholars keeps up well, while that at morning instruction, at 8.40 a.m., fluctuates. Several prominent Church of England people have journeyed south to be away from Croydon during the summer months, but their return may be expected somewhere near the season of Easter.

Mr. F. C. Hall is now the assistant to the Rector. His services are most valuable in that more services can be given to outside places. Mr. Hall has had experience in work for Christ for some years. While at Rookwood, as honorary reader, he conducted services in a little Church not far distant.

The Ladies' Committee has somewhat altered. They are now two less in number than formerly; another's district has been temporarily filled. The two districts have been divided among the others. The finances of the Church depend mostly on the labours of the Committee. They have worked energetically and consistently. It may be often noted that they do not receive from proposing Church members the encouragement they deserve.

Mr. J. Waldie is now organist. Mr. F. C. Hall is choir master. There is a constant difficulty in keeping a good choir through repeated changes. Mr. Hall has taken charge of the training of the boys; they are making very fair progress. This work affords ground for encouragement for the future.

GOLDEN GATE.

There is at present a weekly Sunday evening service held at Golden Gate. There is much encouragement given for work here. The subscriptions for the Church are coming in slowly but surely. There are many promises which have not yet been gathered. So soon as these amounts have been handed in, we shall be able to erect the building.

GEORGETOWN.

The whole of the Etheridge district was visited by Rev. Godfrey Smith during the month of September. At Georgetown the services were well attended. The Sunday School is in a very promising state, and the order excellent.

Besides Georgetown, Mr. Smith held services at Gilbert River, Tonk's Camp, Cumberland, Donneybrook, and Einasleigh. The attendances and the interest evidenced were most gratifying. A Sunday School has been commenced at the Einasleigh, of which there are favourable reports. Mr. Hooper, assisted by Mrs. Lawn and Miss Crossley, comprise the teaching staff. Arrangements have also been made for the instruction of our children both at Cumberland and Donneybrook. We trust someone may be found to take up this work at Gilbert River. It would be a good thing for Georgetown if a Clergyman could be procured for the Etheridge district. The need is great, for a population of 1750 people, except for the occasional clerical visit from Georgetown, are neglected by the Church.

At the time of the writing of this letter, the Bishop is paying a visit to the Etheridge district, and his account of visitation we may receive this issue of paper.

PORT DARWIN.

Since the departure of Mr. Craig, to whose labours of love the Church owes a large debt, the Services in the Town Hall have been continued by Mr. C. H. Davis, and the attendance continues to be good.

The Church Council have already £156, which they have collected during the year, in hand, towards the purchase of a Church site and the erection of a Church, and the ladies are working most enthusiastically for a great Sale of Work to be held on November 29th and 30th, with a view of increasing this amount. To the above must be added a sum of £23 16s. 2d., balance of an old Northern Territory account, paid over by the Diocese of Adelaide to the Bishop for the Palmerston Church Building Fund, and a sum of £25, promised by the Bishop on behalf of the Diocese of Carpentaria, which has also paid the fare of Rev. H. P. Gocher, M.A., to his new sphere of work, in order to assist the Parish. Mr. J. H. Finnis, the Hon. Sec., Sergeant Waters, and Mr. C. H. Davis write cheerfully about the work and progress of the Church, in spite of bad times and the departure of many members of our Church. Rev. H. P. Gocher, M.A., left Adelaide at the beginning of December, and should now be in residence at Port Darwin.

The Bishop will pay Port Darwin a flying visit just before Christmas, in order to induct Mr. Gocher, and to make final arrangements for the purchase of a site for the Church and Rectory.

MOSMAN AND PORT DOUGLAS.

On October 24th, we had the pleasure of welcoming our Bishop on his return to the Diocese from his memorable journey through the neglected regions of Central Australia, of which this Diocese (Carpentaria) forms so large a portion. We have a special interest in congratulating His Lordship on the success of his mission south in search of labourers for this Diocese, seeing that our own local need is about to be supplied by the voluntary offer of the Rev. A. C. Brazier, B.A., of the Melbourne Diocese, to take the vacant Rectorship. Mr. Brazier is to be accompanied by his friend and co-worker, Rev. A. R. Pitt, M.A., also of Melbourne, whose devotion and zeal in the service of the Church is highly spoken of. Both Clergymen come on the highest recommendations of those in authority. We look forward to their arrival in March, when they may expect a warm welcome and hearty co-operation in the work to which they are coming.

On Friday, 25th, after celebrating Holy Communion at St. Andrew's, Port Douglas, the Bishop rode to the Mosman, where his time was fully occupied until Wednesday morning. Saturday evening addressed a large gathering of Melanesian boys at St. David's Church, after which he Catechised those who were candidates for Baptism. On Sunday there was a full attendance at Mattins. In the afternoon His Lordship addressed the Sunday School teachers and scholars, and expressed his pleasure at seeing the Sunday School established since his last visit. After Sunday School, twenty-two from the Melanesian Class (eighteen men and four women) came forward for Baptism. The

Letter.

BIBLE IN STATE SCHOOLS LEAGUE.

TO THE EDITOR.

Sir,—With reference to the debate in the Legislative Assembly on Tuesday, December 3rd, upon the subject of the referendum which is now being taken throughout the State, I think that the time has come for laying before the public a full history of the matter, so that it may be clearly understood that the League has acted in good faith and consistently with the statements made by the Premier to their representatives.

1. The object of the Bible in State Schools League is to procure an amendment of the State Education Act of 1875, so far as to substitute for clause 5 clauses 7, 17, and 18 of the Public Instruction Act of 1886, New South Wales. It will be seen from comparison of these clauses that the effect of the reform desired by the Bible in State Schools League is simply to define the word "secular," as in the New South Wales Act, to include "general religious teaching as distinguished from dogmatical or polemical theology," and to allow the special teaching to take place in school hours, as in New South Wales, and not after or before school hours, as at present allowed in this State.

2. With a view to obtaining this reform, a large deputation waited upon the Premier on 18th September, 1900, when, in his reply, he spoke as follows:—"As for the teaching of religion by ministers of various denominations in school hours, he did not know whether they need ask the Parliament to sanction that, although personally he could see no reason why it should not be permitted. . . . The other question was a very much bigger one . . . and until they knew what the wishes of the parents were, nothing could be done. He certainly thought the parents should be consulted. . . . He thought if the wishes of the majority of the parents were taken and were in favour of an alteration, that it should be made. Personally speaking, if such a vote was taken he would give his vote for such an alteration, though, as Premier of the colony, he had no right to do anything contrary to the will of the majority of the people. He would consult his colleagues on the first question, and the other question he thought was the one which the parents of the children should decide." The above quotation is taken from the *Brisbane Courier* of 19th September, and the gist of the statement was that the Premier could do nothing without the wishes of the parents being obtained.

3. The League had then to consider how the wishes of the parents could be obtained, and a deputation, consisting of the Bishop of Brisbane, the Rev. W. Whale, and myself, again waited upon the Premier, who then reiterated the statement that he had made to the larger deputation, to the effect that he could not go so far as to promise that the Government should conduct the referendum, on the ground of expense. The deputation, however, understood, firstly, that the League would be expected to obtain proof of the wishes of the parents; and, secondly, that the Premier would favour the Education Department, rendering all possible assistance.

4. As a next step, I interviewed the Secretary for Public Instruction, who consented to furnish, through the department, the names and addresses of parents of children attending the State schools; but subsequent to the interview I received a letter from the department informing me that the collection of information, together

with classification and arrangement, would involve too much expense for the department to undertake the work. I then said that the Executive Council of the League would do all the necessary classification and arrangement of the lists, provided that the department would officially instruct the head teachers of the State schools throughout the colony to furnish me with a complete list of the names and addresses of the parents and guardians of scholars attending the said schools. This official instruction was given in the *Education Office Gazette* of January and February this year.

5. In June last, when the lists were practically all in, application was made to the Minister for Education asking him if he would regard favourably the referendum being taken in nine of the principal towns of the State. This application was forwarded to the Chief Secretary, and was acknowledged by him. As, however, I was unable to obtain any definite reply from the Chief Secretary, the Executive Council of the League determined, on 6th September, to canvass the parents throughout the whole State. The official lists of parents have been distributed to representatives of local committees, who have arranged for the various parents to be seen and asked the following question:—"Are you in favour of the introduction of Bible lessons into the State schools?" An accompanying leaflet explained to all the religious provisions of the New South Wales Act. This work is nearing its completion, and the few returns which have reached me to date show an overwhelming majority in favour of Religious Education. At the time of writing the figures are:—Yes, 3117; No, 150. I hope that practically all the returns, at any rate from Southern and Central Queensland, will reach me before Christmas.

It will be seen from the above that the League have acted in good faith in endeavouring to obtain the wishes of the parents of children attending the State schools, as a necessary step to any action being taken by the Government. Until the question was asked by the member for Croydon on 23rd October in the Legislative Assembly, the League had no idea that they could be thought to be acting without the knowledge and approval of the head of the Government. I was at once instructed to obtain some explanation of the Premier's answer, and in the absence of Mr. Philp obtained an interview with the Acting Premier, who said that he was unable to speak definitely upon the Premier's intentions, but that his answer to Mr. Browne evidently referred strictly to the terms of the question. I may say that the Acting Premier informed me that personally he was in favour of a plebiscite of the electors upon the subject. Whatever misunderstanding has arisen is due, I fear, to the fact that the League failed to inform the Government of the commencement of the work of taking the referendum.—I am, Sir, &c.,

GEORGE H. FRODSHAM,
Hon. Secretary, Adelaide House, Ann Street,
9th December.

The Government of British New Guinea has from the very first testified to the value of the work of the Missionaries in the Possession. As early in its history as 1886 the Special Commissioner stated that 'a great and noble enterprise has been conducted by a set of most self-sacrificing men, who have carried the message of Christ to a savage race of inhuman murderers.' Sir W. MacGregor and Mr. Le Hunte have spoken no less emphatically to the same effect.

Church was crowded with South Sea Island boys, and many could not gain admittance. A marked feature of the Service was the reverence maintained throughout—not one element to disturb the solemnity of the occasion—the conduct of those Baptised was most reverent and impressive. May each one continue Christ's faithful soldier "to his and her life's end." At Evensong the seating accommodation proved insufficient for the congregation assembled. The Services throughout the day were very hearty, and the plain and impressive sermons by the Bishop will long remain with those who heard them.

Monday, His Lordship presided at a meeting of the Churchwardens and Parochial Council, when the question of providing a residence at Mosman for the Clergy was discussed, and it was decided that a determined effort be made to provide the necessary accommodation before the arrival of the newly-appointed Clergy. The Wardens and Council expressed their appreciation of His Lordship's interest in affairs of the Parish, and congratulated him upon the appointment of Clergymen in "full orders," assuring him of their best endeavours to help and promote the interests of the Church in the Parish and Diocese.

On Tuesday evening the Bishop delivered a lecture on his recent overland journey. The attention with which the audience listened throughout was an evidence of their appreciation. At the conclusion, a hearty vote of thanks was accorded the lecturer. Many remained behind at the close of the address to inspect the sketches and photographs of some of the places of interest on the way. During his stay at Mosman, the Bishop met a number of the Parishioners privately, and made himself acquainted with the varied conditions and fortunes of the sugar planters in this part of his Diocese.

On Wednesday morning His Lordship returned to Port Douglas, and delivered his lecture on his overland trip in the evening.

On Thursday evening His Lordship continued his journey by steamer to Cooktown, after spending a week amongst us, stimulating, refreshing, and encouraging us all.

DEATH OF BISHOP OF GOULBURN.

The Bishop of Goulburn died at a private hospital in Sydney on Wednesday, 13th November, from heart failure. On the last Sunday in October he met with a painful accident after concluding Divine Service in All Saints' Church, Tumut. He was proceeding from the chancel to the vestry, and knew that he had to descend a step. The step was a very narrow one, however, and the Bishop was near-sighted, and placing his foot on the edge, he was thrown violently forward, and ruptured the tendon of his left knee-cap. The Bishop was ordered to Sydney for a slight operation, which he stood capably. Indeed, although the injury was painful, and it was thought probable that a stiff leg might result, no serious effects were anticipated. On Wednesday afternoon Mrs. Chalmers was reading to her husband, who was in excellent spirits, and apparently progressing well towards recovery, when suddenly he complained of faintness. Dr. McCormick was immediately summoned, but before he could arrive the Bishop was dead. The immediate cause of death was heart failure.

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THURSDAY ISLAND.

PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th.L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KAS HIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).

Members of Parochial Council—Hon. J. DOUGLAS;
Messrs. G. H. HODDER, J. MITCHELL, A. REID,
G. SMITH, and Dr. WASSIL.

Hon. Organist—Mr. G. H. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MACKAY, MURRAY,
and REID; Misses L. BENNETT, R. BEOR, CRISPIN,
DAVIDSON, and K. WILLIAMS; Messrs. BYRES,
HITCHCOX, MURRAY, PAINE, ROSS, A. E. SMITH,
A. SULLIVAN, and T. WILMETT.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.
10 a.m.—Mattins (Holy Communion 1st Sunday
in the month) and Sermon.
3 p.m.—Children's Service (1st Sunday in the
month).
7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.
The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.
Members—Mesdames HODDER, MITCHELL, REID, and
SHIBESS; Misses BENNETT, BEBROUTH, and
CRISPIN; Mr. JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.
Teachers—Misses BENNETT, L. BENNETT, R. BEOR,
BEBROUTH, SINCLAIR, and White; Messrs. F. P.
HITCHCOX, S. LEWIS, and A. E. SMITH.

Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEIBO.
Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by Mrs. REID;
Miss WHITE; and Mr. A. KAS HIWAGI.

A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.

CHURCH OF ENGLAND BOOK DEPÔT,

CHURCH HOUSE,

ANN STREET, BRISBANE;

AND AT TOWNSVILLE.

BIBLES, for School use.

The most serviceable Bible is the nonpareil, very strongly
bound in sheepskin, price 1s. These Bibles are built to
wear.

[Nonpareil type.—O Lord our God, how excellent is thy name.]

A cheaper Bible can be got at 8d., printed in ruby, strongly
bound in cloth.

A still cheaper Bible is sold at 6d.; printed in pearl. This
is bound in cloth, strong, but the print is very small.

If references are required, the cheapest is in nonpareil
type, price 1s. 9d.

[A description of better bound Bibles will be found in the
Reward Catalogue.]

PRAYER BOOKS. For School use or for lending in Church.
Six kinds are kept. These are all very strong in the
binding, especially those in red basil.

Ruby, enamelled cloth, 4d.

„ Red basil skiver, 5d.

Nonpareil, enamelled cloth, 5d.; 4s. 6d. per dozen.

„ Red basil skiver, 7d.; 6s. 6d. per dozen.

Bourgeois, sheepskin, 7d. } On the inside of the front cover
„ Red basil skiver, 8d. } is a guide to the places in the
Service, making this Book
specially adapted for visitors

Three other sizes are kept in the sheepskin binding, viz.:—
Small Pica at 1s. 1d.; Pica at 1s. 6d.; and Great primer
at 2s. 6d.

HYMNS ANCIENT AND MODERN.

WORDS ONLY—

No. 2.—Diamond type, double column, plain limp cloth,
cut flush. [This is the book used in Sunday
Schools.] 2d.

No. 3.—Same as above, except binding is much stronger.
Also for School use. 4d.

No. 4.—Pearl; double columns; cloth boards. Suitable
for Schools or lending to visitors in Church. 6d.

No. 7.—Nonpareil; cloth boards; single column. The best
Hymn Book for lending to visitors. 8d.

No. 10.—Same type as above, only more spaced out, and
therefore clearer. 1s.

No. 13.—Long primer; cloth boards. This is a very popular
book with people whose eyesight is not very good.
1s. 3d.

No. 16.—Pica. A book for people requiring a very large type.
2s. 6d.

MUSIC AND WORDS—

No. 31.—Choir edition; nonpareil; cloth boards. 2s. 4d.

No. 34.—Organ edition; long primer. 4s. 6d.

A COMBINED PRAYER AND HYMN BOOK. For stranger
in Church; can be had at 6d. and 1s. These books are
marvel of cheapness. No. 300 has the Prayers in ruby and
the Hymns in diamond. The binding is strong, and the
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Catalogues are also issued for (1) Theology, (2)
Music, (3) Presentation Books, and will be sent on
application.

Customers in North Queensland can send their order
to the Church of England Book Depôt, Bishop
Registry, Townsville, where large stocks are always on
hand.

All communications should be addressed to THE
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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. II.—No. 6.]

THURSDAY ISLAND.—APRIL 1st, 1902.

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POST FREE.]

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

VOL. II.—No. 6. Thursday Island, April 1, 1902

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, See House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Official Notifications.

The Rev. T. K. Pitt, M.A., has been licensed by the Bishop of the Diocese as Rector of Port Douglas and the Mosman.

Mr. W. M. Wilkinson, recently in charge of Port Douglas, goes to Normanton for a few weeks pending the arrival of the Rev. C. Hudson. Mr. L. F. Woolrych, now at Normanton, will then go into residence at Bishop's College.

News of the Parishes.

THURSDAY ISLAND.

Our last Notes to the *Carpentarian* were sent off just before Christmas. We are glad to report that the happy festival was characterised by full and hearty Services at the Quetta Memorial Cathedral. Thirty-seven communicants came to the seven o'clock Celebration; and twenty-five to the ten o'clock administration. The blessed Sacrament was also administered to two parishioners, privately, by the Vicar. Thus the total number of Communicants for Christmas Day was sixty-four—a very satisfactory record for a small parish. It was a pleasure to all to see the recently confirmed candidates partake of their first Communion on the day which celebrated the Incarnation of our Blessed Lord. All the Services were attended by large congregations. We trust that the Easter Services, at which the Prayer Book provides that every parishioner shall communicate, will be equally well, if not better, attended.

The children of the Sunday School connected with the Quetta Memorial Cathedral spent their Christmas happily. On the eve of the great festival the little ones attended Service in the Church, and sang a number of carols very

effectively. The carol singers had been carefully prepared by Miss Lucy Bennett. After Service the scholars proceeded to the Melanesian Boys' Home, where a splendid Christmas Tree had been provided by the teachers. Each child was presented with some useful gift and a bag of lollies, and their appreciation was afterwards shown in a very marked manner by giving hearty cheers for their Vicar, Superintendent, and Teachers. On the Sunday after Christmas the Bishop of the Diocese distributed the prizes awarded by the Sunday School to the scholars for their work during the year.

The Melanesian Boys held their Annual Reunion in their Home shortly after Christmas. The event this year was rendered more auspicious by the fact that it coincided with the official opening of the new building, which has been added to the old Home. Several interested friends attended, and there were some thirty or more "boys" present. A splendid dinner had been provided, and there was an abundance of everything necessary to their enjoyment. Needless to say, the "boys" appreciated the good things. During the evening the Bishop, the Rev. W. P. Glover, and Mr. G. H. Bennett addressed the gathering, and the "boys" did not fail to express their gratitude for the advice tendered to them. The Home, which is now a fine substantial building, has been enlarged in order to accommodate some twenty-five men. An amount of nearly £120 has been spent on the improvements, and only a few pounds remain to be paid. We trust to receive some help from those interested in this good work.

The Japanese Christians also held a happy gathering just before Christmas. They assembled in the building occupied by Mr. Kashiwagi, the Japanese Catechist, and partook of a suitable repast provided by Mrs. Reid, who has shown a very practical interest in them at all times.

An interesting Service was held on Sunday evening, the 23rd February, at the Quetta Memorial Cathedral. After Evensong four Japanese were baptized by the Bishop. The Catechumens had been undergoing instruction for a long time, and were well prepared for the Sacrament of Holy Baptism.

A terrific thunderstorm broke over Thursday Island on January 15th. During its progress a flash of lightning struck one of the crosses on the Cathedral and shattered it to pieces. It is marvellous how the damage was confined to the cross only. The insurance company in which the Church Building is covered by fire policy generously defrayed the cost of a new cross. A lightning conductor has now been affixed to the Church, so that further damage from electrical disturbances will be obviated.

The Hon. John Douglas leaves us on March 14th for a six months' trip to the old country. We trust that he will derive the very greatest benefit from his holiday, and return to us in renewed health and vigour. Everyone in the parish appreciates the worth of Mr. Douglas as a citizen and as a Churchman.

ST. DAVID'S, MOSMAN.

The approaching departure of Mr. Wilkinson has put sadness in all our hearts, for he has won them all. Last Wednesday a valedictory address was read by the Hon. Sec., and a purse of sovereigns presented on behalf of the Council, congregation, and Mosman people generally, as a small token of appreciation. During Mr. Wilkinson's fourteen month's sojourn amongst us he has greatly endeared himself, and has won the respect of all by his exemplary life and unremitting labour amongst all classes of the parish. We all wish him every success in the future, wherever he may settle, and may he be long spared to continue in his noble work in the service of God and the Church.

The Church has been painted and looks quite an imposing little structure. Mr. Wilkinson has prepared a number of candidates to be presented to His Lordship for confirmation at Port Douglas, on March 9th. There would have been more from Mosman presented if arrangements could have been made to hold the service of "laying on of hands" at St. David's, it being very inconvenient to go into port from Saturday till Monday. It would please many parents if His Lordship can make such arrangements next time.

The Hon. Sec. and Treasurer, Mr. Raymond D. Rex, has left the parish for an extended tour to his native home in Tasmania. Mr. C. Cress will temporarily carry on Mr. Rex's secretarial work.

The Sunday School roll still continues good. Messrs. Wilkinson and Rex's departure leaves only Mr. White as teacher till the Rev. Pitt arrives. However, Mr. Jones in his usual way came forward with a helping hand.

The engagement is announced of Mr. Raymond D. Rex to Miss Gwendoline Jones.

The Rev. Pitt will receive a very warm welcome.

SALE OF WORK AT PORT DARWIN.

On Friday and Saturday, November 29th and 30th, a most successful Sale of Work was held in aid of the Church soon to be erected. For some months steady preparations had been proceeding, and the result was a fitting reward for those who worked so well for its success, especially the committee of ladies.

His Honour Mr. Justice Dashwood, in opening the bazaar, gave a brief summary of the Church's history at Port Darwin. Then he asked those present to unloose their purse strings and "Buy! Buy! Buy!" and his Honour's wishes were evidently realised, for a clear profit of £264 17s. 2d. was the net result of the bazaar.

The stalls were well stocked with useful goods and curios, which were readily bought. Through the kindness of the Commander of the "Airlie," a stock of ice and ice cream was available at the refreshment stall, and ten cases of

Southern fruit, which arrived in good condition, made that particular stall very attractive. The "Guthrie" arrived from the East on the second day of the bazaar, and through the generosity of the Commander, a further stock of ice cream was obtained. By means of a shooting gallery outside the Town Hall a number of articles were disposed of, the competition in the shooting being very keen. The minor attractions—electric battery, post office, telephone, and art gallery—came in for a fair share of attention.

A special feature of Friday evening's programme was the conjuring of a very clever Japanese juggler, who was good enough to give his services for the occasion. His efforts were much appreciated, and his work very neatly done.

Through the generosity of a local resident, who does not wish his name divulged, all the children who attended on the second day were treated to a free tea.

Plenty of promenade music—piano and violin, as well as gramophone—was enjoyed by those present. The Port Darwin Town Band also played selections outside the hall. We are indebted to many friends for assistance. Afternoon tea was thoughtfully provided by the Ladies' Committee, under the supervision of Misses Edwards and Smith. The bazaar, financially and socially, was one of the most successful affairs ever held in this remote part of the Commonwealth.

The amounts taken at the various stalls were as follows:—Misses Edwards and Smith (refreshments), £57 16s. 10d.; Mrs. Waters, £76 9s. 5d.; Mrs. Pinder and Mrs. Marsh, £45 8s. 6d.; Mrs. Budgeon and Miss Stretton, £44 17s. 6d.; Misses Finniss and Tilley, £44 12s. 6d.; Bran Pie and Fish Pond, Mrs. Pett and Mrs. Pott, £16 17s.; Admission and Side Shows, £9 6s. 2d. Total receipts, £295 7s. 7d.; less expenditure, £30 10s. 5d.; leaving a profit of £264 17s. 2d.

PORT DARWIN.

Rev. H. P. Gocher arrived at Port Darwin from Adelaide by the s.s. "Chingtu" on December 13th, 1901, and was welcomed on arrival by a deputation from the Church people, presided over by Mr. Justice Dashwood. The hearty feeling which existed amongst the people was indeed an encouragement and an earnest of the work which has yet to be completed.

Upon the arrival of the Bishop on December 19th, a meeting of the Provisional Council was at once called, and a sub-committee formed, to consider plans for the erection of a suitable Mission Church upon the block of land purchased in Smith Street, kindly held in reserve by Mr. Waters.

At a subsequent date, this sub-committee reported a suitable building, and it was decided to advertise for local tenders. At the same time, a date was fixed for a meeting of the Parishioners to elect officials under the Regulations of the Diocese. This meeting was held in the Town Hall, on Saturday, January 25th, 1902, at 4.30 p.m. Messrs. Finniss and Langdon were elected Wardens; the following as members of the Parochial Council: Messrs. Stretton, Budgon, Green, Worm, Price, Herbert, Tully, Waters, Davis; and as Auditors: Messrs. Tully and Davis.

A Sunday Afternoon Service for the children was commenced on December 29th, in the form of the Dupanloup Catechism; and the way in which the children learn their work gives me

the greatest satisfaction and pleasure. At present we have twenty members, which number should be increased by Church parents. Mr. C. H. Davis very kindly assists. The Choir of ladies and gentlemen has been augmented by six boys, and an extra practice during the week has been started.

An attempt to give Religious Instruction to the Chinese was commenced on January 29th, by holding a meeting for those Chinese who had attended School in the past. There were eleven present.

CHRIST CHURCH, COOKTOWN.

It may seem rather late in the day to speak of our Christmas Services, but in consequence of the early issue of the *Carpentarian* in January, our Christmas news was too late for publication.

On the Festive morning the Church presented a very bright appearance, many willing helpers devoting their time to the decoration of the Church on Christmas Eve. The Festive day commenced with a Celebration at 7.30 a.m.—Mattins and Celebration again at 11 a.m. During the Morning Service, which was fully choral, Jackson's Service was rendered by the Choir, also Stainer's beautiful anthem, "Sing, O Heavens." It was the common opinion that the Choir had never been heard to better advantage. The Bishop of New Guinea, who had a few days previously arrived in Cooktown (*en route* to England), was the preacher at the Morning Service. The number of Communicants at both Celebrations was very satisfactory, about 47 participating.

Watch-night Service was held at 11.15 p.m., when a large congregation assembled. Immediately after this service the Holy Communion was celebrated, when the largest number of Communicants at any single service for many years past partook of the Sacred Elements.

On the 10th January, the Bishop of North Queensland, assisted by the Rector, joined in the Holy bonds of matrimony the Rev. E. L. Timewell, Rector of Cairns, and Miss Graham, daughter of our worthy Pilot. We wish them every happiness. Many of the Bishop's old friends took this opportunity of having a friendly chat.

The Annual Sunday School Prize distribution took place in the Church on the 16th February, when about 35 children received prizes. A book was presented to each child of the School at the conclusion of the prize distribution. This, of course, will not be done every year unless funds are available.

Addresses based on the Sunday School lesson are given to the Teachers every Wednesday evening after Evensong. A Bible Class is also held every Monday Evening, at 7.45, in the Rectory.

To our already good staff of Teachers we welcome Miss Craig wishing her every success in her noble work. Also to our efficient Choir we welcome as new members Mrs. Trueman and Messrs. Trueman, Walker, and Guthrie.

During the last week in February the Rector was at Thursday Island attending the first conference of Clergy and Laity of the Diocese of Carpentaria. An epitome of its work will be found in this issue.

Little thoughts do not suit little duties.—*Westcott.*

Having the courage to live within one's means is respectability.—*Disraeli.*

Diocesan Conference.

ABSTRACT OF THE PROCEEDINGS OF THE FIRST CONFERENCE OF THE DIOCESE OF CARPENTARIA,

Held in the Beauchamp Library, Bishops College, Thursday Island, and opened on February 25, 1902.

FIRST DAY—Tuesday, 25th February, 1902.

After Special Service in the Cathedral, the Conference met in the Beauchamp Library, Bishops College, at 8.15 p.m.

The Lord Bishop of the Diocese presided.

The President said Prayers.

1. The Rev. W. P. Glover was elected Secretary of the Conference.

2. The Bishop's summons was read.

3. The Roll of Members was read as follows

Rev. H. W. Curtis	...	Cooktown
" W. P. Glover, Th. L.	...	Thursday Island
" G. H. Smith (absent)	...	Croydon
" H. P. Gocher, M.A. (absent)	...	Palmerston
" T. K. Pitt, M.A.	...	Port Douglas
Hon. J. Douglas	representing	Palmerston
Mr. G. Bennett	"	Thursday Island
" H. G. Hodder	"	Croydon
" Abi Murray	"	Normanton
" W. M. Wilkinson	"	Port Douglas
" A. Kashiwagi	"	Japanese Christians

The President said that Revs. G. H. Smith and H. P. Gocher had received leave of absence from him on account of the long absence from their parishes which would have been entailed.

4. Congratulations and good wishes were received from Rev. G. H. Frodsham, Bishop of Commissary.

5. The President extended a very hearty welcome to His Excellency Mr. Le Hunt, Governor of New Guinea, and invited him to seat and voice in the Conference.

6. The President then delivered his Inaugural Address as follows:—

GREETING.

Brethren of the clergy and laity of the Diocese of Carpentaria, I greet you in the name of God the All-wise and All-merciful. I welcome you in the fellowship of that Faith which Jesus Christ delivered once for all to His Church, I meet you in full assurance of the guidance of that most Holy Spirit which the Father has promised to those that ask in His Son's name.

The first formal meeting of the clergy and faithful laity of a new diocese cannot but be an occasion of deep interest. It is ours to lay this spot the foundations of organised Church life, and it behoves us to see that we are laying them with loyalty to the traditions of the past with earnest self-devotion to the needs of the present, and with a watchful and disinterested eye to the developments of the future. While we cannot control what is yet to be, we can certainly influence and modify its growth, and we must spare no pains so to order all things on the best and surest foundations that peace and happiness, truth and justice, religion and piety may be established amongst us for generations.

INSTALLATION.

It is just fifteen months since I was installed here in the beautiful little Church which then became our Cathedral. It was a matter of deep disappointment to us all, and especially to me, that the Bishop of North Queensland, whose anxious care for the more remote porticos

of his diocese, and unwearied exertions in raising the necessary capital fund in England the formation of the diocese is due, the Bishop with whom I was personally most closely united in the ties of common work and mutual affection, was unable to be present, and I think that this Conference will do well, as one of its first acts, to pass a resolution acknowledging the human agency to which under God the formation of the Diocese of Carpentaria was entirely due. Our best thanks are due to Ven. Archdeacon Pritt, M.A., for kindly coming up from Townsville to perform the ceremony of Installation.

AUSTRALIAN AID.

It was with many anxious fears, not mingled with some bolder hopes, that I entered on my work here. The question forced itself upon me: how could such a vast area be adequately administered with such inadequate means? where were the men? where was the money to come from? Who, indeed, was sufficient for these things? It was suggested to me by those in whose judgment I had confidence that it was only by going to England for men and for money that I could hope to be successful; but after much anxious thought I determined under God to trust to Australia for both. I felt that England had already been so generous in providing practically the whole endowment of the See, that it was now Australia's duty to provide the main means for carrying on the work which she had asked the Mother Church to inaugurate for her. I believed that, when the Churchmen of the Southern and more settled States had once brought home to them the pressing needs and great spiritual opportunities of the Far North, and what their duty was with regard to its many coloured races and scattered white population, that they would neither be slack nor ingenuous in their response, and I am thankful to be able to record that my faith has been more than justified by results. Since the foundation of the See on August 24th, 1900, five earnest priests have given up work in which they were happy and contented in the South, and have come, solely for conscience sake, to service that has no attractions from a worldly point of view. Again, including the sum of £604 12s. 8d. contributed in connection with the Jubilee of the Australian Board of Missions, a sum of £1209 9s. 11d. has been given by our brethren in the South to the work of this Northern Mission of the Australian Church. Surely we have here cause for thankfulness and for hope. Personally, I cannot adequately express my sense of the kindness with which, as your representative, I was received. Whether it were the Bishops, who so often altered their own diocesan arrangements to afford me greater facilities, the clergy who gave me offertories and opportunities of preaching, or the laity who showed such a deep and generous interest in the meetings which were held, from one and all I have received the greatest kindness and the most unstinted aid. In your name I thank them most gratefully for all they have done, and especially the Australian Board of Missions, which has shown such great generosity towards this diocese. In spite of my determination not to visit the old country the Mother Church has not forgotten us, and you will observe among the items of income two generous gifts from S.P.G. and S.P.C.K., nor do these sums actually received exhaust their intended benefactions.

ACCOUNTS.

You will find on the table detailed accounts of all receipts and expenditure on the General and College accounts. You will also find an audited statement by our Hon. Treasurer, whose valuable services I most gratefully acknowledge, of those moneys which have passed through his hands. It was, perhaps, almost inevitable under the unsettled conditions of an infant diocese that much financial responsibility should be thrown on the Bishop alone, but not desiring to continue this longer than necessary I arranged that from January 1st, 1902, all accounts should be kept by the Diocesan Secretary, by whom in conjunction with myself drafts will be made on the Hon. Treasurer for all necessary expenses. You will observe that the principal item of expenditure has been the building and furnishing of Bishops College, but when we remember that it not only fulfils its original purpose but serves in addition as a residence for the Bishop and as an absolutely necessary centre of diocesan life, I think that those who have given so liberally will feel that a great deal has been gained at a cost which cannot be considered in any way excessive. Travelling expenses of clergy and lay-workers form, as might be expected, a heavy item. The grant for Melanesian and Mission work is smaller than it will probably be in the future. I have dealt elsewhere with the Diocesan School and no other items seem to call for special comment.

MEN.

More important even than money are men, and I have unfeigned pleasure in welcoming you, my brothers-in-arms, to this our first council. Rev. H. W. Curtis is the only priest who was working in the diocese early in last year, when for a short time our staff consisted of one Bishop and one priest. After years of faithful work at Croydon he has taken up less trying but equally important work at Cooktown. Our first reinforcement from the South consisted of Rev. Godfrey Smith, who has thrown himself with characteristic courage, earnestness, and devotion into the work at Croydon. The task before him was exceptionally difficult, and he has won the respect and affection of a community not too much given to ecclesiastical enthusiasm. At Thursday Island Rev. W. P. Glover has undertaken, as Vicar of the parish, Superintendent of its missionary work, Vice-warden of Bishops College and Diocesan Secretary and Registrar, a multiplicity of duties which would have given a weaker man an excuse for performing some of them ill, but I have not yet discovered which duty is the nearest to his heart. At Port Darwin, or Palmerston as it is properly called, Rev. H. P. Gocher, M.A., has revived the parochial work of the Church after a lapse of twelve years. I desire to place on record my sense of the steadfastness and loyalty with which the Church-people of Palmerston, since my visit to them a year ago, started and maintained lay services without intermission and with unfailing congregations, while at the same time raising a sum of nearly £500 towards the building of a Church. Mr. Gocher was instituted by me on the Sunday before Christmas, and will I am sure, worthily maintain the traditions of our Church. Rev. T. K. Pitt, M.A., who goes to Port Douglas, has from us all a hearty welcome on his first arrival among us, and will be accompanied by our prayers and warmest good wishes. He was to have been accompanied by Rev. C. G. Brazier, B.A., but unfortunately the state of

his father's health has led him to postpone his coming to the North, much I know to his own disappointment as well as ours. Rev. W. Hudson, B.A., has accepted the cure of Normanton, and will arrive in a few weeks. I must not forget to welcome among us Mr. W. M. Wilkinson, who has been in temporary charge at Port Douglas, and whose intense earnestness, absolute devotion to duty and keen missionary zeal have won him general affection and esteem. Mr. L. Woolrych has done good work at Normanton, where I was obliged to send him pending Rev. W. Hudson's arrival, and Mr. Hall has been doing yeoman's service as assistant to Rev. G. Smith at Croydon.

AD CLERUM.

Here I should like to express to you, my brethren of the clergy, my sense of the difficulties and disappointments of your work, and my equally strong appreciation of the zeal and loyalty with which you have all faced both the one and the other. We have no "pleasant places" for our lot here. Unremitting toil, scanty sympathy, frequent disappointments, inadequate means; these things are and will be the lot of many amongst you. They are also your crown of honour, your badge of service in the forefront of Christ's battle. I know that your hearts are often sick and weary with that sickness of soul and disappointment of whole-hearted effort which is harder to bear than the burning sun or choking dust. I know well what it means to be a parish priest in the Far North, and I bid you still to be strong. Though you stand alone, yet will each of you be, I know—

"One who never turned back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted,
Wrong would triumph.
Held we fall to rise, are baffled to fight better,
Sleep to wake."

A DIOCESAN COUNCIL.

Alone of the Australian dioceses we have as yet no Synod, no formal and authoritative method of expressing our will or framing our own laws; and the vast area of the diocese, our small numbers, and the practical impossibility of obtaining adequate lay representation, render it questionable whether it will be wise to form a Synod for many years to come. In the absence of any regulations of General Synod, beyond the provision that the diocese may send two clerical and two lay representatives to its meetings, the Bishop appears to be, as in a purely missionary diocese, the sole legal representative of the diocese under ordinary circumstances, and must perforce discharge alone some duties and responsibilities which he would otherwise share with his Synod. In order to avoid any injustice or any break with the past, I thought it well to authorise for the new diocese the Constitution and Canons of North Queensland, in so far as they continued to be applicable, and bearing in mind the wise words of St. Cyprian: "*a primordio episcopatus mei statui nihil sine consilio vestro (i.e., presbyterorum et diaconorum) et sine consensu plebis mea privatim sententia gerere.*" I felt that any important deviations of policy should be adopted only after such full consideration and advice, both by clergy and laity, as time and opportunity should permit. It is with this object, my brethren, that I have summoned you, from distances which can only be measured in the nearest instance by hundreds of miles, to consult for the welfare of the diocese in an informal

but none the less real Council of the Church. While, as I have said, it seems doubtful whether it would be at present wise to form a Synod, it will be for this Conference to consider whether it cannot itself be formed into a permanent and, so far as possible, representative Council of the diocese. I am anxious that our government should be as constitutional as our small numbers and scattered circumstances permit. This method of a Diocesan Council with a membership of licensed clergy and lay representatives, elected by each parish, was adopted on the formation of the Diocese of North Queensland, and continued in force for five years until the creation of a Synod. The President's address to that Conference in 1883 contains much that is worth consideration under our present circumstances.

RITUAL.

I trust that the relations between Bishop, Clergy and Laity may always continue to be characterised by mutual trust and comprehension. We have too real a battle to fight with sin and unbelief to allow our forces to be weakened by internal dissension or avoidable misunderstandings. Observation shows that these most easily arise with regard to a matter which is itself chiefly important in proportion to the stress laid upon it, and the spirit of faction which may be aroused by it. I should like therefore to say a word on the subject of ritual while we are as yet happily untouched by any disputed questions. There are, I take it, three important points about ritual: 1. It must be careful and reverent; 2. It must be loyal to our own Church and her laws; 3. It should as far as possible be uniform. Ritual breeds disputes chiefly when doctrinal significance of a doubtful character is read into it, and such significance is associated mainly with changes from the accepted order. Ritual holds a place in the economy of the Church less important than that assigned to it either by those who lay such stress on its elaboration, or by those who insist so strongly on the need of simplicity. There is a minimum without which worship becomes disproportionately spiritual. Man is not pure spirit but body and spirit; and to pretend that he should worship as though he were a disembodied spirit is to ignore facts, to disregard history, and to encourage spiritual conceit. On the other hand man is something more than body, and to establish a worship in which bodily actions take the place of spiritual truths and in which the worshipper can satisfy himself without adequate spiritual exertion, is again to ignore facts and to substitute formality for faith. It has always been the glory of the Church of England that she has held the middle way between these extremes undeterred by the fanaticism of either, that she has combined the spiritual and material in her worship just as they have been combined by God in man's nature. It is perhaps impossible to strike an absolute mean. Some men learn most by self introspection and silent communion with God. To these men the mean will seem overlaid with forms and ceremonies which do not aid their devotion, others learn most by the eye and ear, and to them the same mean will seem lacking in much that could stimulate devotion and elevate their practical life. But we are members one of another. It is contrary to Christ's law to insist only on what we have been accustomed to, or what helps ourselves to the exclusion of our neighbour's customs or needs. The service that will be most helpful to the greatest number, (for although helpfulness to the worshipper is only a subordinate element

in the true conception of worship it is an element that we dare not despise) must be to some extent of the nature of a compromise, not with truth but with the various aspects and elements of truth as they appear to various minds. The ritual of our Church is no fancy of the moment; it is historic and continuous with the past; it is governed by laws which if not explicit on all points, are at least so on many points. Many things are clearly unlawful, many other things cannot lawfully be neglected or ignored. There remains a certain borderland of the permissible but not always desirable, and it is on this borderland that I ask you, my brethren of the clergy, to exercise your loyalty by working as far as possible for uniformity. I hope that time may allow of some brotherly discussion on this matter. We have an opportunity, by mutual forbearance, of preventing the rise of questions and disputes which have often grievously interfered with the spiritual work of the Church and hindered her efficiency.

BISHOPS COLLEGE.

When, after my consecration, I set myself to consider what would be the main difficulties of my diocesan work, I was irresistibly impressed by the fact that the key to the whole position lay in securing an adequate supply of clergy. These it is rapidly becoming impossible to obtain from England where the supply is steadily becoming less and less adequate to the need, and while I have to acknowledge with gratitude that there are Australian priests of high character and ability to be found willing to come and help us solely because our needs are so great, yet it is clear that they come under exceptional circumstances, and in response only to the urgency of our appeal. The heat of the climate, the opposition of friends and relatives, the loneliness, isolation and precariousness of income all militate against offers of service from any but those who acknowledge in these very things a special call to self-devotion; and although for a time the appeal may find those willing to respond to it, yet it obviously affords no secure basis for the future, in a region where life and work will in many ways always be less attractive than in other parts of Australia. There remains only one alternative, to train men for the special work of the diocese on the understanding that, in return for their training, they should devote some years of work to its service. It has been urged that such men are best trained in Sydney or Melbourne, and the advantages of large centres are undoubted. On the other hand it may be urged that for special circumstances training on the spot has many advantages, that there is no large missionary training college in the South, and that to send men to Sydney or Melbourne for training, apart from the question of expense, is to deprive them of just that element of personal knowledge and confidence in their Bishop which is of such immense value where the clergy are isolated from each other by hundreds of miles, and where it is only by keeping constantly in touch with their Bishop that they can realise to any extent that feeling of companionship in the work of the ministry, which is so essential to the maintenance of their own spiritual life and ministerial efficiency. Again we have to face the fact that those parents who can afford to pay for their son's training will only in the most exceptional cases allow them to volunteer for work in a diocese to which distance and latitude lend such fancied terrors as that of Carpentaria, hence if we are to have clergy who are trained at all we must draw on those earnest men who

have the will and character to devote themselves to the work of the ministry, but not the means to pay for their training, in other words the Church must pay for the training of her clergy if she insists, as it is right she should insist, that no man should be ordained who is not intellectually as well as spiritually qualified for his work. Moved by these considerations I put these facts in the forefront of my appeal on behalf of the diocese, and in a sermon preached in St. Andrew's Cathedral, Sydney, on Sunday, September 2nd, 1900, and published under the title of "A Northern Theological College," I asked the Australian Church to give us such an Institution. The response was rapid and generous beyond my hopes. The Primate at once promised a liberal subscription; His Excellency Lord Beauchamp gave the noble gift of £150 a year for three years. S.P.C.K. gave two scholarships of £25 a year, others also contributed and in a few months we found ourselves able to make a start, and have now four students engaged on a three years' course of study, and hoping to enter for the Th.L. degree of the Australian College of Theology. A large proportion of the funds given to the diocese at the Jubilee of the Australian Board of Missions was devoted to the building of a College, S.P.G. gave a generous grant of £300 for this purpose, and on January 1st of this year we were able to dedicate Bishops College without debt furnished and completed at a cost of about £900. You will I am sure join with me in deepest gratitude to Almighty God for this result, and pray that the work thus begun may never cease. We have absolutely no endowment and are entirely dependent on voluntary subscriptions for maintaining the work of the College, which, including the maintenance of four free students, cannot by any possibility be estimated as costing less than £250 a year. I must here express my unfeigned gratitude to Rev. W. P. Glover, who has undertaken the duties of Subwarden and Tutor at a wholly inadequate stipend. Mr. Glover has thrown into his work a thoroughness, earnestness and sympathetic care which augur well for those under his charge.

MISSIONS.

Another great problem before this diocese, one of its very greatest, is its essentially missionary character with regard to the coloured races. According to the last census there are in the Diocese of Carpentaria (including the Northern Territory) about 16,500 whites, 7,400 Chinese, Japanese, Melanesians, and 35,000 Aborigines. Apart from the responsibility which lies upon us as bound by our Lord's mandate, and as dwellers in the midst of this great heathen population, their lies upon us also a special call and obligation, for the funds for the formation of the diocese were subscribed in England mainly on account of its great opportunities for missionary enterprise; and the same consideration has largely influenced subscribers in the South of Australia. I am thankful to say that these responsibilities are not ignored, but we must enter more freely into our open doors. Much good work has been done among the South Sea Islanders of Port Douglas and Thursday Island. At the former place Mr. Wilkinson has gathered together a notable class and I was much struck by the reverence and intelligence displayed by the 22 candidates that he presented for Holy Baptism. At Thursday Island not only has the good work begun so many years ago been maintained, but it has

been extended by more than trebling the accommodation of the Home, where we can now put up some 30 boys.

The Japanese work has continued steadily. Much of its success is due to the faithful and unremitting efforts of Mr. Kashiwagi, Hon. Japanese Catechist, who for many years has devoted himself to the work of instruction and interpretation. I feel it right, as Bishop, to express my admiration for Mr. Kashiwagi's high character and constant zeal for the Faith. It is impossible to refer to mission work at Thursday Island without recalling the splendid services rendered by Miss Buchanan, whose name is always referred to by South Sea Islanders and Japanese with unbounded affection and respect. The Vicar has added to his many duties the care of the lepers on Friday Island in which as in all other branches of mission work a good example was set by Rev. W. M. Woods, M.A., during his incumbency.

ABORIGINES.

Above all, however, there rests on us a responsibility for the aborigines, of whom there are about 20,000 in the Northern Territory and about 15,000 in the Queensland part of the diocese. Our Church is represented in this matter in the Northern Territory by a Mission at Karpargoo, about 100 miles east of Port Darwin, supported mainly by two parishes in Adelaide. Messrs. Lennox and Gathercole have been working there with heroic self-sacrifice. In the Queensland part of the diocese we have as yet no mission. The Government of Queensland, which has shown itself laudably anxious to do its duty in the matter, has offered us a site somewhere near the Mitchell River, where the natives are still untouched by white settlement, and some aid in the way of provision for teaching and food. I have arranged to accompany the Protector of Aborigines to the east coast of the Gulf in April, and hope then to select a site. To start and maintain a mission will no doubt be a great strain on so weak and poor a diocese as ours, but it is a duty to which we are called by many unmistakable signs and which we cannot neglect without shame and retribution; and I know that I shall not appeal to you in vain for aid and sympathy in this undertaking, the difficulty of which I by no means under-estimate. While the success of the Yarrabah Mission has shown what can be done, yet it must be admitted that the aborigines have, at first sight, less to attract affection and interest than many other races. It has been frequently objected to this people that they show no signs of gratitude for anything that may be given to or done for them. On this point I should like to quote an impartial and not theologically biased witness, Professor Baldwin Spencer, M.A.: "Here we may notice a criticism frequently made with regard to the native, that he is incapable of gratitude. It is undoubtedly true that he is not in the habit of showing anything like excessive gratitude on receiving gifts from the white man, but neither does he think it necessary to express his gratitude when receiving gifts from one of his own tribe. It is necessary to put one's self in the mental attitude of the native. It is with him a fixed habit to give away part of what he has, and he neither expects the man to whom he gives a thing to express his gratitude, nor when a native gives him anything does he think it necessary to do so himself, for the simple reason that giving and receiving are matters of course in his every-day life. So when he receives anything from a white man he does not think it

necessary to do what he neither does nor is expected to do in the case of his fellow-tribesman. It does not occur to him that an expression of gratitude is necessary. On the other hand, he parts with as a matter of course, and often for the merest trifle (not only what is a trifle to us but also to him) objects that have cost him much labour to produce, but which the white man has perhaps taken a fancy to."—*The Native Tribes of Central Australia*, p. 48. It is only by a sympathetic study and understanding of these people that we can hope to influence them for good, and when such a sympathetic understanding is combined with Christian self-devotion we shall not ever expect results in vain.

THE COMMONWEALTH.

Of public events: although we may not pass over in silence the death of our august and all-honoured Sovereign Lady Queen Victoria (sudden-seeming like the crashing downfall of some mighty oak of the forest, revealing all its greatness only in its fall) the accession of the King and the visit of the Heir-Apparent to these shores: that which touches us most closely is the Inauguration of the Commonwealth and the legislation of the Federal Parliament. I was one of those who hoped much from the wider outlook and less petty interests of the Federal Legislature, and it would be foolish and unfair to judge the future by the work of a single year; but in the one measure passed which particularly affects this diocese it is difficult to believe that there was not undue haste and a certain unwillingness to seek fuller information. While we must loyally accept and strive to make the best of the undoubted determination of the majority of the Australian people with regard to South Sea Island labour, even if we doubt the wisdom of the policy, yet we have a right, and more than a right—a duty—to protest most earnestly, in the name of right and justice, against the violent expulsion of those of our South Sea Island brethren who have dwelt amongst us as sober and respected citizens for periods of from ten to thirty years, who have been allowed to marry, acquire property and make themselves what they had every right to consider secure and permanent homes. No amount of popular sentiment can make wrong right, and it would be a thousand pities that the new Commonwealth should sully its fame by an act of oppression to a people who were too weak to effectually resent it. I would suggest that all Islanders who shall have been ten years in the country at the end of the period of grace should be exempted from deportation. Their numbers would not be so large as to be any conceivable menace, and the ends of justice would be fairly served.

DIVORCE LEGISLATION.

We are threatened with another phase of Federal Legislation in the form of a Divorce Bill, which though not a Government measure, will evidently not meet with any official opposition. I thought it my duty to write a letter on this subject to Mr. Philp, who kindly forwarded it to the Federal Premier, and it has been widely circulated in common with protests from other Bishops and Church Assemblies. Mr. Dobson, the author of the Bill, has replied to his critics with much moderation and good taste, but singularly inconclusive arguments. Briefly they are these. 1. That the marriage laws of Australia must be uniform, and therefore the other four States must conform to New South

Wales and Victoria, which have two-thirds of the population. 2. His Bill gives to the wife a morally justified right to divorce. 3. Ideals must be conformed to human weaknesses. 4. Judicial separation is useless because the main object of the wife is re-marriage. 5. Sir Alfred Stephen was in favour of increased facilities for divorce. To these arguments we may shortly reply. 1. It does not follow that because a majority in New South Wales and Victoria are in favour of the Bill therefore a majority of Australia is in its favour. The majority in the two States may be so small that the majority against in the other States would more than counterbalance it. 2. Is covered from the Church point of view by judicial separation. 3. Begs the whole question, opens a wide door for abuses and suggests the question as to why we need looser laws than our fathers did. 4. It is surely at least as open to argue that the woman who has made one unhappy marriage will do well to pause before running a second risk. 5. One name, however respected, is a slender foundation for deciding a great principle. On this point Sir Alfred was notoriously at issue with other sincere Christians. I have just received a letter from the Bishop of South Tokyo, in which he says, "The standard of the sanctity of marriage is steadily rising both in the Christian communities and outside. The Government is bent on improvement." It would be a strange spectacle to see the Christian people of Australia striving to lower that sanctity of marriage which the heathen people of Japan are striving to raise.

DIVORCED PERSONS.

With regard to the marriage of divorced persons I desire to draw the attention of the clergy to the Instructions on the subject issued by the Bishops of the Province of N.S.W. In no case may a clergyman marry a divorced person (guilty or not guilty) without the special consent of the Bishop, and I may add that in my opinion circumstances would have to be very exceptional for that consent to be given. In no cases may the clergy disregard any of the prohibitions in the table of affinity in the Book of Common Prayer. In no case may the Holy Communion be administered to a divorced person, who has re-married, unless by special permission of the Bishop. The clergy must be very careful in the performance of marriages to conform exactly to the rules under which they are licensed by the State, as any widespread infringement of them may lead to the already suggested substitution in all cases of a civil marriage, the effect of which would undoubtedly tend seriously to the neglect of the religious ceremony, which would come to be looked on as an unnecessary appendage to it.

BIBLE IN STATE SCHOOLS.

In another matter deeply affecting the welfare of the State we owe a great debt of gratitude to Rev. G. H. Frodsham for his unwearied advocacy of Religious Education and his labours on behalf of the Bible in State Schools League. In spite of misrepresentations and a good deal of covert as well as overt hostility the Referendum has been taken and the result shows that an overwhelming majority of the parents are in favour of religious instruction being given. It now remains to see that effect is given to their wishes, and this will not be done unless we are prepared to press the matter firmly and continually on the attention of the Government. The matter is one of the greatest importance,

and it would be unpardonable to allow the advantage we have gained by the exertions of the Bible in State Schools League to be forfeited by carelessness or indecision.

VACANT SEES.

Among the changes affecting our Church life must be numbered the loss within the last few months of three of our senior Bishops. A sudden and painless death has removed in the midst of his labours the learned and well-beloved Bishop of Goulburn. No happier end could have come to a life devoted to his Master's service. The Bishop of Melbourne has been compelled to resign by increasing age and ill-health. His sturdy common sense, deep piety, and wide sympathy have earned him general affection, and he will carry with him the earnest prayers of the Church for the peace and happiness of his declining years.

BISHOP OF TASMANIA.

Another Bishop goes home in the full vigour of life to undertake a great work as Secretary of S.P.G. We all know what Bishop Montgomery has been to the spiritual life of Australia, and how, under God, he has been the means of reviving among us the spirit of missions, when it had become largely dormant. Much difference of opinion has arisen as to whether he should have accepted the post; but the call, voiced by the Archbishops of Canterbury and York and by a Committee of the foremost Bishops in England, seemed to be clearly the Will of God; and I have myself no doubt that he was following the clear path of duty in answering to it. To go meant much of self-sacrifice that was not apparent on the surface, and sorely as I for one felt the loss to the Australian Church, I could not but feel as he did, that to refuse would have been in some sense "*il gran rifiuto*," save that in this instance it involved a putting off instead of a putting on of honour and dignity. I am sure that the new Secretary of S.P.G. will never forget this diocese in which as Bishop of Tasmania he showed such a deep and practical interest.

NEW BISHOPS.

Against these losses we have to set the gain of two new dioceses, to fill the Sees of which there have been elected, in Archdeacons Langley and Armstrong, well-tried and trusted leaders of the Victorian Church.

SEE TOWN.

The question has been asked why Thursday Island was selected as the See Town of the diocese. I gave the matter very careful consideration before selecting it and took the best advice I could obtain. The conclusion to which I came and which has been confirmed by experience was that it was geographically the most central point in the diocese. It is quite true that it is 400 miles from the nearest parish, but we measure all our distances between parishes here by hundreds of miles. So long as the main traffic of Northern Australia is by sea, and that will probably be the case for a very long time indeed, so long will all northern shipping make Thursday Island their port of call. All lines of steamers converge there, and from no other point can each parish be reached with equal speed. In addition to this, though I know that I am here on very dangerous ground, I believe it to be at least as cool and healthy as any town in the diocese.

DIOCESAN PROPERTY.

Before my Installation, and with definite reference to the selection of Thursday Island as the See, a public meeting of parishioners was held there, and it was resolved that all the land at Thursday Island should be vested in the Synod of the Diocese when formed, for such diocesan, episcopal and parochial purposes as the Synod might decide, subject to the use of the Cathedral for parochial purposes, and provision for residence for the clergyman in charge of the parish. Since the above arrangement was made the parochial interest in the old Rectory, now incorporated in Bishops College, has been purchased for the sum of £205 and the building is now the property of the diocese. The deeds of this and other properties are held in trust by the Synod of the Diocese of North Queensland, to be handed over when we are in a position to accept them. At present, having no Synod we cannot hold property except on the unsatisfactory basis of private trusteeship, and all fresh lands should still be vested in the Synod of the Diocese of North Queensland in trust for the Diocese of Carpentaria. This, though a somewhat cumbrous, is the safest method of procedure. A terrier of lands so held by the Diocese of North Queensland is on the table.

CATHEDRAL.

All the buildings on the Thursday Island property are in good condition. After last wet season, which was an exceptionally heavy one, following on a very long and dry season, alarm was caused by the appearance of a number of cracks in the floor and walls of the Cathedral. These all appeared at once, but careful measurement has disclosed no further movement during the last twelve months, and by the advice of the architect drains have been dug which will, it is believed, obviate any danger to the walls in the future. The damage done is in itself insignificant. The advice of the architect was also taken as to whether it would be possible, if needed, to enlarge the design. He has given an informal opinion that transepts could be added without loss of effect. The building (at present holding 250) would then when completed seat about 400, an accommodation which would probably always suffice for the size of the Island, unless the garrison should at any time be very largely increased. The completion of the last bay of the nave would accommodate about 75, and the transepts about the same number. The spire, which would be seen as a finger pointing to God above from land and sea, we can scarcely hope for except as a gift from some individual benefactor. We have, of course, retained unaltered the name of "Quetta Memorial," and with its present wider sphere of usefulness it is to be hoped that some of those who gave originally to its erection will see their way now to help in the completion of the Church. The arrangements for the Cathedral parish are simple and satisfactory. The Bishop is Dean and titular Rector of the parish, and appoints a Vicar to the charge of the parish. This office will be merged in that of Sub-dean when our organisation is a little more advanced.

BISHOP'S INCOME.

Here I may say a word about my own position. It was thought that the sum of £10,000 collected for the capital would, if invested wholly or in part in Australia, form a sufficient endowment for the See, but the determination of the authorities of the Colonial Bishops Fund, that the amount must be

invested in England, though in view of the heavy endowment loss in other Australian dioceses its wisdom cannot be disputed, has had the effect of reducing the estimated income to £300 a year. I find that with care this sum is just sufficient for episcopal purposes, but it is not sufficient for the many diocesan expenses and benefactions, which a Bishop is sometimes able and glad to personally defray. As Warden (and Lecturer when opportunity allows) I occupy rooms at Bishops College when at Thursday Island, and I do not think that it is advisable at present to erect a separate Bishops House, which the income of the See would not enable him to maintain.

THURSDAY ISLAND.

Before leaving the subject of the See Town, there are some names which I should like to recall in connection with it. The Quetta Memorial Cathedral will always be associated with the name of Rev. A. A. Maclaren of the New Guinea Mission, who, after taking an active part in the rescue of the survivors of the "Quetta," and attending to their necessities, suggested the erection of a Church as a Memorial to those whose lives had been lost and as a Thank-offering on behalf of those who had been saved. I wish we had some permanent memorial here of that noble and self-sacrificing life.

The first President of the Building Committee we have happily with us still to-day in the person of the Hon. John Douglas, the bearer of an honoured name that will always be associated with the history of Thursday Island, and on whose deep interest in all that has tended to the glory of God and the welfare alike of white and coloured inhabitants during his long tenure of office I have no need to dwell. To the Rev. W. Maitland Woods, M.A., first Rector of the parish, I have already referred. One name, not of our own communion, I desire to record with respectful admiration, that of the Rev. W. Chalmers, of New Guinea, a frequent visitor and worshipper here, whose brave life and martyr's death have endeared him to so many.

VISITATIONS.

During the past year I have been almost constantly travelling. I visited Cooktown, Port Douglas and the Gulf country twice, Burketown and Georgetown once, and Port Darwin three times. Confirmations were held at Cooktown, Croydon, Normanton and Thursday Island, and 19 males and 41 females, in all 60 persons were confirmed. I was glad to find at Cooktown that Rev. H. W. Curtis had inspired the parishioners with such zeal that they entirely renovated the Rectory at a cost of £100 for materials, giving all the time and labour themselves. At Croydon a comfortable and convenient Rectory has been purchased and steady efforts have been made to reduce the debt, which is I am thankful to say the only one in the diocese. At Port Darwin a site for a Church has been purchased in the main street, and it is hoped that a small Church, for which the greater part of the funds are already in hand, will be shortly erected. I thought it right during the year to be absent for some months on a journey through the central parts of the diocese. In addition to the privilege of ministering to those who had been for years without any religious services, I had many opportunities of studying the condition and treatment of the aborigines, while the journey, in the course of which I travelled 1,300 miles by buggy and horseback, has been useful

in calling attention to the vast extent of our diocese, measuring as it does more than a thousand miles at its extreme points both from North to South and from East to West.

THE "CARPENTARIAN."

Our little quarterly diocesan paper, the *Carpentarian*, the accounts for which you will find on the table, although it does not yet pay its way, amply compensates by its usefulness for the loss on its working. I would urge on the clergy and others the great importance of seeing that every Church family in the parish takes the diocesan paper. Its object is to disseminate information and to stimulate interest in the work of the Church, and its results, even as regards the parish, more than repay the time and trouble expended in securing its proper circulation.

DIOCESAN SCHOOL.

Amid much of progress it was perhaps too much to hope that there would be nothing of failure; and this element has been supplied by the ill success which has followed our attempts to establish a Diocesan School for Girls. For that failure I must accept full responsibility as it was by my strong desire that the effort was made. At one time it seemed as though the experiment would be successful but a variety of causes combined against it, and the attempt was finally abandoned. As certain funds had been put at my absolute disposal I felt justified in devoting to the attempt to establish the school a sum of £40, but I must admit that the scheme has proved itself premature. At the same time it is only just to say that the effort was not necessarily foredoomed to failure, and would probably have succeeded but for circumstances which could not have been foreseen.

COMMISSARIES.

I desire to record our great indebtedness to Rev. G. H. Frodsham, my commissary in Brisbane, for his unflinching devotion to the interests of the diocese and his many efforts to promote its welfare. Not we alone but the whole Church in Queensland will be heavy losers by his departure. He has set a splendid example of a wide churchmanship, which, without compromise of principle, embraces all spheres of life in its activities. I have asked him to act as additional commissary in England during his stay there. My present Commissary in England Rev. E. Harris D. D. gives us the full benefit of his Australian experiences, and his wide knowledge of men. Lord Beauchamp continues to show the warmest interest in the diocese, and has pleaded for us eloquently at many meetings in England.

PROVINCE OF QUEENSLAND.

One important matter that will come before you is the question as to whether this diocese should join in the formation of an ecclesiastical Province of Queensland. The proposed conditions of union, which have already been assented to by the dioceses of Brisbane and Rockhampton, are in your hands and, should they meet with your approval, I see no reason why we should wait for the formation of a Synod to signify our assent. The provisions have been arrived at after very full discussion and consideration, and seem to me eminently just and fair. You must nevertheless give them careful consideration, as the step proposed is an important one and cannot be retraced.

PAROCHIAL FINANCE.

Another matter is a scheme of Parochial Finance, which I hope to lay before you. Of this I will only say that while I believe it would tend enormously to strengthen the financial position of our Church, it will be sure, like all disciplinary measures, to meet with a great deal of criticism and opposition, and unless you are prepared to carry it out thoroughly, consistently, and patiently, you had better leave it severely alone. In any case, I must ask you to give it the most full and careful consideration.

THE MORAL STANDARD.

A third subject for discussion is the moral standard of our people. This is no academic subject but one of deep practical importance. It is the people who make the Church, and the very existence of the Church, and in the long run of the people, depends on a right attitude towards morals. It is to you, my brethren of the Clergy, that the people look for the enunciation and maintenance of a right standard. Where the moral tone is low, the work of the parish priest is doubly difficult, since he is not supported by public opinion, and has to create the standard to which he appeals. This standard the Church must not lower for any temporary advantage. She can only maintain respect and usefulness by unflinching adherence to those great unchanging laws of right and wrong which she inherits from her Divine Master. I have to acknowledge, with deep thankfulness, instances which have come to my knowledge where the Clergy have made a brave stand for a higher ideal in the face of public apathy or adverse pressure. It is only so that the Church can justify her existence. If we were to live by tolerating a low standard among our people we should deserve as well as earn their lasting contempt.

DIRECT GIVING.

Connected with this subject is the question of the means by which it is lawful to raise money for Church purposes. While recognising that it is perfectly lawful for persons to convert their gifts of voice and handiwork into money by means of concerts and sales of work, and that much good and generous service has been rendered in this way to the Church, it may still be said that broadly speaking money profits the Church most in proportion to the directness with which it is given. Raffles, lotteries and dances held in connection with any concert, or other gathering for the purpose of raising money for any church purposes whatever, I believe to be utterly wrong and contrary to Christian principles, and I cannot allow them to be thus held in any parish in my diocese.

QUIET DAY.

You will have observed that one of the days of our Conference has been set apart for purposes of devotion. It is vain to devise elaborate plans for the well-being of the Church unless we place ourselves unreservedly under the influence of His Spirit from Whom all good counsels do come. It is vain to energise about multitudinous activities without that spirit of prayer which alone can bring them to issue in the glory of God. I regard this opportunity of common prayer and meditation as the most valuable part of our Conference, and I am sure you will all assist me to make it for us real opportunity of spiritual growth.

CONCLUSION.

And now, my brethren, it is time to bring my address to an end. I assure you of the deep pleasure it is to have every one of you around me, brothers, fellow-workers in Christ. We are but a few men; we have neither wealth nor other power than that of those whose whole heart is devoted to that which they believe to be true. We lay no claim to freedom from errors and infirmities. We are simply ministers and laymen of the Church, resolved to do all we can of our duty, met in the name of God to consult loyally for the good of the Church, and relying on the guidance of that Holy Spirit, which is not denied to those that ask in Christ's name. May He be with us in all that we say and do, fanning the flames of brotherly love, checking each motion of uncharity, quickening slow thoughts and loosing stammering tongues, inspiring high resolves, opening the gates of good counsel. May He be in our hearts and on our lips, to think as He would have us think, and speak and do only what is well pleasing in His sight.

7. A vote of thanks for the President's Address was proposed by Hon. J. Douglas, seconded by Rev. H. W. Curtis, supported by His Excellency Mr. Le Hunte, and carried.

8. Rev. W. P. Glover asked: "Is the Bishop of the Diocese disposed to recommend the use of the R.V. Bible in the public services of the Church in this Diocese, instead of the A.V. Bible?"

9. A number of notices of motion were given.

10. The President announced the order of business for next day, and the Conference adjourned until 10 a.m. on Wednesday.

SECOND DAY.—Wednesday, February 26, 1902.

1. The President took the Chair and read Prayers at 10 a.m.

2. The Minutes were read and confirmed.

3. The Bishop replied in answer to question by Rev. W. P. Glover: "I am not disposed to recommend at present the use of the Revised Version instead of the Authorised Version in the Public Services of the Church in this Diocese."

3. A return of religious statistics of the Diocese was laid upon the table. (See Appendix C.)

4. The subject of missionary work in the Diocese was introduced by the Bishop, who advocated the establishment of a Mission to the Aborigines on the Mitchell River. Revs. W. P. Glover, H. W. Curtis, T. K. Pitt, and Mr. W. M. Wilkinson spoke on the subject.

5. Moved by Rev. W. P. Glover, seconded by Rev. H. W. Curtis: "That this Conference, recognising the duty of the Church to the Aborigines within the Diocese, hereby pledges itself to support the Bishop in his endeavours to establish a Mission on the Mitchell River for the evangelisation of the native population." Carried.

6. The Bishop introduced a draft copy of Diocesan Regulations relating to marriage, diocesan fees, buildings, burials, diocesan assessments, &c. These were discussed in committee and amended. (See Appendix B.)

7. Rev. H. W. Curtis moved, and Rev. T. K. Pitt seconded: "That the Diocesan Regulations be agreed to, except the diocesan assessment, which should be postponed for fuller discussion." Carried.

8. The Conference adjourned until 4 p.m.

9. On resuming, the subject of "The Moral Standard" was introduced by Rev. H. W. Curtis and discussed by all members of the Conference. It was decided to deal with the subject in detail under the following heads:—

1. Gambling;
2. Relation of the Sexes;
3. Home Life.

The discussion was adjourned.

10. Hon. John Douglas moved, and the Bishop seconded, a vote of thanks to the Bishop of North Queensland for his splendid work in connection with the formation of the Diocese of Carpentaria. Carried.

11. Rev. W. P. Glover moved, and Rev. H. W. Curtis seconded: "That this Conference expresses its gratitude to Almighty God for the successful initiation of the Diocesan work, and congratulates the Bishop on the completion of the first year of his Episcopate, and records its appreciation of his untiring efforts on behalf of the Diocese." Carried.

12. Rev. H. W. Curtis moved, and Hon. J. Douglas seconded: "That this Conference desires to express its gratitude to Almighty God for the completion of the College scheme; to felicitate the Bishop on his efforts in establishing the College; and to express the hope and prayer that it may be of lasting blessing to the Church in training candidates for its sacred ministry." Carried.

13. Proposed by Mr. W. M. Wilkinson, and seconded by the Bishop: "That this Conference tenders to Lord Beauchamp its warmest thanks for his generous aid towards Bishops College, and also its appreciation of his unfailing and practical interest in the Diocese generally." Carried.

14. Rev. W. P. Glover moved, and Mr. W. M. Wilkinson seconded: "That this Conference records its sense of gratitude to Rev. G. H. Frodsham for the valuable assistance which he has rendered the Diocese as Bishop's Commissary in Brisbane." Carried.

15. The Conference adjourned till 8 p.m.

16. On resuming, the matter of Church Property was fully discussed, and adjourned.

17. The Financial scheme introduced by the Bishop was discussed, and referred to a committee, consisting of Revs. H. W. Curtis, W. P. Glover, and Mr. G. H. Bennett.

18. The Conference adjourned at 10 p.m.

THIRD DAY.—Thursday, 27th February, 1902.

The Conference met at 10 a.m.

1. The President read Prayers, and the Minutes of the previous day were read and confirmed.

2. Hearty votes of thanks to S.P.G. and S.P.C.K. and all others who had contributed towards the maintenance of the work of the Diocese were moved and passed.

3. It was resolved in reply to a letter from the Secretary of the Adelaide Church Congress asking for opinions on the proposed programme to suggest the subject of a Church Review for Australia.

4. Moved by Rev. H. W. Curtis, seconded by Mr. W. M. Wilkinson: "That this Conference expresses its sense of the need of Missionary effort among the Japanese of Thursday Island and the Chinese of Port Darwin, and respectfully recommends that the Bishop should take such action as he may think necessary and possible for their instruction in the Christian Faith." Carried.

5. Conference adjourned to 4 p.m.

6. On resuming it was moved by Rev. W. P. Glover, seconded by Mr. Abi Murray: "That each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may be from year to year assessed by the Diocesan Council, provided that such sum shall not exceed eight (8) guineas nor be less than four (4) guineas." (See Appendix B.) Carried.

7. Proposed by Mr. A. Murray and seconded by Rev. H. W. Curtis: "That the Bishop of the Diocese be asked to hold in trust any properties which may be acquired by the Church in the Diocese until such time as a Diocesan Synod is created." Carried.

8. Proposed by Mr. Abi Murray, seconded by Rev. H. W. Curtis: "That in the opinion of this Conference it would be convenient that a local Diocesan Treasurer should be appointed." Carried.

9. The subject of Sunday School Lessons was introduced by Mr. G. H. Bennett and adjourned.

10. Moved by Mr. G. H. Bennett and seconded by Mr. H. G. Hodder: "That the members of this Conference view with alarm the spread of the gambling evil in Australia, and hereby pledge themselves to condemn the practice to the utmost of their ability, believing as they do that it is inimical to the highest interests of Australian manhood." Carried.

11. Moved by Rev. W. P. Glover, seconded by Rev. H. W. Curtis: "That this Conference views with satisfaction the action of the Federal Postmaster-General in putting into force the clauses of the Postal Act with reference to letters addressed to the promoters of sweeps and lotteries." Carried.

12. Moved by Rev. T. K. Pitt, seconded by Mr. G. H. Bennett:—"That this Conference is of the opinion that the home life of a community is intimately connected with its moral standard. The authority and control of parents on the one hand, and the obedience and honour of children on the other, are the absolute condition of the permanent well-being of the family and the State. The Conference would therefore take this opportunity of emphasizing the need of clear, definite, and systematic instruction on the part of clergy, teachers, and others, concerning these primary principles of morality in the home and the nation." Carried.

13. Moved by Rev. H. W. Curtis, seconded by Mr. G. H. Bennett: "That this Conference respectfully suggests to the Bishop of the Diocese that the report on the subject of Purity, drawn up by the Lambeth Conference in 1888, and again commended by the Conference to Church people in 1897, should be commended to the Church people of the Diocese, and that the report be printed and circulated in the various parishes of the Diocese." (See Appendix D.) Carried.

14. The Conference adjourned to 8 p.m.

15. On resuming, a congratulatory telegram was read from the Bishop of North Queensland.

16. The subject of Provincial Action was introduced by Rev. W. P. Glover and fully discussed by the members of the Conference. Moved by Rev. W. P. Glover, and seconded by Mr. H. G. Hodder: "That it be a recommendation from this Conference to the Bishop of the Diocese that his Lordship should signify the consent of the Diocese of Carpentaria to the Provincial Scheme, and further that the Bishop be asked to obtain, if possible, such modifications in the proposals as may be deemed necessary in the interests of this and other Dioceses of the Province." Carried.

17. Rev. W. P. Glover moved a series of resolutions with regard to the Diocesan Conference, which were received.

18. It was resolved to consider them in Committee, and Mr. G. H. Bennett was elected Chairman.

19. The resolutions were reported with amendments and adopted on the motion of Mr. H. G. Hodder, seconded by Mr. Abi Murray. (See Appendix A.)

20. The Bishop nominated Rev. W. P. Glover as a Clerical, and Mr. G. H. Bennett as a Lay member of the Diocesan Council. Revs. H. W. Curtis, T. K. Pitt, M.A., and H. G. Smith were nominated as Clerical members, and Messrs. A. Murray and H. G. Hodder as Lay members of the Diocesan Council.

21. The Conference then adjourned until 8 p.m. on the following day.

FOURTH DAY.—Friday, February 28th, 1902.

1. The day was spent in devotional exercises, conducted in the Cathedral by the Bishop of the Diocese.

2. The Conference resumed at 8 p.m., and was opened with prayer by the President.

3. The Minutes were read and confirmed.

4. Moved by Rev. W. P. Glover, seconded by Rev. H. W. Curtis: "That this Conference desires to express its conviction that Direct Giving is the most Scriptural as well as the most effective means of raising money for Church purposes, and that the practices of raffling and other questionable methods of obtaining Church funds should be absolutely avoided." Carried.

5. Moved by Rev. H. W. Curtis, and seconded by Mr. W. M. Wilkinson: "That this Conference desires to express its strong protest against the injustice which would arise through the expulsion from the Commonwealth of the Pacific Islanders who have been domiciled in the colonies for some time before the passing of the Pacific Islanders' Act. It therefore trusts that the Federal Government will not resort to forcible deportation in those cases where wrong and injustice would clearly result from such a proceeding."

6. Amendment proposed by the Bishop, and seconded by Hon. J. Douglas: "That this Conference, being convinced that a grievous wrong would be done were the deportation clauses of the Pacific Islanders Act to be put into force with regard to those Islanders who have been for a long time domiciled in Queensland, requests the Bishop to keep himself so informed of the probable action of the Federal Government that it may be afforded an opportunity of timely protest should such action be actually contemplated." The voting resulted in an equal division. The President then gave his casting vote for the amendment. The amendment was then put as a motion and carried.

7. The committee on the Financial Scheme submitted their report.

8. A ballot was taken for two Clerical members of the Diocesan Council, and resulted in the election of Rev. H. W. Curtis and Rev. T. K. Pitt, M.A.

9. Proposed by the Rev. W. P. Glover, seconded by Mr. H. G. Hodder: "That this Conference desires to place on record its sense of appreciation of the eminent services which Hon. John Douglas, C.M.G., has rendered to the Church in this Diocese. It would also take the opportunity of wishing him a thoroughly enjoyable trip to the Old Country, and of expressing the hope that by God's good providence he may be spared to return to Thursday

Island to carry on the useful work which he has performed during the last 17 years."

The motion was warmly endorsed by the Bishop and carried by acclamation.

Rev. H. W. Curtis proposed a vote of thanks to the Secretary. This was seconded by Mr. Wilkinson and strongly supported by the Bishop, who said that much of the success of the Conference was due to Mr. Glover's exertions.

Proposed by Rev. T. K. Pitt, and seconded by Rev. H. W. Curtis: "That the thanks of the Conference be tendered to the Bishop and Miss White for their hospitality at Bishops College." Carried.

It was resolved that the question of printing the proceedings be left to the Diocesan Council.

The Bishop then said: It is with feelings of devout thankfulness to Almighty God and hearty acknowledgment of His good hand upon us, that I bring this Conference to a conclusion.

I cannot sufficiently express my sense of the earnestness and sincerity of purpose with which both Clergy and Laity have spoken and worked to such practical effect. No time has been wasted, no subject slurred over, and nothing left undone.

The resolutions with regard to a permanent Conference and Diocesan Council will, I am sure, be of great practical service, alike to Bishop and Diocese; and the almost unanimous acceptance of the Provincial Scheme shows that you are willing to look beyond your own borders.

The resolutions you passed with regard to the standard of morals are, I think, wise and temperate.

I am glad that the Conference has confirmed the opinion which I expressed in my address, that a serious wrong would be done should the Federal Government put into practice the deportation clauses of the Pacific Islanders Act.

The Conference owes a deep debt of gratitude to the Hon. Secretary, Rev. W. P. Glover. I feel that a very large proportion of its success is due to his practical experience, his deep interest, and unwearied labour on its behalf.

I feel greatly encouraged by this Conference. The Clergy have thrown themselves heartily into the work, and the Laity have given the readiest and most valuable assistance.

Much, of course, remains to be done in the way of Diocesan organisation; but I think our Conference has been a real step in advance, and I cannot but feel that our prayers have been answered, and that the guidance of the Holy Spirit has not been withheld from us.

The Minutes were then read and confirmed, and the Conference closed with the Te Deum and Benediction, and was adjourned *sine die*.

Special Services were held in the Cathedral on Sunday, March 2nd. The preacher in the morning was Rev. T. K. Pitt, M.A., and in the evening Rev. H. W. Curtis. The congregations were large and the services most hearty. On Monday morning the Bishop held a meeting with the Clergy, and in the afternoon a meeting of the Diocesan Council was held. On the following day the Bishop left with Rev. T. K. Pitt for Port Douglas, and Rev. H. W. Curtis returned to Cooktown. The Bishop hopes after holding a Confirmation at Port Douglas and instituting Rev. T. K. Pitt to go on to Yababah in order to visit Rev. J. B. Gribble and confer with him relative to the proposed Aboriginal Mission on the Mitchell River. Mr. W. M. Wilkinson will proceed to Normanton by the next boat. Rev. W. Hudson, M.A., is expected shortly after Easter.

APPENDICES TO REPORT OF CONFERENCE.

[Appendix A.]

DIOCESAN CONFERENCE.

RESOLUTIONS ADOPTED BY THE CONFERENCE.

1. That this Provisional Conference of Church Workers in the Diocese of Carpentaria affirms the desirability of holding Diocesan Conferences until such time as a Diocesan Synod is constituted.

2. That the Diocesan Conference should consist of all the Licensed Clergy within the Diocese, and one Lay Representative from each Parish or District.

3. That the Conference meet at least once in two years.

4. That a Standing Committee of the Conference be appointed, such Committee to consist of three (3) Clergy and three (3) Laity; one-third of whom (of each order) shall be nominated by the Bishop, and the remaining two-thirds elected by the Conference. The Committee so elected shall hold office until the meeting of the next Conference. The Standing Committee shall have power to fill any vacancy which may occur in the Committee.

5. That the Standing Committee of the Conference be known as the Diocesan Council.

6. That the Diocesan Council meet at least once a quarter.

[Appendix B.]

DIOCESAN REGULATIONS.

Issued by the Bishop with the approval of the Conference.

TABLE OF FEES.

The following are payable to the Registrar of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	n/l		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

The following are payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate ...	2	6
Burial Fee	10	6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

MARRIAGE REGULATIONS.

1. The clergy are recommended to the Registrar-General by the Bishop that they may be registered for the solemnization of marriages, and no clergyman may solemnize marriages until so recommended and registered. This registration gives the clergy no right to celebrate marriages otherwise than as the customs and laws of the Church allow.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

3. Clergy who hold the Bishop's leave to issue his licenses are termed Surrogates.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

6. Surrogates may not issue licenses for the celebration of marriages in Churches other than those within their own parishes or districts. But where the clergyman of a parish or district has not been licensed as a Surrogate, application must be made to the Surrogate appointed to issue licenses for the celebration of marriage within that parish or district.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

8. Quarterly returns must be made of all marriages celebrated, and the fees due to the Diocese must be transmitted at the same time.

9. No fee may be demanded for marriage by banns, and if any free-will offerings are made in such cases they may be entirely retained by the clergyman.

BURIAL REGULATIONS.

Where the office for the burial of the dead may not be used the form authorised by the Bishops of Australia and Tasmania should be used. It may be obtained from the Diocesan Book Depot.

In the case of baptised infants and young children the following service may be used—Sentences: St. Matt. v. 8; St. Luke xviii. 16; St. Matt. xvii. 10; Is. xl. 11; Psalms xxiii. and cxiii. Lesson: Rev. vii. 9-17, or II. Sam. xii. 15-23, or I. Cor. xv. 20 to end.

Sentences at grave: Jer. xxxi. 15-17, or Rev. vii. 16, 17. Collects for Holy Innocents and Easter Eve.

Where the ground is unconsecrated the following prayer shall be said before the body is laid in the grave:—"O merciful God, who hast taught us in Thy Holy Word that the bodies of the faithful are members of Christ and temples of the Holy Ghost, and that having been sown in weakness they will be raised in power; we humbly beseech Thee to sanctify this grave to be a peaceful resting-place for the mortal remains of this our dear (brother) here departed: and grant, O Lord, that we, with all those who are departed this life in Thy true faith and fear, may attain to the resurrection of the just, through Him who is the Resurrection and the Life, Who died and was buried and rose again for us, and who now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

SPECIAL PSALMS.

The following special Psalms are allowed to be sung in Church in place of the Psalms for the day, where the consent of the Ordinary has been previously obtained:—Psalms i. and xv., xix, xxiii. and xxiv., xlii., xlv. and xlvii., li., lxxv., lxxii., lxxiii., lxxvii., lxxx., xc, xcix. and c., cxiii. and cxiv., cxxix. and cxxx., cxxxv., cxlv., cxlv. and cl.

SUBSCRIPTIONS TO

DIOCESE OF CARPENTARIA GENERAL FUND

AUGUST 14, 1900, TO DECEMBER 31, 1901.

Jubilee Offerings, per A.B.M.—				£	s.	d.	£	s.	d.
Diocese of North Queensland				172	9	7			
" Rockhampton				75	0	0			
" Melbourne				59	18	7			
" Adelaide				35	0	0			
" Brisbane				28	18	6			
" Grafton and Armidale				20	0	0			
" Sydney				3	6	0			
A.B.M. Allocation Jubilee Offs.				200	0	0			
" Proptn. Unmarked A/c.				10	0	0			
							604	12	8

Subscriptions and Donations—
DIOCESE OF SYDNEY.

J. R. French	20	0	0
Mrs. Wills	10	0	0
Rev. H. Plume	5	5	0
Mrs. Leichman	5	0	0
Mrs. Richards	5	5	0
W. Docker (per)	3	3	0
W. M. Hill	3	3	0
Mr. Justice Stephen	2	2	0
Mrs. Blaine	2	2	0
C. H. Hodges	2	2	0
Miss C. Brown	2	2	0
Miss Murray	2	0	0
Miss Soares	2	0	0
Mrs. Darley	1	10	0
Mrs. Moffat	1	10	0
Mrs. Dunstan	1	10	0
Mrs. Harrison	1	1	0
J. Munday	1	1	0
Mrs. Docker	1	0	0
W. Docker	1	0	0
Mr. Worth	1	0	0
Jubilee Festival, Sydney	14	11	7
" " Japanese A/c.	1	1	0
All Saints', Hunter's Hill	6	10	2
St. Jude's, Randwick	2	5	0
St. Jude's...	2	0	0
St. Paul's, Burwood	2	0	0
St. Stephen's, Wiloughby	1	12	0
St. James'	1	9	0
St. John's	1	0	0
			106 7 9

DIOCESE OF MELBOURNE.

Anonymous	20	0	0
St. Andrew's, Brighton	2	16	6
St. Peter's	2	12	6
St. George's, Malvern	6	14	4
St. Mark's	2	0	0
Guild of St. Paul's	1	0	0
Collections per A.B.M.	2	17	4
			38 0 8

DIOCESE OF ADELAIDE.

J. Lewis, M.L.C.	5	5	0
E. Ayers	5	0	0
Miss Jacob's School	5	0	0
Mr. Jacob	5	0	0
Mr. Howard	1	0	0
Mr. Beever	1	0	0
Meeting and Offertories per Rev.			
A. G. B. West	21	0	0
Cathedral Offertory	18	3	9
St. Paul's	3	7	6
Christ Church	3	6	10
Bishopscourt Meeting	3	3	0
			71 16 1

DIOCESE OF NEWCASTLE.

Archdeacon White	10	0	0
Mrs. Wilson	5	0	0
The Cottage Muswellbrook	5	0	0
Mr. Jones	5	0	0
Mr. Parnell	2	2	0
Capt. Cross	1	1	0
Mrs. Wallace	1	1	0
Mrs. Stretch	1	1	0
Mrs. Nicholas	1	0	0
Newcastle Meeting	6	3	0
St. Paul's, West Maitland	5	6	0
Meeting, Muswellbrook	4	5	0
" " " "	2	2	0
Christ Church, Newcastle	2	2	0
Murrurundi	1	6	6
East Maitland Meeting	1	0	0
West	1	7	3
St. Alban's, Muswellbrook	1	0	0
Anon	1	0	0
			56 11 3

DIOCESE OF GRAFTON AND
ARMIDALE.

	£	s.	d.	£	s.	d.
Anon.	100	0	0			
Miss Green	2	0	0			
" School	1	0	0			
T. Docker	1	1	0			
S. N. Nell	1	1	0			
Offertory Cathedral	16	12	3			
" " "	5	10	0			
Students of St. John's College	4	2	3			
Meeting, Armidale	5	13	7			
				137	0	1

DIOCESE OF NORTH QUEENSLAND.

E. H. T. Plant	20	0	0
W. J. Paul	10	0	0
Rev. G. H. M. Williams	1	1	0
W. D. Nash	1	0	0
S. M. West	1	1	0
St. James' Cathedral	5	10	9
St. Peter's, Townsville	6	2	6
" " S. School	1	1	0
St. Paul's, Charters Towers	5	1	3
" " "	2	7	0
" " "	1	10	0
St. Thomas', Hughenden	2	7	0
			57 1 6

DIOCESE OF BRISBANE.

His Excellency Lord Lamington	5	0	0
Rev. C. Hutchinson	1	0	0
Rev. G. H. Frodsham	1	0	0
Rev. J. S. Tomlin	1	0	0
St. Paul's, Ipswich	6	0	0
Diocesan Registry, per	5	17	2
St. Peter's, Gympie	5	1	2
Brisbane Meeting	4	12	9
" " "	2	14	6
St. John's Cathedral	3	0	0
" " "	1	6	9
Toowoomba—St. James' and St. Luke	1	18	9
Meeting, Milton	1	5	9
St. Thomas', Toowoong	1	2	0
" " Ministering			
Children, for Lepers	2	0	0
Lutwyche	1	0	0
			43 18 10

DIOCESE OF TASMANIA.

Hobart Cathedral	15	15	10
Diocesan Council, per	13	8	9
Launceston	9	10	0
Deloraine	3	14	6
			42 9 1

DIOCESE OF BALLARAT.

Christ Church Cathedral, Ballarat	3	10	8
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DIOCESE OF ROCKHAMPTON.

Rockhampton	5	10	0
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DIOCESE OF CARPENTARIA.

T. Braishaw	4	0	0
Hon. J. Douglas	5	0	0
Assessment, Thursday Island	4	2	0
" Croydon	3	0	0
" Port Douglas	4	14	4
" Normanton	1	0	0
			21 16 4

DIOCESE OF NEW GUINEA.

F. de S. Buchanan	1	0	0
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VARIOUS.

Rev. E. Field (the late)	2	0	0
Mrs. Forbes	3	0	0
Various small sums	4	11	0
Refunds and Discounts	5	6	0
Interest	4	18	0
			19 5 10

Total Receipts ... £1209 9 11

GILBERT,
Bishop of Carpentaria.

[Appendix F.]

TERRIER OF LANDS.

List of Properties held in trust for the Diocese of Carpentaria by the Synod of the Diocese of North Queensland:—

THURSDAY ISLAND—

Allot.	Sect.	Area.
1, 2 and 3	4	2 rds. each.
9, 10 and 11	4	2 "

COOKTOWN—

Allot.	Sect.	Area.
6	7	2 rds. 35½ per.

NORMANTON—

2	41	1 rd.
1	41	1 rd.
5	17	1 rd.

GEORGETOWN—

4	20	2 rds. 36½ per.
5	20	2 rds. 36½ per.

MAYTOWN—

1	6	1 rd. 22 4/10 per.
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PORT DOUGLAS—

2	7	1 rd. 8 per.
1 and 29	1	2 rd. 18 per.

(Signed) C. G. NORTH QUEENSLAND,
Chairman of Diocesan Council.
A. T. HALLORAN,
Hon. Treasurer of Synod.

NOTE.—To the above may be added:—

2 allotments at Mosman.

1 allotment at Palmerston, not yet transferred.

BIGOTRY AND TOLERATION.

Bigotry, says "Ian Maclaren" in *The Sunday Magazine*, can be distinguished from conviction, because the one rests on prejudice and the other on reason. When one has made any province of truth his own by patience and reverent search, he is bound to be humble and tolerant—humble because he has learned how vast truth is, of which he only possesses a minute part; tolerant because his neighbour may very likely possess some other part. But if one claims some province which he had never conquered with his own hand, and which he had never seen with his own eyes, then is he sensitive and jealous to the last degree about his possession, and ready to go to war about it, just because he holds it by so doubtful a tenure.

Toleration springs from a sense of intellectual and spiritual security; bigotry is generally the fretful and nervous temper of one who is doubtful about his title deeds and resents any inquiry. When a man knows whom he has believed, and is persuaded, he possesses his soul in patience, and also in sweetness. When one only knows what he has believed, and does not know why he has believed, he is full of suspicion, and keeps sleepless watch upon his frontier.

And a bigoted person can always be detected by this unfortunate attitude towards his fellow men, that he hates those with whom he disagrees. If one be spiritually persuaded concerning any truth, then he must regard his brother who has not been so persuaded, with compassion, because being blind, very likely through no fault of his own but through the force of circumstances, he is missing the glory of the sun and the beauty of the flowers. But if one is merely filled with notions about truth, then it is natural that he should be very indignant with his brother who regards them as foolishness, and should wish to teach him some salutary lesson for his impertinence. Truth itself, see you, is no man's monopoly, but is the birthright of us all, and it is pitiable if my brother has lost his heritage; but theories—ah! they are my own, and when you deny them it is a personal offence.

It is a historical fact, and one of the most lamentable in morals, that bigotry, which the church has counted almost a virtue and of which very few people repent, has been the cause of larger misery to the human race than any other sin, than the love of money, or the lusts of the flesh.

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Quetta Memorial Cathedral,

THURSDAY ISLAND.

PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th.L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KASHIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).

Members of Parochial Council—Hon. J. DOUGLAS;
Messrs. H. G. HODDER, J. MITCHELL, A. REID,
G. SMITH, and Dr. WASSIL.

Hon. Organist—Mr. H. G. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MACKAY, MURRAY,
and REID; Misses L. BENNETT, R. BEOR, CRISPIN,
DAVIDSON, and K. WILLIAMS; Messrs. BYRES,
HITCHCOX, MURRAY, PAINE, A. E. SMITH,
A. SULLIVAN, and T. WILMETT.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.

10 a.m.—Mattins (Holy Communion 1st Sunday
in the month) and Sermon.

3 p.m.—Children's Service (1st Sunday in the
month).

7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.
Members—Mesdames HODDER, HURLBUTT, MITCHELL,
and REID; Misses BENNETT, BEBROUTH, and
CRISPIN; Mr. JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, R. BEOR,
BEBROUTH, SINCLAIR, and White; Messrs. F. P.
HITCHCOX, S. LEWIS, and A. E. SMITH.

Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GRIBO.

Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by THE VICAR,
Mrs. REID, Miss WHITE, and Mr. A. KASHIWAGI.

A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.

CHURCH OF ENGLAND

BOOK DEPÔT,

CHURCH HOUSE,

ANN STREET, BRISBANE;

AND AT TOWNSVILLE.

BIBLES, for School use.

The most serviceable Bible is the nonpareil, very strongly
bound in sheepskin, price 1s. These Bibles are built to
wear.

[Nonpareil type.—O Lord our God, how excellent is thy name.

A cheaper Bible can be got at 8d., printed in ruby, strongly
bound in cloth.

A still cheaper Bible is sold at 6d., printed in pearl. This
is bound in cloth, strong, but the print is very small.

If references are required, the cheapest is in nonpareil
type, price 1s. 9d.

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Reward Catalogue.]

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Six kinds are kept. These are all very strong in the
binding, especially those in red basil.

Ruby, enamelled cloth, 4d.

„ Red basil skiver, 5d.

Nonpareil, enamelled cloth, 5d.; 4s. 6d. per dozen.

„ Red basil skiver, 7d.; 6s. 6d. per dozen.

Bourgeois, sheepskin, 7d. } On the inside of the front cover
„ Red basil skiver, 8d. } is a guide to the places in the
Service, making this Book
specially adapted for visitors

Three other sizes are kept in the sheepskin binding, viz.:—
Small Pica at 1s. 1d.; Pica at 1s. 6d.; and Great primer
at 2s. 6d.

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WORDS ONLY—

No. 2.—Diamond type, double column, plain limp cloth,
cut flush. [This is the book used in Sunday
Schools.] 2d.

No. 3.—Same as above, except binding is much stronger.
Also for School use. 4d.

No. 4.—Pearl; double columns; cloth boards. Suitable
for Schools or lending to visitors in Church. 6d.

No. 7.—Nonpareil; cloth boards; single column. The best
Hymn Book for lending to visitors. 8d.

No. 10.—Same type as above, only more spaced out, and
therefore clearer. 1s.

No. 13.—Long primer; cloth boards. This is a very popular
book, with people whose eyesight is not very good.
1s. 3d.

No. 16.—Pica. A book for people requiring a very large type.
2s. 6d.

MUSIC AND WORDS—

No. 31.—Choir edition; nonpareil; cloth boards, 2s. 4d.

No. 34.—Organ edition; long primer. 4s. 6d.

A COMBINED PRAYER AND HYMN BOOK. For strangers
in Church; can be had at 6d. and 1s. These books are a
marvel of cheapness. No. 300 has the Prayers in ruby and
the Hymns in diamond. The binding is strong, and the
advantage of having the two books in one cover is obvious.

Catalogues are also issued for (1) Theology, (2)
Music, (3) Presentation Books, and will be sent on
application.

Customers in North Queensland can send their orders
to the Church of England Book Depôt, Bishops
Registry, Townsville, where large stocks are always on
hand.

All communications should be addressed to THE
MANAGER. Cheques and Post Office Orders should be
made payable to ARTHUR S. ILIFF.



MEMBERS OF CONFERENCE.

Front Row.....HON. JOHN DOUGLAS, C.M.G. THE BISHOP. REV. H. W. CURTIS.
 Middle RowMR. KASHIWAGI. REV. T. K. PITT, M.A. REV. W. P. GLOVER. MR. G. H. BENNETT.
 Back Row.....MR. ABI MURRAY. MR. W. M. WILKINSON. MR. H. G. HODDER.

UNIVERSITY OF ILLINOIS
OF THE
JUL 14 1964

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. II.—No. 7.]

THURSDAY ISLAND.—JULY 1ST, 1902.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, See House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

The Bishop's Diary.

May 3rd.—Left Thursday Island in the "Melbidie," with Dr. and Mrs. Roth and Mr. Jackson, at 2 p.m. Ran out to Black Rock and anchored. Went ashore on Friday Island. Fine beach, with unlimited oysters. One of the blacks from the boat speared a fine mullet.

May 4th.—Left soon after 6 a.m., and about 7 a.m. struck heavily on one of the banks projecting from Prince of Wales Island, about five miles from shore. The tide was very nearly full, and our position an uncomfortable one. We lay about one hundred yards from the edge of the bank, which was very level to all appearance. As the newspapers say, "there was no panic among the passengers," and the crew worked hard to retrieve our misfortune. An anchor was got out, and the boat's head got round, and then all sails were re-set, and we tried to force our way out. At first we did not move at all, but gradually an imperceptible motion began, which at its quickest did not exceed a foot in a minute, not an exhilarating rate of speed, when you know that the tide is beginning to fall, and that it will not rise again for twenty-four hours. Inch by inch we made our way, and happily the tide fell very slowly, and after four hours we reached the edge of the reef, without any deepening of water or increase of speed, until we slid down into deep water amid a general cheer. We had to keep far out to sea after this, and had a rough passage, making the land again soon after daybreak, and reaching the mouth of the Batavia River about 11 a.m. The land is very low, and the opening about two miles across, expanding into a fine bay, some seven miles in diameter, into which the Batavia River runs. The river is navigable for some twenty-five miles, and there is no bar of any kind. Some day it will probably be a much-frequented harbour.

The Mapoon Mission Reserve occupies the southern headland, and is situated in a sheltered bay, with a most beautiful beach. The superintendent, Rev. N. Hey, kindly offered hospitality to the whole party, which was very welcome, as the vessel had to be careened and cleaned. The Mission Station has been in existence for ten years, and it is practically the work of one man, Rev. N. Hey. Originally he had with him his brother-in-law, Rev. J. G.

Ward, but since his death, some six years ago, Mr. Hey has had no assistance whatever save his wife, sister-in-law, and one South Sea Islander for part of the time. The soil is sandy, and the natural advantages very few indeed. Both Mr. Hey and Mr. Ward were Moravians, but the Mission is under the auspices of the Presbyterian Mission Board in Brisbane.

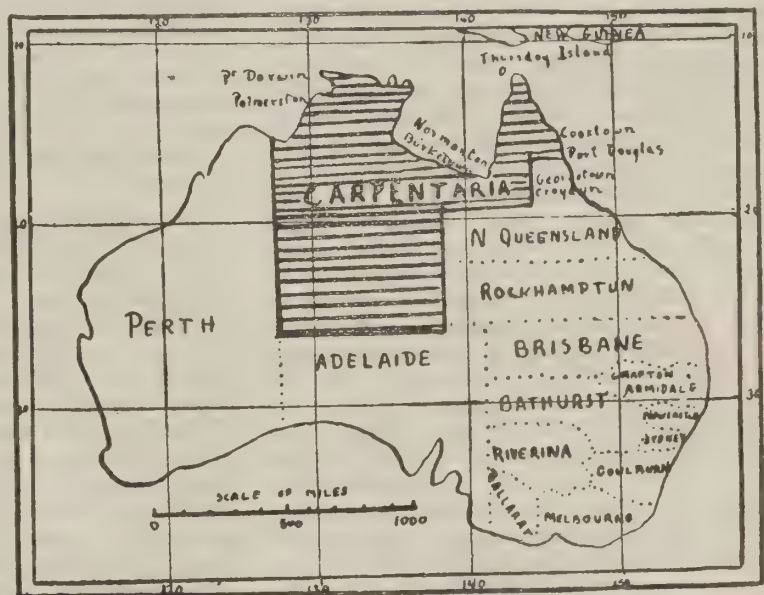
The work accomplished by Mr. Hey and his few helpers, both in regard to material adaptations and influence on the natives, is simply marvellous. Comparison with Yarrabah is immediately suggested, especially as the Missions have been started about the same time. I cannot believe that any work can be more astonishing than that done at Yarrabah, but I am open to confess that it does not exceed what Mr. Hey has accomplished, when we remember how much fewer the natural advantages have been, and that he has had no white assistant. At the same time, we must not forget that Mapoon had Government assistance financially from the first, which I believe was not the case at Yarrabah. Each Mission has its own strong points and its own lessons. Speaking very broadly, I should say that the great success at Yarrabah has been the spiritual transformation of the people by an intensity of sympathy and example of self-denying,

earnest work, and the full development, as far as straitened means allowed, of the great natural resources. At Mapoon we have a superintendent with the most careful practical training for his special work, of equally absolute devotion, inventing and contriving with marvellous skill to produce all that did not naturally exist, and winning the natives by calm common sense, and ruling by the most minute thought for every detail. Many of the contrivances in use at Mapoon are not needed at Yarrabah, where more supervisors admit of less system and less mechanism, which is undoubtedly an advantage, as tending more to self-reliance and self-help. I regard Yarrabah more as a self-governing (though carefully controlled) community; Mapoon is more paternally and more exactly governed in minutiae. On the whole, I think that the Yarrabah system is the highest; but although both must depend much on the personal character of the founders, it would probably be easier for an ordinary man to continue to work Mapoon with success than Yarrabah.

Both Stations alike are a complete answer

to the foolish statements that have been made about the impossibility of inducing the aborigines to settle down to any steady work. There are some 150 aborigines living permanently on the Station, about twenty married couples, in good houses, a number of young and old men, and the boarded children. Most of the young men go beche-de-mer fishing, and earn a few pounds. All their money is put into a common fund, and they are supplied with tools, &c., as they want them. Before a man can marry, he has to give six months' work on the garden, or at timber getting and cutting, and a house is then built for him.

The hours of work are four in the morning to four in the evening, and the men work well



and steadily, though slowly. All the timber is got, and sawn and dressed by the blacks, almost without direction.

Great precautions are taken to ensure the safety of the children, especially the girls, when not under supervision. The gardens where they work, play-sheds, and dormitories, are all surrounded with wire netting, so that no one can get in or out, and all the doors are controlled by wires from the Superintendent's house. The children, and indeed all, seem as happy as the day is long.

The soil of the garden has all been made by sea-weed manure, carried from the beach with incredible labour. It is now very productive.

I was amazed at the proficiency of the children in the school. The English was perfect, and the writing, reading, and arithmetic exceedingly good. A geography lesson was given, and I doubt if any white class would have answered so well; they could not have done better, for out of some 100 questions on the geography of South America and Australia, there was not one mistake, in fact, I only detected one wrong

answer in the whole lesson, which covered the whole world.

No difficulties are experienced with the men in any way. In the only two instances which occurred of men annoying married women, a public meeting was called, and the offenders warned by the other men that they would see them punished, a warning which was not neglected. For minor misconduct, the punishment is to cut down and bring in one, two, or three trees of a certain size, and is not resented. Mr. Hey's control of all is amazing.

The social organisation is much less complete than Yarrabah, but it is striking enough when we remember that it is only ten years since Mr. Hey landed under police escort among perfectly wild and apparently intractable savages.

The beaches are very beautiful, and are covered with lovely, and sometimes rare, shells, in the most bountiful profusion.

Nothing could exceed the kindness and hospitality of Mr. Hey and his party. The day after our arrival was made a holiday, and the sports excited the most lively interest.

We left Mapoon in the "Melbidie" early on the morning of Saturday, May 10th. There was scarcely enough wind to take us out of the harbour, but it gradually freshened, and we ran down the coast about two miles from the shore, passing the mouth of the Pennefather River about mid-day. About sunset we anchored to the north of Duyfhen Point. There was a heavy swell which made the boat ride uncomfortably. The land is all low. Standing well out from the land to avoid shoals, we made an early start, and stood across the bay, which is about seventeen miles wide, nearly to Pera Head, and then up the southern shore, towards the mouth of the Embly River, which we reached about 4 p.m. The entrance is difficult, as sand-banks stretch on either side of the narrow channel, up which we had to tack against a stiff breeze. The captain felt his way in over the uncharted banks with great skill. Fortunately the tide was running in, as the channel just at the entrance is only about 100 yards wide or less. Inside it widens to half a mile or more, and the river is over a mile wide. In the deepening twilight we tacked up for about twelve miles, and it was quite dark when we reached the junction of the Embly and the Hey Rivers, where we were to meet the Mission cutter, the "J. A. Ward," which had left Mapoon the day before we did, and arrived a few hours earlier than we. We had to fire a gun to ascertain their whereabouts, but finally succeeded in getting a light, and anchored under a low red cliff. As soon as we were anchored, we had Divine Service on board the "Melbidie." Including Mr. Hey, the captain and mate, and captain of the "J. A. Ward," we were a party of ten, and the service was most hearty. The hymn, "Eternal Father," was an appropriate ending to the exciting navigation of the afternoon.

At daylight on Monday we transferred ourselves to the "J. A. Ward," as the "Melbidie" drew too much water to go up further, and was to return to Mapoon to fetch Mrs. Roth. The wind was light, but the tide was with us, and we drifted and sailed up "the river" for about five miles until the tide turned, and we had to anchor. The river is about a quarter of a mile wide, with high mangrove-covered banks. When we were at anchor, a native came alongside in a bark canoe, attired in a piece of string. These canoes, of which we saw several at

Mapoon, are made of a single sheet of bark, with a triangular piece cut out of each end, and sewn up. A couple of sticks are tied across, and the canoe is complete, save for a shell to bale with. The paddle is made out of the stem of a mangrove, with the natural spread of the root for blade. The man had been employed in shelling, and spoke a little English. The lobe of the ears was cut out in the centre, and distended into an enormous loop, capable of holding a small Van Houten's cocoa tin. When not thus ornamented, the loop is hitched up round the top of the ear.

We got under way again about 3 p.m., and floated up the river until dark, when we ran upon a shoal, and Mr. Hey, Mr. Russell, and myself took the dingey and rowed up the river by moonlight for about six miles, to the Weipa landing, where we fired a shot, to attract attention, and were met by Mr. Brown, in charge of the Station, which is about three-quarters of a mile distant. Here we spent the following day, the "Ward," with the Doctor and Mr. Jackson, arriving early in the morning.

Weipa Station has only been opened about four years, and is far less advanced than Mapoon. The blacks seem to be much more migratory and less under any settled influence. Some six acres are under cultivation, but the impression is somewhat disappointing, after Mapoon. I cannot but think that it was a mistake to put it so far inland. Mr. Brown is an English Moravian, and the Mission is, like Mapoon, under the Presbyterian Board of Missions. The staff consists of one lady teacher besides Mrs. Brown and two South Sea Islanders, who are paid £5 a month.

In the evening, at the request of the Superintendent, I held Service at the house for the whites. Including our party, we were nearly a dozen, and we had a very hearty Service, using the Bush Services authorised for use in the Diocese, in which the Prayer Book Office is printed with references and directions, which render it easy for those who are not accustomed to it to keep their place.

Two of the men from the Moreton Telegraph Station came to meet us with horses, and we left Weipa about 9 a.m., and travelling through good cattle country, very green, in spite of the drought elsewhere, passed York Downs Station at fourteen miles, and camped at Fox Creek, ten miles beyond. We got a good start next morning, and rode through very fair country, still green, and with very long grass, to Moreton Telegraph Station, on the Upper Batavia River, a beautiful and always running stream. We passed a good many fine creeks, and altogether the country was very much better than the average country further south. It seems to me that there must be further settlement on this eastern side of the Peninsula, with its fine permanent water and navigable rivers. As it is, we only saw about twenty head of cattle the whole way.

The Moreton Telegraph Station is ingeniously built to resist attack. The whole exterior is of iron, and the buildings are on piles about ten feet high, in the form of a square, enclosing a small courtyard. A space of a few inches is left between every few sheets of the iron enclosure, so that the courtyard and space under the building command all the country round by a series of loop-holes. The windows are fourteen feet above the ground. The stairs open upon the interior court, so that when the entrance-gate is closed, the occupants can sleep

in peace and safety, and one man could repel a large number of blacks. One operator, two repairers, and a cook form the staff of each Station. Happily, the relations with the blacks in the neighbourhood are now such as to render these precautions no longer necessary.

In the morning we visited the blacks' camp, and saw one very tall man, six feet three in height. These blacks go down to the east coast, which is said to be not more than thirty miles distant, though no one has been across.

After breakfast, we set out to visit the telegraph master from the Mein, who had arranged to come half-way to meet us. The country is fairly level and open, but the ground is very bad, being full of "melon holes," into which the horses are constantly in danger of putting a foot, and in the wet season it is almost impassable. We camped for dinner at a fine lagoon, which, as yet lacking a name, was named Bishop's Lagoon, in my honour. It was covered with beautiful white and blue lilies. About 6 p.m. we reached the end of the section, and met Mr. Robinson, of the Mein, who had just arrived. He was suffering greatly from fever and ague, the Mein being a very unhealthy spot. After supper one of the men rigged up a tent fly with an end of coloured blankets, in front of which were stuck in the ground two tall sticks split at the end to hold a candle, making quite a little chapel, where we had Service for the first time on this telegraph line, which does not appear to have been ever visited by a clergyman.

Next morning we set off on our return journey and camped for dinner again at Bishop's Lagoon. Here Dr. Roth showed me an interesting thing he had learnt from the blacks. Choosing a tea-tree with a narrow longitudinal bulge on one side, about six feet above the ground, he struck it with a tomahawk and a plentiful stream of water gushed out, fully half a gallon in amount. We caught some of it in a pannikin, and found it perfectly good and drinkable though it had a somewhat saline taste. Many a man is in urgent need of water when passing a dried up tea-tree swamp and few know how easily it may be obtained. We got back to Moreton about 6 p.m. on Saturday, and were not sorry to learn, after our four days' ride, that we could spend a quiet Sunday there, having been afraid that we should have had to go straight on in order to keep up to time with the arrangements that had been made.

On Sunday we had a very hearty Service and left the next morning up the line to the North. The road was better, and we reached the Ducie River, 28 miles, about 5 p.m. Here we met the telegraph master from Macdonnell, and also a large number of aborigines who had come to see the Doctor. I spoke to some of the men and found they had some of them been on the boats and seen me at Thursday Island. During the night some of the men brought in the body of one of the tribe that had been killed some weeks before. The body was wrapped in bark and seemed to be partially embalmed, being well preserved. The bark coffin was tied to a long pole and carried with the tribe. Great care had evidently been used in tying up the corpse. On the following day the rest of the party returned to the Moreton, but Dr. Roth and I, with one of the men, and guided by three blacks, set off to visit a native camp some twenty miles to the east of the line. It was a wild and lonely part of the country, and we travelled with some difficulty owing to a number of creeks, and, in

some parts, thick scrub. Our guides were not prepossessing, the chief being distinguished by a bright blue forehead over red painted cheeks, and his reputation did not belie his appearance. All three were rather shady characters, but it was very interesting to ride behind and watch their alertness for every movement of the bush; each tree was scanned for a possible lizard or bee's nest, each likely tuft of grass prodded with a spear for a kangaroo rat or bandicoot, each hollow trunk searched for an opossum. They moved through the long grass with bare feet and legs and apparently little fear of snakes, though once they came on one and jumped high into the air to avoid it. We reached our destination on the eastern watershed, not many miles from the coast, and found the camp deserted, but another dead warrior reposing in a tree beside it, alone in his glory. His body was also carefully embalmed and wrapped in bark. Next day we travelled through forest country to the south-west, and camped for the night at a fine water hole. The whole of the country through which we passed was wonderfully green and well watered. I was astonished to find so much excellent country uninhabited and unstocked. I had thought that the northern part of the Peninsula was a sandy waste, but I doubt if any part of Queensland, this year at any rate, has been so blessed with rain and good grass, and it will probably one day be closely settled, as the nearness to the sea on both sides renders it practically all coast land, and it is deeply indented by fine navigable rivers such as the Batavia, Ducie, Bertiehaugh, Embly and others. Next day we travelled along a native track all day, through good forest country, back to the telegraph line near the Moreton. A very striking native camp was passed called Olbeli. It is situated right on the top of a hill in a grove of zania trees, in a carefully chosen strategic position, and different from any other camp I have seen, consisting of two or three long tunnel-like bark humpis some thirty feet or more in length. They were fully weather proof and very picturesque. About two miles further on the same native road we passed a second village—Apre-ino—built in the same way, but the tunnels were much shorter. Every hut had stones for grinding the arrowroot, as they call the zania nut, which is eaten after being soaked, to deprive it of its poison. We had not intended to be out so long, and we were very glad to see the Moreton again, with empty pack bags and hungry stomachs. Next morning, Friday, we left the Moreton with agreeable memories of the kindness with which we had been welcomed, and reached Weipa Mission Station the following Saturday evening. As we were already three days behind time we made no delay but embarked with four boys in a whaleboat, which Mr. Brown kindly provided, and leaving the landing at 10.15 p.m. had a heavy pull of 17 miles down to the mouth of the Embly. We took one of the oars in turn so as to give each of the boys a spell in turn, but the tide soon turned against us and we were very glad to reach the "Melbidie" at 4 a.m. on Sunday morning, having ridden 250 miles in ten days and ended the last day with a hard night's work, the three boys together doing about as much work as the one white man who was rowing. They were beginning to be anxious on board, as they had been waiting for us since Tuesday. We turned in for a couple of hours and managed to put about six hours' sleep into it. I was much pleased with the result of my journey, as it not only enabled me to visit and minister to the whites, but gave me an insight into the life

and character of the real myall black, and an incidental opportunity of aiding the Doctor in his efforts for their welfare. We were glad to learn by wire that the Aborigines Protection Act had received the Royal assent. There have been, and still are, some grave evils in connection with the aborigines and the shelling and beche-de-mer boats, and the new Act will make it easier to deal with them. About 1 p.m. we left the anchorage and went down the river, getting on to a shoal and remaining there for several hours. About sunset we got outside the point and anchored close to the beach. We saw a large number of natives, and Dr. Roth landed to settle a dispute. It appears that a certain man had duly bought his wife and paid full value to her two brothers, who admitted that they had made a good bargain. However, a third brother turned up and demanded to be paid too, and the bridegroom objected that he had already paid quite enough. In the meantime the family removed the wife until the bridegroom should pay up, and had tried to quicken payment by spearing both the husband and the wife. A kind of court was held, and the matter finally arranged by the bridegroom consenting to pay the third brother a pint of flour.

Next day we had a strong wind in the morning but it died away in the afternoon. Anchored for the night about 10 miles from shore in four fathoms, rather rough during the night. The shoals go out very far from the land here. Next day, May 28th, we tacked in towards land, and in the afternoon sighted a fine opening, which we supposed to be the north mouth of the Mitchell. Three or four miles further we came on a second opening, and about the same distance on a fine river over half a mile wide, evidently one of the branches of the Mitchell. We thought we had now reached the southern branch, but running on off a fine sandy beach for seven miles we came, just at sunset, to a fourth large opening, off which we anchored. All the afternoon we were keeping a good look out for Mr. Gribble and the Inspector of Police who were to meet us on 28th, but could see nothing of them. In the morning the Captain and Mr. Jackson went ashore and found the inlet very shallow, and almost dry at low water. About 11.30 a.m. we sailed south for about 10 miles. No sign of the party or of any further inlet. Went about and ran up north to south of large inlet, third from north. Kept anxious lookout, but no signs of anyone. Anchored in shallow way to south of sandspit. Next morning (Friday, May 30) went ashore. No tracks of natives; only of kangaroo and other animals. Sandy soil. Went inland for about half a mile. Fair timber, mixed with patches of mangrove swamp. Returned on board and sailed north at 8.30 a.m. Anxious at no signs of party two days overdue. Up anchor and away to north mouth of Mitchell, about 10 miles. Anchored a mile and a half from shore, in 10 feet of water at low tide. Went ashore in dingey. Some difficulty in finding channel. Had to get out and pull the boat over banks to reach it. Finally found a good channel a quarter of a mile wide through the sandbanks. Four feet at low water and deep water inside. Went on shore on sandspit projecting from dense mangrove scrub which runs also down the beach. No traces of natives; country liable to inundation, flood marks in trees. No possible site for a station within view. Very calm at night.

Next morning we ran down south to the southern mouth of the Mitchell, and anchored

in two and a half fathoms. In the afternoon I went ashore in the dingey, and landed on the southern point. Found only a very old fish trap and no recent tracks or marks of natives. It is evident that there are very few if any on this part of the coast; probably it does not furnish much food. No signs anywhere of the land party. The Captain says he cannot wait any longer as he has only just enough water to last us to Karumba, with a fair wind. As we may meet contrary winds it would be dangerous to wait. No possible site near the sea. We left the Mitchell on June 1st, and sailed down the coast slowly keeping a sharp look out, but no signs of our party or of natives. Many bush fires. Probably prevented by lack of water. We met with very light winds and calms, which were provoking as we were so short of water, not having been able to get any as we expected on the Embly. We kept on by night as well as day, and reached Karumba on the afternoon of June 3rd.

THE NAME "NORTH QUEENSLAND."

The Diocesan Council has sent to the Synod of the Diocese of North Queensland its protest against the continued use of the name "North Queensland" for that Diocese, seeing that the North of Queensland is contained not in that Diocese but in the Diocese of Carpentaria, and hence the use of the name for a Southern Diocese leads to confusion and trouble. We do not know what action the Diocese of North Queensland will take when its Synod meets; and it would therefore be unbecoming to discuss the question at present, but the case seems, to us at least, to be so strong that we cannot believe that the Diocese of North Queensland will not do its best to meet us in the matter. There may of course be some legal difficulties, but they should not prove to be in any way insuperable, as there are many instances on record of the name of a Diocese being changed. It might even be needful to change the name of our own Diocese if at any time in the future the Northern Territory should be formed into a separate See, although the necessity in such a case would be far less than in the present instance.

THE BISHOP-ELECT OF NORTH QUEENSLAND.

We welcome most heartily the unanimous election of Rev. G. H. Frodsham as Bishop of North Queensland. It is not needful to repeat the well-known story of Mr. Frodsham's services alike to the Church and the State in Queensland. He is emphatically a *strong* man, and his new sphere of work will give full play to his powers. We in this Diocese know how much Mr. Frodsham has done for us as Commissary to the Bishop, and it is an earnest of his continued interest when he has charge of the adjoining Diocese. He has been the moving spirit in the Provincial Scheme, and the fact that he will now regard it from the point of view of one of the smaller Dioceses will aid in a satisfactory solution of the problems involved. It is an interesting fact that Mr. Frodsham's thoughts were first turned to work in Queensland by a visit from our Bishop, then Archdeacon of North Queensland, in 1893. He was unable to come at the time, but as soon as he was free to do so he came out to the colony. Had he been able to follow out his original intention he would have been one of the North Queensland clergy from the first.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. II.—No. 7. Thursday Island, July 1, 1902

PEACE.

We cannot thank God too much for peace at last; peace with honour. We have only to recall for a moment the sufferings and dangers of the past two years and a half, the strong young lives cut off in a moment, the awful agonies of the wounded, the fearful havoc of disease, the bitterness, hatred and controversy aroused, the waste of money—that is of the product of human labour, the consequent increase in the cost of living, the uncertainty of business, the false excitement, the distraction from and neglect of important business, and the haunting fear lest the smouldering fire in South Africa should burst out into the conflagration of a general European war. Thank God this is now all past, and, not forgetting all the evil and the wrong, we can note amid it all much for which we can thank God with a very full heart.

1. Our eyes have been opened to much of folly and wrong. We went into war with a light heart confident in our own strength, utterly despising the enemy. We had a bitter undecieving, we were found to be unprepared, ignorant of what to do, able only to resist doggedly disaster after disaster. Our self-confidence is gone; we shall not rush into war now without a thought. We are soberer, wiser, humbler. We have had to acknowledge in a despised foe courage, patriotism, determination, resource, equal to if not greater than our own.

2. We have to thank God for the spirit in which disaster was met. It brought out a quiet courage very different from the earlier pride, a patient determination to go on and redeem failure at any cost, which has been a factor of inestimable value in the national character.

3. We cannot thank God too much for the humanity and self-restraint alike of the Government at home and the soldier in the field. Never has a war been conducted before in which one side fed the wives and children of the enemy and so enabled their husbands to keep the field. Never have all rights been so scrupulously protected and such kindness shown. This may not be war, but it is something far better and higher and will bear fruit for good in the future.

4. We have had a practical demonstration that money is not everything. Men have gone forth to danger and often death for no pecuniary reward. The whole war has been a war not for money or conquest, but for an ideal of unity and federation. Were we to be one people or not in South Africa. That has been the real question.

5. We have indeed to thank God for the marvellous drawing together of our race which this war has effected. A few years ago it would have seemed incredible, impossible, and now it is done. With the Christian ideal of universal brotherhood before us we cannot but rejoice with heart and soul at all that tends to bring us nearer to one another, at every step towards the federation of the world.

6. One result of the war has been to leave England far stronger in a military sense than before. The talk about loss of prestige is absurd. Those who have the making of war

and peace abroad, know that England has now for the first time a real army, not only of approved courage, but intelligent and efficient, the only veteran army in the world. For at least fifteen years the English army will count, as it never did before, in European politics, and as we desire no war this makes strongly for peace.

Lastly, we believe that the net result of the anxieties and sufferings of the war has been to make men realise more deeply the need of God to help and direct their lives. This effect was very noticeable at the time of the Crimea war, and there are signs that the same is the case now. The King's Coronation comes aptly upon the declaration of peace. May our Nation grow stronger in the only way in which it can really do so, by truer reliance on God and a more strenuous effort to do His will.

THE BISHOP OF GOULBURN.

The enthronement of Right Rev. C. G. Barlow, D.D., late Bishop of North Queensland, as Bishop of Goulburn, on March 23rd last, is an event which cannot be without deep interest to this part of his old Diocese, formerly included in North Queensland, and for nine years under his charge. Some of us remember the storm which arose when the Synod of North Queensland, twelve years ago, ventured to elect as Bishop one of its own clergy,—one who had been ordained and had worked only in Australia. It was thought to be a dangerous experiment, and the confirmation of the election was long delayed. Time brings its revenges, and those members of the Synod who believed that they knew their own business on that occasion may now note with a smile that a Diocese of most conservative New South Wales has by its unanimous vote justified the foresight of North Queensland.

The new Bishop of Goulburn possesses, as we in the North always knew that he possessed, many most remarkable gifts, a magnetic personality, a marvellous insight into character, a deep knowledge of men, a sensitive spirituality, a grave dignity of manner, and a genuine eloquence that holds and wins. These gifts should gain for the Bishop in the South the same personal affection, wide influence, and willing attention that they did in the North, and the whole Church will be the stronger for having in its greater centres of population and influence a leader whose wise counsels and practical experience cannot fail to manifest themselves for far-reaching good. We wish our old Bishop every happiness, as we feel confident he will meet with the fullest measure of success in his new work.

The Bishop left Thursday Island with Dr. Roth on May 3rd. From the Embly River he went inland to visit the Telegraph Stations on the overland line, and then south to the Mitchell River looking for a site for an Aboriginal Mission. He hopes to secure a suitable site not far from here, but the exact locality is not yet decided. We give the Bishop's Diary in another column. The Bishop arrived at Normanton on June 4th, and preached at the Church on the following Sunday, making special reference to the conclusion of peace. The Bishop will visit Croydon, and if possible Burketown, before returning to Thursday Island. The new Rector of Normanton, Rev. W. Hudson, is expected early next month.

News of the Parishes.

THURSDAY ISLAND.

The Annual Meeting of parishioners was held on Monday evening, 7th April, in the Bishops College (kindly lent by the Bishop for the occasion.)

We were glad to see a goodly number of our parishioners present. As titular Rector, the Bishop read a brief report, referring to the relations between the Diocese and the Cathedral parish; the establishment of Bishops College, and the holding of the first Church Conference—all of which have acted and re-acted upon the Diocese and parish alike.

The Vicar then gave a *resumé* of the past year's work, dealing with the various interests of the parish, and laying bare the actual results accomplished, the present state of affairs, and the future requirements of the parish. Acknowledgment was made of the help rendered by the Churchwardens, Choir, Sunday School Teachers, members of the Treasury Society, and all others who had worked so loyally for the Church's interests.

The Churchwardens' Report dealt with the financial aspect of the Church's work, and revealed a very hopeful state of affairs.

Messrs. Bennett and Murray were re-elected as Vicar's and People's Wardens respectively. Votes of thanks were passed to all the honorary officers. The Vicar then entertained the parishioners at a social evening.

The expansion of our work renders a Parish Hall absolutely necessary. The Church, at present, possesses no building whatever suitable for parochial meetings, classes, social work, etc., and, as a result, our operations are greatly retarded.

An effort is now being made to erect a Parish Institute, which is to serve many purposes—all combining, however, to promote the Church's interests in this centre. The estimated cost including fencing, is some £350, and our people seem determined to raise the amount required. A direct appeal has been issued, and so far a fairly liberal response has been made. We have every confidence in asking for help from Church people, both here and elsewhere, because the Institute is an absolute necessity, and is calculated to do a great amount of good, in parish and Diocese alike.

The return of Miss F. G. Buchanan is heartily welcomed by all our people. The devoted and disinterested work of this lady has long ago won the appreciation of every parishioner, and we are all heartily glad to have her working in our midst again. May she have strength long to continue her labour of love for the Church in this centre!

During the last month or two we have had many welcome visitors, all of whom have visited the Cathedral.

Mr. Justice Dashwood, during his stay in connection with the enquiry into the condition of the pearling industry, inspected the Melanesian Boys' Home, and expressed himself as delighted with the work done therein. His Honour was particularly impressed with the intelligence of the boys and the manner in which they sang and their good behaviour. Mrs. and Miss Burns also paid a visit to the Home on a recent Sunday afternoon, and spoke a few encouraging words of encouragement to the classes, which were greatly appreciated by all. Visitors new

fail to notice the marked difference between the Christian boys and those who have not been under Christian training.

A movement is on foot to establish a permanent memorial, in Thursday Island, of the late Rev. James Chalmers, who was massacred in New Guinea some twelve months ago. It is desired to erect a baptismal font in the Quetta Memorial Cathedral, permission for which has already been sought and obtained from the Cathedral authorities. The late Missionary had many friends in this centre, and it is felt that there will be no difficulty in raising a sum of £36 to obtain a beautiful marble font for the Cathedral, and thereby perpetuating the memory of one who spent his life in obedience to our Lord's command—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

CROYDON.

The most important matter to note in connection with the parish is the erection and opening of the Church at Golden Gate on May 4th. It was not noticed until the Sunday's services were over that it was exactly twelve months, reckoning by the Sunday, since the first Church of England service was held at Golden Gate, when an offertory was taken up, making the first contribution to the proposed Church.

We have very much for which to be thankful to Almighty God. A neat little building, for which almost the whole amount of the cost has been collected, stands on a most central site. On the Sunday of the opening, Holy Communion was administered in the morning, and there were services in the afternoon and evening, the service in the afternoon being attended by the children. The little Church was crowded out, and the greeting from the Bishop and the sermons preached were attentively listened to. During the month of May the congregations have been all that could be desired, and we are thankful to see the service in the evening with so fair a proportion of men, who in other ways also show their interest in the "Church of their fathers," though in some cases the liturgy had been unheard for years. The Sunday School is now well organised, but there is need of a few teachers. The instruction given two mornings in the week has been well attended.

It is certainly a great comfort to feel that now Golden Gate Anglicans have their own building, in which they are taking so great an interest, so far as we can now see it will not be another year before the Church will have been enlarged. It is here indeed that a Church is needed, a place where there is much to drag down but little to uplift; we can say "only the Lord our God be with us as He was with our fathers."

During the Bishop's next visit, which will have taken place by the time this issue is published, we are hoping that the Church will be cleared of debt; it will then be consecrated, when His Lordship will be asked to name the saint to whom it is to be dedicated. The cloth for the holy table, and frontlets for the reading desk and lectern, have been provided by the special efforts of one of the congregation in collecting subscriptions. The amount necessary for the building has been steadily accumulating during the twelve months; with the exception of a £25 grant from the Diocese and £12 raised by a concert, all has been collected.

ST. MARGARET'S, CROYDON.—Last Easter Sunday saw the completion of the present Rector's first year's pastorate. The services throughout the day were well attended. In the evening the Church was literally crowded out, it being estimated the largest attendance since the opening of St. Margaret's over five years ago. The taste with which the Church was decorated was due to Mr. Hall, who also was in charge of the musical portion of the services; they were true Easter services, and must have proved uplifting to many.

The Easter Meeting was this year held on a week-night. The number of Parochial Councillors was reduced to six. Messrs. H. Bechtel and A. D. Harries were elected Wardens, the former by the Rector; Messrs. Frost, Foster, Maslen, Robinson, Greig and Armbrust are the members of the Council. Owing to the efforts of the lady collectors, a long-standing overdraft of £60 has disappeared from the Current Account, but owing to the purchase of a suitable Rectory, the Building Fund debt has been increased by over £100. A fence has been erected in front of the Church, and now the Church possesses a belfry. It is only through the generous gifts and labours of some of the Church Council that these improvements have been effected. The next absolute necessity is the painting of the building; unless the necessary money can be raised for this purpose before next wet season, the consequences to the Church must be serious.

Several changes have taken place in our Sunday School. Miss Ida Harries is our Sunday School Organist. In the ranks of the teachers we are pleased to welcome back again Miss McGregor. Messrs. Henry Chandler and James Morrison, Misses Lizzie Boynes and Nellie Usher also have each taken a class. In the departure of Miss Vera Frost for Melbourne we lose a teacher. At Golden Gate Misses Luscombe, Hackett and Jensen assist Mr. Hall in the work of the Sunday School.

At the request of Mr. J. H. Waldie, who has kindly acted as organist of St. Margaret's for the past seven months, he has been relieved of this post, Miss Robinson now acting. This is the second time in the history of St. Margaret's that Mr. Waldie has come forward to fill a difficult post when his help was much needed. It has also been appreciated. At Golden Gate Miss De Vis is the organist.

It is sad to see how disgracefully the morning service is neglected in this parish; all one's utmost efforts to convince our people of the loss to their spiritual life in absenting themselves from morning worship seem utterly fruitless.

NORMANTON.

It is pleasing to be able to report a lively interest in Church affairs with us, which, to say the least, is very encouraging. The prospect of the early arrival of a resident Clergyman in full Orders is having a stimulating effect, and there is a general desire to afford the Rev. W. Hudson and his lady a hearty greeting and a sympathetic co-operation in their labours amongst us. Looking back over the number of years we have been without a Parish Priest, it speaks well for the loyalty of those who have maintained the services of the Church and Sunday School, and encourages great hopes for the future progress of the Church.

After six months earnest and zealous work as Lay Reader, Mr. L. F. Woolrych returned to Thursday Island at the end of March to

resume his theological studies at Bishops College. He has been succeeded by Mr. W. M. Wilkinson, from Port Douglas, who remains with us until the arrival of Rev. W. Hudson, B.A., who is expected early in July. The State Government having proclaimed April 17th a Day for Public Humiliation and Prayer on account of the disastrous drought, a well attended Service was held at 11 a.m. Appropriate Prayers, Psalms, Lessons, and Hymns were rendered, the Service throughout being hearty. Rev. Godfrey H. Smith, from Croydon, was with us from April 17th to 21st, and met with a cordial greeting from all. At 8 p.m. on the 18th, the annual Vestry Meeting was held, Rev. G. H. Smith presiding. The Church wardens' financial statement and report for the past year was received and adopted. The report showed a slight improvement on the previous year; and the interest manifested by those present at the meeting was most encouraging, the general verdict being it was the best annual Vestry Meeting held for many years. E. E. Hall, Esq., was appointed by the Rev. Chairman as Rector's Warden, and R. Curtis, Esq., was elected People's Warden, Messrs. R. Sherwin, B. Brown, R. Robinson, R. Harmon, R. Millar, and —. Presley, were elected Parochial Council for the ensuing year. During the Meeting a subscription list was opened to provide funds to repair and paint the Church, which met with a ready response. It is to be hoped the matter will not be dropped, as the building needs repairs and painting very badly. Rev. G. H. Smith conducted the Services, Sunday, 20th, 11 a.m., Sermon and Holy Communion, 3 p.m.; he addressed the Sunday School, after which had Baptismal Service, and preached before a full congregation in the evening, thus closing a day of hearty Services.

Our sympathies were with our organist, Mrs. Curtis, in her sad bereavement. Miss Tuffly kindly took her place for a few Sundays, and we were all glad to see Mrs. Curtis presiding at the organ at the Service of Humiliation and Prayer, and since. Much credit is due to the efforts of these Ladies and the Choir generally, for their interest and regularity in maintaining the singing portion of the Services.

We are expecting a visit from our Bishop shortly. He is now on the Peninsula selecting a suitable locality for a Mission Station for the Aborigines.

GEORGETOWN AND THE ETHERIDGE DISTRICT.

At the beginning of April Rev. Godfrey Smith started on his quarterly pastoral visit to Georgetown. The response given by the people in every place was most cheering. Services were held at Gilbert River, Cumberland, Georgetown, Charleston, Castleton and Donnybrook, and were well attended. At Georgetown the Sunday School, under Miss Gibson's superintendence, is in excellent order, and really good work is being accomplished. Other little Sunday Schools have been established in the Etheridge District. A clergyman is sorely needed for this vast district of 9000 square miles, with a scattered population of 1700. The people everywhere show a readiness to listen to the Gospel, but a quarterly flying visit from Croydon is certainly inadequate to supply the spiritual wants of this place. The Bishop is most anxious to appoint a Priest here, but the chief difficulty is a financial one, but all things are possible to the Head of the Church, and so we must pray, trust and hope.

COOKTOWN.

The season of Easter falling so near the date of the last issue of this paper, it was impossible to send any Easter news.

On Good Friday both morning and evening services were well attended, considering the stormy nature of the weather. On Easter Eve many willing helpers gave their valuable assistance to the decorating of the Church, the beautiful appearance of the sacred building on Easter Sunday well repaying them for their labours. At the Celebrations of the Holy Communion a larger number of communicants attended than last year. There were also good congregations at Mattins and Evensong. On Sunday evening, the 13th April, after Evensong, the Annual Meeting of Parishioners was held, when a satisfactory balance sheet was presented, the retiring Wardens in their report expressing satisfaction on the year's work. Messrs. Thomas, Moran (Wardens), Palmer, Evans and Boddington (Secretary) were appointed the committee for the ensuing year.

An entertainment was given on the 2nd June by several ladies and gentlemen in aid of the Church funds. Through their untiring energy the Church has benefited to the extent of nearly £27. It is intended to repeat the entertainment on Coronation Day, when the proceeds will be entirely devoted to the purchasing of an organ, which the Church is sadly in need of.

One very pleasing feature in the work here is the steady increase in the number of Sunday School scholars. There are now about 145 children on the roll, and this number will in all probability be increased during this month. This increase must be put down to the splendid staff of teachers.

The Rev. E. Gribble passed through Cooktown en route to the Mitchell River, where he is to meet the Bishop for the purpose of selecting a site for the proposed Aboriginal Mission Station. On his return Mr. Gribble intends giving an illustrated lecture on his work amongst the Aborigines at "Yarrabah," Cairns. We hope a good audience will attend.

The Bishop's Movements.

Immediately on the conclusion of the first Church Conference of the Diocese, on March 4th, the Bishop left Thursday Island with Revs. H. W. Curtis and T. K. Pitt, M.A., in the "Eurimbla." Passing through the Albany Pass he met with a curious accident. He was seated on the spar deck admiring the scenery when he was suddenly struck violently on the knee by a billet of wood. A fishing schooner had wished to send a letter by the steamer, and its boat with much daring had lain just in the track, and as it passed at full speed a man threw the letter on board tied to the wood. The steamer was doing ten knots, so that the Bishop was fortunate to escape with only a painful surface wound. We arrived at Cooktown early on Thursday morning, and had to wait till the following day for the boat to Port Douglas. The Rectory and grounds are beginning to assume a very different appearance under the care of Rev. H. W. Curtis. The weather was squally and unpleasant, and culminated, on Saturday morning, in a deluge of rain, in the midst of which the Bishop and Rev. T. K. Pitt landed in a boat at Port Douglas from the "Innaminka," at 4 a.m. They were, of course, wet to the skin. Saturday was spent in looking up the people and getting the

Church ready. On Sunday morning there was a Celebration of Holy Communion at 7.30 a.m., and at 10 a.m. a Confirmation. There were five male and seven female candidates. We were pleased to notice two young men of 19 and 20 among the candidates not ashamed to confess Christ before men. The behaviour and reverence of the candidates speaks well for the careful preparation they had received at the hands of Mr. W. M. Wilkinson. Messrs. Barnard and Skillman had come to meet us the previous day with horses, and immediately after lunch the Bishop and Mr. Pitt started to ride to the Mosman. We were able to start with a gallop along the beautiful beach, but after that the rain set in again and we had a somewhat heavy ride. On arrival at the Mosman the Bishop addressed a few words to the class of over 50 South Sea Islanders which was being conducted by Mr. J. White, and arranged a service for Monday night. In the evening, in spite of the weather, the Church was full on the occasion of the Induction of Rev. T. K. Pitt, M.A., as Rector of Port Douglas and Mosman. Next day was chiefly employed in writing, as it was too wet for much visiting. In the evening the Bishop addressed the South Sea Islanders in the Church, returning next day by train to Port Douglas. Early on Wednesday morning the Bishop left by the s.s. "Nelson" for Cairns to see Rev. E. Gribble about the proposed Diocesan Mission to the Aborigines. The "Nelson" is only a small tender, and the journey against the strong S.E. monsoon was anything but pleasant. However, Cairns was reached at last, about 5 p.m., just in time to see the Bishop of North Queensland for half an hour before he left by the "Cintra." He had come up to hold a Confirmation at Yarrabah, but owing to the bad weather and other causes had not been able to carry out his intention. At his request and that of Rev. E. Gribble the Bishop consented, if possible, to fill his place. There was not much time to spare, as the "Aramac" was expected to leave for the North at 5 p.m. the following day. The Bishop and Rev. E. Gribble left Cairns at 6 a.m. the following morning in an oil launch, and in spite of the heavy weather reached Yarrabah by 8 a.m. The Bishop was received by the Rifle Corps entirely officered by Aborigines, who paraded in uniform and presented arms with most creditable steadiness and discipline. It was impossible not to contrast this landing in a fine whale boat, with uniformed and well trained aboriginal crew, with the first landing with Rev. J. B. Gribble, senior, ten years before on a pitch dark night in a leaky dingey rowed by weary South Sea Islanders, when not an Aboriginal was to be seen or heard of within ten miles of the Station.

After breakfast, the buildings were visited, and much wonderful progress noted. At 11 a.m. the Confirmation was held in the Church, and twenty-two candidates presented, some of whom had been three years under instruction. It was a most impressive sight; the reverence, devotion, and rapt attention of both candidates and congregation could not have been exceeded, not a careless attitude or wandering look was to be seen anywhere; while we have rarely heard anywhere anything which so vividly awoke the consciousness of the living power of praise, as the 200 voices which burst forth in the *Te Deum*, which concluded the service, into a self-forgetting and uplifting cry of adoration. An inspection of the estate followed. Sixty acres of close cultivation show how much hard field work is done daily and all day. It is a practical refutation of the statement that the aborigines cannot

stick to hard manual work. They have done it here for years, uncompelled; in addition, most of the men have gardens of their own. Then we had drills, evolutions, exhibitions of club-swinging, gymnastic feats, together with a show by the fire brigade of smartness and intelligence, which white men would not easily beat. Few whites could have carried the buckets so fast and so surely. Everywhere happy, smiling faces, alert and intelligent, all, young and old, with their own work and duty. At 3 p.m., the tide having fallen, the Bishop was escorted by the rifle corps round to the Point, about a mile and a half distant. The whole population, men, women, and children of all ages, accompanied the procession, laughing and chattering. Before leaving, the Bishop said a few words to the men. He had been very glad to come. He had seen to-day that the aborigines could be as well disciplined, as obedient, as trustworthy, as reasonable, as persevering, as any other men. He had seen a community living in peace and happiness, each man working, not for his own but for the common good. They had not only made their own life happy, but were preparing happiness for their children, who were growing up under such favourable conditions. He wished them all happiness and success. As the boat pushed off, the rocks were lined with a brightly clothed crowd, who cheered and waved as long as the boat was in sight. As the launch rounded False Cape, about 4 p.m., we were horrified to see the "Aramac" coming out. We altered our course, and tried to intercept her, but although we got within less than a mile of her, we did not succeed in attracting her attention, and had to return disconsolately to Cairns. As this meant a very serious delay, the Bishop telegraphed to the A.U.S.N. Co. in Brisbane, asking whether the "Maranoa" might be allowed to call for him off Cairns. The Company most courteously instructed the vessel to do so, adding that as she carried mails, she could not delay if not met to time. The boat was due off Cairns at 7 p.m. on Saturday night, and the Bishop chartered the same oil launch, determining to start at 4.30 p.m., in order to run no risks. All was ready to start at 4.30, except the launch, which could by no means be induced to stir. The crew worked heroically, taking the machinery to pieces times without number, but all in vain. The time crept on inexorably—five, half-past five, six, but not a sign of motion. It was eight or nine miles to the rendezvous, and the launch could only do six and a half miles an hour. The case seemed hopeless. A quarter past six, and still no sign, when suddenly the machinery started off in perfect order, as if it had never sulked at all. A few seconds sufficed to cast off, and we headed out to sea at full speed. As we neared the bar, we found that it was blowing hard, and we had to hold on for all we were worth. Fortunately, we had not to wait; as we crossed the bar we saw the steamer's masthead light coming rapidly up, and a couple of miles put us in her track, when our lights were blown out. Happily, the captain of the "Maranoa" had already seen us, and promptly stopped his vessel; but we had an unpleasant five minutes—it seemed five times five—getting the lamps re-lighted, and watching the unpleasant speed with which the steamer still seemed to approach as we lay invisible in the darkness, trying alternately to balance on stern, bow, and beam-ends. However, the captain considerably put his vessel up broadside to the sea, and we managed to get alongside without difficulty. Thursday Island was reached on morning of March 18th, after a busy fortnight.

PARROCHIAL STATISTICS.

* Including Coloured People.

FINANCIAL INFORMATION:

It must be noted that these Statistics are in some instances incomplete. At Port Douglas and Palmerston Clergy have only been stationed for a few months, whilst Normanton has been in charge of Lay Readers. Returns are frequently in two or three sections.

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PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th.L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KASHIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).

Hon. Organist—Mr. H. G. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MURRAY, and REID;
Misses L. BENNETT, CRISPIN, DAVIDSON, E. LONG,
and K. WILLIAMS; Messrs. BYRES, HITCHCOX,
MURRAY, PAINE, A. E. SMITH, A. SULLIVAN,
and T. WILMETT.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.

10 a.m.—Mattins (Holy Communion 1st and 3rd
Sundays in the month) and Sermon.

3 p.m.—Children's Service (1st Sunday in the
month).

7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.
Members—Mesdames HODDER and REID; Misses
BENNETT, BEOR, BEBROUTH, and CRISPIN; Mr.
JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, BEOR,
BEBROUTH, SINCLAIR, and WHITE; Messrs. C.
RILEY, F. P. HITCHCOX, S. LEWIS, A. E. SMITH,
and F. L. WOOLRYCH.

Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEBO.

Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by THE VICAR,
Mrs. REID, Miss BUCHANAN, Miss WHITE, and Mr. A.
KASHIWAGI.

A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.

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ANN STREET, BRISBANE;

AND AT TOWNSVILLE.

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[Nonpareil type.—O Lord our God, how excellent is thy name.

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„ Red basil skiver, 5d.

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„ Red basil skiver, 7d.; 6s. 6d. per dozen.

Bourgeois, sheepskin, 7d. } On the inside of the front cover
„ Red basil skiver, 8d. } is a guide to the places in
Service, making this Book
specially adapted for visitors.

Three other sizes are kept in the sheepskin binding, viz.:
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WORDS ONLY—

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Schools.] 2d.

No. 3.—Same as above, except binding is much stronger.
Also for School use. 4d.

No. 4.—Pearl; double columns; cloth boards. Suitable
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No. 7.—Nonpareil; cloth boards; single column. The best
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No. 16.—Pica. A book for people requiring a very large type.
2s. 6d.

MUSIC AND WORDS—

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No. 34.—Organ edition; long primer. 4s. 6d.

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the Hymns in diamond. The binding is strong, and the
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Catalogues are also issued for (1) Theology,
Music, (3) Presentation Books, and will be sent on
application.

Customers in North Queensland can send their orders
to the Church of England Book Depôt, Bishop's
Registry, Townsville, where large stocks are always on
hand.

All communications should be addressed to THE
MANAGER. Cheques and Post Office Orders should be
made payable to ARTHUR S. LILIFF.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

THE BISHOP OF NORTH QUEENSLAND.

The new Bishop of North Queensland is too well known to need many words. To this diocese he has rendered especial services as Commissary for the Bishop in Brisbane. We have spoken elsewhere of his Installation. Of course his own diocese will in future demand all his care, but he is a man of wide sympathies and generous breadth, and we shall still find in him one who will help us all he can. The Church in Queensland needs to be united to be strong, and we hope that the new Bishop's well known anxiety for Provincial unity may be able to carry his diocese with him. [We are glad to be able to present our readers with a portrait of the New Bishop.]

The Bishop's Movements.

On Sunday, June 15, the Bishop visited Golden Gate and held Service in the new Church, which is already exercising an influence for good. In the afternoon he addressed the children. Later in the week he travelled to Georgetown where on Sunday afternoon he confirmed eight candidates, prepared by Rev. G. Smith. The morning and evening Services were very well attended. The following day the Bishop proceeded to Cumberland, where he held Service at night, nearly all the population being present. The following day he left for Croydon, where he arrived on June 25th and the following day, at the request of the Mayor, he gave an address to the children of the town who had been gathered in anticipation of the King's Coronation. On Sunday, June 29th, a Special Service of Intercession for the King was held and the Church was filled. The Bishop preached on the text "Honour the King," and spoke at length of the duties and responsibilities of the kingly office. In the afternoon, a number of candidates for Confirmation, including six or seven adults, were presented by Rev. G. Smith, and a very impressive Confirmation Service was held, the Church being filled with friends and relatives. Next day the Bishop left for Normanton, where he met the Parochial Council and held Service on the evening of July 3rd. On Saturday he left by the s.s. "Maranoa" for Thursday Island, where he remained until the 30th, marrying Rev. H. P. Gocher on July 19th, and holding a meeting of the Diocesan Council on July 14th;

examining the students and transacting other Diocesan business. On July 30th he left Thursday Island in s.s. "Rockton," and arrived at Cooktown on the morning of August 1st. A few hours later he left by train for the Laura, where he held service at night, leaving next morning by coach for Maytown. The first night was spent at Shepherds Creek, and Sunday



Your friend

George St. North Queensland

begun by breakfast at 3.30 a.m., and a start some hours before daylight. The road lay over lofty and rugged ranges, and Maytown was not reached until three in the afternoon after nearly twelve hours travelling. Here the Bishop was warmly welcomed by the Warden, Mr. Lee-Bryce, Mr. J. Moran and others, and nearly the whole population assembled for Evensong in the Divisional Hall. The Service and singing was most hearty. It is twelve years since Maytown was visited by a priest of our Church, and fifteen since it had seen a Bishop. Next day,

after an early celebration of the Holy Communion, the Bishop was provided with that one too common phenomenon of the bush, a really good horse, and spent the morning in visiting the outlying camps, where a number of candidates for Confirmation were discovered, and several children baptised. Maytown was left next morning and Shepherds Creek reached in the evening. Breakfast 3.30 a.m. and coach on to the Laura, from which train to Cooktown, arriving at 5.30 p.m. On Sunday, August 10th, the Bishop preached at the Special Coronation Service in the morning, which was attended by the Masons and Friendly Societies of the town. In the afternoon he addressed the children, and in the evening preached to a large congregation on the National Life of Australia. On Wednesday he met the Parochial Council, and on Thursday gave a Devotional Address at the Church, leaving on the following day for Port Douglas, where he preached morning and evening on Sunday, August 17th. On Wednesday a Devotional Address was given in the Church, and on the following morning the Bishop, accompanied by Rev. T. K. Pitt, went out to the Mosman, and spent several days in riding round the country visiting the settlers. On Friday evening the Bishop gave a Devotional address, and on Saturday evening he addressed some 60 South Sea Islanders. On Sunday the Bishop preached at St. David's in the morning, and in the afternoon confirmed 14 South Sea Islanders, and in the evening six whites (five males and one female); one of the men rode 30 miles to be confirmed, and was intending to ride back after the Service to be at his work in the morning.

He had ridden in the same distance the previous Sunday, having thought the Confirmation was on that day. On Tuesday the Bishop officiated at the funeral of Mrs. Richards, who had the previous day closed a life of faith with a peaceful death. Out of respect to her, the social gathering which was to have been held in the evening to bid the Bishop good-bye was cancelled at his desire, and he returned to Port Douglas, where he was laid up for a couple of days with a severe cold and chill. On Saturday he left for Townsville by

the s.s. "Arrawatta," and preached at the Cathedral on Sunday evening, welcoming the new Bishop on his arrival the following morning. On Wednesday he preached the sermon at the Installation of the new Bishop of North Queensland, returning to Thursday Island by the s.s. "Airlie" on the following day.

News of the Parishes.

THURSDAY ISLAND.

All arrangements had been made for a Coronation Service on the 26th June, but the news of the King's illness greatly changed the aspect of things. However, a good congregation was present at the Intercession Service, and very earnest supplication was made for His Majesty's recovery. The Vicar gave a brief address, pointing out the lessons to be learnt from such a national visitation.

The actual Coronation was subsequently marked in the parish by special Services on Sunday, 10th August. The congregations were large and representative; and it was quite evident that our people deeply realised the significance of the event. The singing of the National Anthem was hearty and enthusiastic.

The Annual Sunday School Picnic was held on the Cricket Ground on Thursday, the 3rd July. The event passed off most successfully. Fully 150 children gathered together during the day, and were entertained right royally by the teachers and parents. At the conclusion of the day Mrs. Bennett, wife of our worthy Superintendent, kindly distributed gifts and prizes to the little ones. Cheers were then given by the children as a mark of their appreciation of the day's outing.

The scheme for the erection of a Parish Institute has met with a considerable amount of success. Our people all seem to recognise the importance of the object, and have shown their practical sympathy by contributing directly towards it. In addition to the amount thus received, a goodly sum has been realised by means of a Concert, a Japanese Opera, and a Moonlight Carnival. At present the fund stands at about £250, and it is hoped that this will soon be augmented by further contributions from interested friends and parishioners. The Vicar and Churchwardens have decided to call tenders for the Institute at once, and they are in hopes of being able to complete the structure before the wet season sets in. The necessity of the Parish Institute becomes more pronounced as our work develops. The possession of such a Hall would do a great deal towards strengthening the influence of the Church in Thursday Island. We trust that all will do their utmost to help forward the building of the Institute. Subscriptions may be sent to the Vicar, or the Churchwardens. Due acknowledgment will be made of all such help.

The Rev. H. P. Gocher, Rector of Port Darwin, paid us a welcome visit in July. His trip, we venture to believe, was fraught with great happiness to himself, inasmuch as he was married to Miss S. Grey—recently arrived from London—by the Bishop, in the Cathedral, on the 19th of that month. Mr. and Mrs. Gocher sailed for Port Darwin a day or two afterwards, carrying with them the good wishes of many friends and acquaintances.

A Ladies' Working Party has been formed in connection with the Sale of Work which is to be held at the beginning of the New Year, in aid of the Parish Institute and the Church

fence. It meets every alternate Thursday afternoon at Bishop's College, and profitably employs itself in making useful articles for the purpose named. We shall gladly welcome all those who are disposed to help in this worthy work.

The appearance of the Church grounds cannot be said to reflect credit on our Church people. The need of a fence is apparent to all, and visitors invariably comment on this fact. If the grounds were properly enclosed we could set about improving their appearance by planting shrubs and trees. It surely behoves us all to bestow some care on the outward adornment of our now historic Church. The Sale of Work, mentioned above, will, we trust, realise a goodly sum, most of which will, no doubt, be devoted to the fence; but further organised effort will be necessary in order to complete the work. A few generous gifts would speedily solve the difficulty.

We congratulate the Choir of the Cathedral on its steadfast loyalty to duty. The music shows a marked improvement of late, and it behoves us all to maintain this better standard of efficiency. Unfortunately, we are losing the services of two valued members: Mrs. Murray (the wife of our popular Warden), and Mr. Chas. Riley, who has also been a helper in the Sunday School. Mrs. Murray goes South for change of climate, but we trust she may soon return quite restored in health. Will not some others come and supply the vacancies thus caused in the Choir?

It is the Vicar's intention to present a number of candidates for Confirmation to the Bishop towards the end of the year. Any who have not yet received the Apostolic rite of "the laying on of hands," but are desirous of doing so, should hand in their names at once. No age is "too old" for Confirmation, and no one need be ashamed to offer himself on that score. Girls of 13 and over, and boys of 13 and 14, on the other hand, are quite eligible for this sacred rite. We hope to have a goodly number of candidates for the classes about to be formed.

The "Chalmers Memorial," which is to be placed in the Cathedral, will take the form of a beautiful marble font. The cost will be something over £30, and towards this a sum of £27 has been promised. It is expected that the font will be placed in position and dedicated within a few weeks.

COOKTOWN.

The sad news received just before the issue of the last number of the *Carpentarian* of the serious illness of the King put an end to the efforts we were making (for the time being) to celebrate the crowning of His Majesty. Instead of the proposed Coronation Service, Holy Communion was celebrated, at which supplications were made to Almighty God for the King's recovery. The progress of the King's illness was eagerly watched by all people. It was a relief when news reached us that the King was progressing favourably, especially so when the date—August 9th—was fixed for the Coronation. With renewed efforts we commenced work again. Fortunately for us the Bishop, who was on his way to Port Douglas, was enabled to be present at the Coronation Service. On Coronation Day Holy Communion was celebrated at 7.30 a.m. The next day, Sunday, the Church was filled with worshippers, among whom were the Mayor, Masons, Oddfellows and Foresters, who attended in regalia. The special Service was enjoyed by all, the Choir being at their best in the musical portion of the Service, especially in the anthem,

"Let every soul be subject unto the higher powers." After the sermon, which was preached by the Bishop, Jackson's Te Deum was sung. The Service concluded with the Holy Communion, at which a large number of communicants participated. The Bishop in the afternoon addressed the Sunday School children on the subject of the Coronation. At Evensong His Lordship again preached to a large congregation. During the week the Bishop, with the Rector visited several Church workers, and on the Wednesday evening addressed the workers at a special Service held for them. On Friday His Lordship proceeded to Port Douglas.

Outside the Bishop's visit and the Coronation Service there is not much to report. It seems to be the usual thing with us to have to chronicle departures from our midst. This time we have to report our regret at the departure of Mr. Cecil Adams, who has been transferred to Herberton State School. For several years past he has been of much assistance to the parish generally, especially in the Sunday School and Choir, where he will be, and is, greatly missed. It is hoped that before long a testimonial will be sent him as a token of our appreciation and esteem. Our best wishes go with him in his new sphere of work. Through Mr. Adams' departure we have now a vacancy to fill up in the Sunday School; it is hoped, therefore, that someone will offer to fill the vacancy.

We have been able at last, through the very valuable assistance of several ladies and gentlemen, to place a new Estey Organ in the Church. We now hope very soon to hold at regular periods organ recitals in the Church, at which sacred songs will also be sung.

Unfortunately, through the havoc of the white ants, we have been obliged to replace the piles under the Sanctuary, and also to put new flooring in. We very much thank Messrs. Thomas and Palmer for their assistance in this matter. It is intended shortly, when sufficient funds are available, to form a Painting Bee for the purpose of painting the inside of the Church.

The Rector (having been connected with the Diocese of North Queensland for several years) acted as chaplain to the Bishop of Carpentaria at the enthronement of the new Bishop of North Queensland in Townsville. During the short visit, which was very enjoyable, he met several of his old Townsville friends. He has to thank Mr. Palmer for his kindness in conducting the Services on the Sunday during his absence.

During the Bishop's visit to this parish he visited and held Services at the Laura and Maytown, where large congregations attended. At the latter place several young people have given in their names as candidates for Confirmation. Mr. J. Moran (C.P.S.) has kindly consented to do all in his power for the confirmees until such time as the Rector of Cooktown can visit the place. He has also taken in hand the Sunday School, where already a large number of scholars attend. It is hoped that, ere long, regular Services will be held at the Laura and Maytown.

CROYDON.

St. Margaret's.—A Confirmation was held at St. Margaret's on Sunday afternoon, June 29th. Twenty-five candidates were present. The Church was crowded. The whole Service was most impressive. After the hymn, "Come, Holy Ghost, Creator blest," the Bishop addressed the candidates on the words, "He that saveth his life shall lose it." When the rite had been administered, those confirmed were again addressed, and the hymn, "Oh, Jesus, I have

omised," was sung fervently by the whole congregation.

The ladies of the congregation arranged for a congregational "At Home" in the Foresters' Hall during the Bishop's visit. A programme of music had been provided for the evening. The Hall was very full; it gave a good opportunity to the Bishop to meet the Church people of Croydon. His Lordship addressed the gathering. During the evening the ladies handed round the refreshments. The gathering was marked by a happy spirit of unanimity; it was the first of its kind held in connection with St. Margaret's Church, and we certainly look forward to another.

The Intercessory Service in connection with the King's illness took place on the date first arranged for the Coronation Service. The Church was well filled. The Sermon on this occasion was preached by the Bishop on the words, "Honour the King." The Coronation Service was held on August 10th. The Church was amply packed. The Mayor and Aldermen, the Masonic body, the Foresters' Lodge, the Oddfellows, and other Societies were well represented. The Service was full choral and hearty.

St. John's, Golden Gate.—The Services here on Sunday mornings and evenings have been fairly well attended. The morning instruction, held twice weekly at 9 o'clock, has had good attendances of the children; the Church, being in close proximity to the public school, affords the scholars a good opportunity of attending these Services. The Church here is now quite clear of debt. We wish the same thing could be written of the Croydon Church.

Other Outside Centres have been visited during the quarter; both at the King and Tabletop Services were held. At the latter place a weekly Bible Class has been started. On this, and all other work of the Church, we ask His blessing, who said, "Without Me ye can do nothing."

Rev. G. Smith has been laid up by an accident to his knee, and the progress to recovery is very slow. He will shortly pay a visit to Thursday Island.

PORT DARWIN.

On Saturday, July 19, the Rector was married at Thursday Island by the Bishop of the Diocese to Miss Grey, who arrived from England the previous day. The wedding was very quiet, and was followed by a Celebration of the Holy Communion. The bride was given away by Rev. W. P. Glover, and the wedding breakfast was at Bishop's College. The happy pair left for Port Darwin on July 21.

An old store at Pine Creek has been converted into a Mission Church, and the attendance at the Services has been most encouraging.

The following has been received from Mr. Arniss, the hon. sec. to the Palmerston Church, under date of August 23rd:—

"I have much pleasure in informing you that the contractor is getting on very well with the building. The walls are up, and in a few days the roof will be put on. You will also be pleased to hear that we have in the Bank the sum of £450 8s. 8d., and, after paying the contractor £435, will leave us with a balance of £15 8s. 8d. We have ordered from Sydney, through Mr. Twinam, seats for the building, which will be paid out of the amount of £50 collected by him. We think it best to get things as we go along and have the necessary funds, and not have any debt. The contractor expects to be finished by the end of October, so

we hope we will be able to have the Confirmation in the new building. Mrs. Jolly has presented the Church with a bell. We would have liked to have a fence round the block of land, but unfortunately we have not enough funds for that purpose, as the first consideration is the furnishing, and after the bazaar, should there be enough money on hand to have the fence put round and a vestry built, I have a few pounds to collect, and the amount from the S.P.C.K. will greatly help. I have a subscription list in Melbourne and one in Tasmania, but up to date do not know what success I will have.

NORMANTON.

Rev. W. Hudson arrived on July 25th, and is hard at work in his new parish. The Bishop hopes to visit Normanton this month for the purpose of instituting him. He speaks of the kindness with which he has been welcomed in his new work.

GEORGETOWN.

The Rev. Godfrey Smith visited Georgetown on June 11th. The candidates for Confirmation were met daily and instructed. The Services held in the Court-house on Sunday, 15th, were not too well attended. On the following Sunday the Bishop held Services and preached to full congregations. In the afternoon he ministered the rite of Confirmation to eight candidates. The Court-house was crowded. This being the first Anglican Confirmation in Georgetown for many years, much interest was manifested. May it bring a blessing both to those who were confirmed and to the place.

PORT DOUGLAS-CUM-MOSMAN.

It is now some months since any news of this parish appeared in the *Carpentarian*. However, the months have not been without incident. In March the Bishop arrived and inducted the new Rector, and once more the parish was in charge of a priest.

The state of St. Andrew's Church, Port Douglas, had been causing a considerable amount of anxiety for some time. Nothing had been done to it for 20 years, and a careful examination revealed a dangerous state of decay in the building itself, while the fence had entirely disappeared. The inhabitants took up the matter with much enthusiasm, however, and a Sale of Work, held some months since by the ladies, without the aid of raffles or any games of chance, resulted in nearly £150 being obtained for the renovation of the Church. The blocks under the building have been entirely renewed, a fine bell-tower 33 feet in height has been built, and many minor repairs effected; while contracts have been let for the painting of the Church, inside and out, and the erection of a handsome fence. Everyone, irrespective of creed or station, worked hard for this encouraging result.

At Port Douglas also, the inhabitants have guaranteed one-third of the Rector's stipend, and a Vestry has been again formed to manage the local affairs of the Church. Mr. T. T. Devine is Rector's Warden; Mr. H. Crees, senr., People's Warden; Mr. Phillips, Treasurer; while Mr. J. M. Coker acts as Secretary. Mr. Devine also acts, on occasion, as Honorary Reader.

We are, however, about to sustain a great loss in the removal to Atherton of Miss Blackmore, who has been most energetic in the Sunday School. The good wishes of everyone go with her.

At Mosman congregations continue good, and a Choir has been formed, which is rapidly becoming a most valuable assistance in the efficient rendering of the Service. We suffer much, however, from the lack of female voices. Men we have in abundance.

His Lordship the Bishop, on his recent visit, in August, held the first Confirmation that has been in St. David's, when 14 Polynesians and 6 Europeans received the sacramental rite of the laying on of hands. The Rector had been much helped in the work among the Polynesians by Mr. J. White, who was almost entirely responsible for the 14 confirmees. This work still flourishes in the district, classes being held every Wednesday and Saturday evenings and Sunday afternoons in St. David's, and attended by as many as 70 or 80 "boys." At Saltwater and at Colenso, also, fortnightly classes are held on Monday evenings, and in each place some 20 islanders attend.

A monthly European Service on Sunday morning has been started with success at Saltwater, and a quarterly one is projected at the Daintree River.

Early in August the first European wedding was held in St. David's, when our organist, Miss Williams, was married to Mr. Tom Baird.

Death has not passed us by. In April Mrs. Poney, a very old resident, died at her son's residence. Then Mr. James Pringle followed her, and lastly, a few weeks ago, Mrs. Richards, the mother of Mrs. R. O. Jones, of Mosman, passed into Paradise.

THE GULF STATIONS.

Mr. Wilkinson, who has been visiting the stations in the Gulf, writes as follows:—

I left Normanton on August 1st, with only one horse, intending to get the other at Delta, by the way. Went to Karumba via Maggieville Station, arriving at Karumba on Saturday afternoon. Stayed over Sunday, and had a Service in the boat-shed in the afternoon. At Karumba there are employed 23 men, all told, on the dredge, 8 on the "Vigilant," 3 on the lightship, and 2 to attend to harbour lights and telephone, besides 3 women (wives), and only 2 children; 41 souls all told. Could not hear of any trace of or visit of religious representative there before. Monday retraced my steps to Maggieville, which led to a camp out for the night, and got to the station 10 a.m. next day. Stayed and rested. Next day to Midlothian Station, the property of Mr. A., who resides at the station at Midlothian. Met Mr. M., of Lochingbar, near Mitchell River, and as Mr. B., of Rutland Plains, is still in town, had no thought of going further than Delta on that route. At Midlothian both Mr. A. and his manager are single men; they, with a stockman, comprise the whole employees about the place. Leaving Midlothian went to a selection owned and worked by a Mr. B. Here is a very fine garden on the bank of the Smithburne River. Mr. B. is married, with 6 or 7 children. The same day went on to Delta Station. Mr. E., the manager, had been married a few days before at St. Peter's, Normanton. Here, making enquiries for the other horse, they could not find him, but promised to make an effort before my return. The next day to Stirling, an outstation from Vanrook. Here found but the Chinese cook, and made it the resting place for the night, starting the next morning (Saturday) for Vanrook, the head station of the properties of the Bank of N.S. Wales, under the management

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PRAYERS FOR RAIN.

The first thought that comes to many minds when prayers for rain are spoken of is this: Is it any use, or even right, to pray God to alter the course of nature? Has He not fixed all such matters by natural laws, with which He does not interfere, and with regard to which it is mere foolish presumption in man to think that they can be altered for his benefit?

Now, it is quite true that the weather is governed by strict, though little known, laws, and that the weather to-day or to-morrow is the necessary result of certain antecedent causes, going back many days or even weeks; but we must not forget that every law of nature is being constantly modified by other laws. The law of the weather is dependent on the action and inter-action of a hundred causes, and the exact balance of many and ever-shifting forces. A very slight influence introduced at a certain stage will have the most far-reaching results. Even men can thus affect the weather. In different parts of Europe, for instance, tens of thousands of pounds are annually expended, not indeed in the actual production of rain, but in the protection of the vineyards by means of detonating instruments, which, by the disturbance of the equilibrium of the air, convert the dangerous hail-bearing clouds into harmless showers of rain. Has God, the Maker of earth and its laws, less power than His creature man?

But there is another thought which we shall do well to bear in mind. To God, past, present, and future are one. He knows, without in any way forcing our free-will, what we shall do, whether we shall pray or not pray, pray earnestly or in mockery; and can we doubt that God can so order the complex laws which lead to the production of rain that some movement begun long perhaps before we have begun to pray will result, if He so wills it, in that for which we pray! We are constantly limiting God by our own limitations. We say, for instance, that God cannot be expected to alter the weather to suit one person or persons, forgetting that it is within the power of God's infinite wisdom to harmonise perfectly things which are to us incompatible; to make a special providence for the individual, and yet preserve the working of His general laws quite unbroken. It does not, however, follow that because God can grant our prayer for rain, that He will therefore do so. To do so might fatally contradict some higher end. Even droughts subserve some good ends. Taking the country as it naturally is, without the disturbing element of our settlement, we can see some of these purposes.

(a) Droughts answer the purpose of frosts in colder countries; they secure for the land a period of lying fallow, without which it would soon be exhausted.

(b) They destroy millions of grubs and vermin of all kinds, which would otherwise so increase as to make the land uninhabitable for the higher animals.

(c) They secure animals themselves against degeneration of type by eliminating the weakly and thus preserving the race in strength and vigour. Were food always easily obtainable, the standard would rapidly diminish.

(d) Were there no such natural check on increase, the animals would so multiply that there would be not enough food for any. As it is, some die that the rest may live, a law—mysterious as it is—which runs through all nature, including man, and which we must not condemn merely because we do not understand it. Hence we can see that droughts have a meaning; and it is quite open to question what right we have to expect that God should alter laws which are, on the whole, beneficent because we have introduced new conditions, and because in not a few cases we have overstocked country which past experience might have told us is liable to recurrent droughts as a natural part of the laws of its existence.

If we do expect an answer to prayers for rain, it must be because in the first place the prayer is the real prayer of the whole people; secondly, because the prayer is one of real faith, not a mere experiment or last resource; thirdly, because it is accompanied by a general confession of sin, and real humiliation of soul. When we remember how very seldom these conditions are to any extent fulfilled, can we wonder that our prayers win so little response? On a late day of prayer for rain, when a public holiday was proclaimed to allow men to go to Church to pray, the response was in startling proportion to the number of those who came: an earnest of what might have been had faith and prayer been more widely real.

THE CORONATION.

Now that the Coronation has been at last safely accomplished, to the relief and satisfaction of the whole Empire, it may be well for us to enquire something of the meaning of the Kingship of which it is the seal.

No one can study the elaborate ceremonial of the Coronation without being impressed by the fact that it is primarily a religious Service. It has the closest affinity with the Service for the consecration of a Bishop, and is obviously intended in the most solemn way to convey a Divine authority and a spiritual grace.

The Divine Right of Kings does not consist in any right to claim the Throne independently of the will of the people; but in the Divine grace and authority, given in accordance with the previously expressed will and desire of the people that it should be so given. It does not consist in any right to rule with arbitrariness or self-will, but in the Divine commission to govern according to "the Statutes in Parliament agreed on, and the respective Laws and Customs of the People of Great Britain and Ireland, and the Dominions thereto belonging."

In a word, the King is regarded as a man with a great and solemn responsibility, and in the Coronation Service he is given a Divine commission to perform that office as from and as unto God, and given a Divine grace to assist him in his arduous work.

Of course a King may show himself utterly unworthy of his vocation and ministry, just as a Bishop and a priest may prove false to his vows and his calling, but just as we nevertheless honour the office of a Bishop or a priest until the occupant of it has clearly proved himself unworthy, so is it right that we should honour the King and his office unless there be very grave reasons indeed to the contrary.

It is sometimes assumed that constitutional monarchy is incompatible with true democracy, but this is surely a mistake. As a matter of fact the President of a Republic, such as the

United States, has far greater power in his hands than the King of England. It is far more possible for him to act in an unconstitutional manner, and yet he represents not the whole people without respect of party, as the King does, but only that part of the people who happened to be successful at the elections, perhaps only a bare majority of the nation, perhaps owing to election manoeuvres not even a real majority. If we have to face the occasional possibility of an unworthy King, we have the even greater danger of an unscrupulous President elected by a party machine, and of the two the latter can do infinitely more harm. On the other hand, we must remember that the King is a man who has been all his life in training for the special post he has to fill, and we are saved from the periodic Presidential election convulsions which distract the continuity of the national life, and cost infinitely more money than the maintenance of the most expensive Court. It is probable that in no way can greater freedom and justice be secured to the great mass of the people than by our system of limited and constitutional monarchy.

It may be worth while to consider what we, in our Empire, mean by the word King; what it stands for and connotes to us.

1. The King stands to us for a symbol of the continuity of the past history of our race. In eight hundred years our Kings have been anointed and crowned with the same Service in Westminster Abbey; for six hundred years they have sat in the same King Edward's Chair with which is bound up the ancient history of both Ireland and Scotland. When we consider the wonderful way in which our nation has been formed, the blending of Dane and Saxon under Alfred, the fusion of English and Norman under the Williams, the admixture of the old British element under the Edwards, the inflow of many nationalities under the Tudors, the union with Scotland under James, the fierce conflicts in Ireland, the French Huguenots and the Flemish weavers, the German influx under the Georges we seem to find in the English Throne a symbol of that continuity of national life and persistence of national character which has managed to exist through it all. Just as the most precious sword blade is not made of pure and virgin ore, but of fragments of old iron of all ages and kinds, possessed of all possible varieties of tension and stress, so it has pleased God to mould and fashion our nation out of many discordant elements; just as the blade, however often it be re-fashioned and re-welded, must preserve the original form, so through our history there has been preserved in our monarch a form and mould of national life under which the various elements have arranged themselves often with much heat and flame of fusion, into an efficient and well-balanced whole.

2. The King is the symbol of Justice. We all know how there has grown up throughout the great Empire a wonderful system of appeal from local wrong to the judgment of the King. His Private Council sits and deals impartially every day to suitors from every corner of the habitable world. From New Zealand and Canada, from South Africa, from India and Burmah, from Jamaica and Bermuda, from Borneo and Singapore, come questions for settlement before a judge whose absolute impartiality has never yet been questioned. It is, I think, to be regretted that we in Australia have by our own act, so much curtailed this right of appeal, the grandeur of which has never been equalled since the days when St. Paul, the Roman citizen, was able to utter those words:

words, "Appello Cæsarem," before which his judges cowered into silence.

3. The King is the symbol of the need of obedience and subordination to lawful authority. There is a tendency in the present day to resent all rule, authority, and discipline. True freedom, however, does not consist in lawlessness, and it is only by obedience that a man becomes really fit to rule. Only one who has obeyed knows the full meaning, extent, and results of a command. All civil life must have a head, one who can command in such a way that obedience is recognised as reasonable and right, because for the public good. No doubt we can conceive cases where resistance is justifiable because the command is wrong, but in our modern life, at least, such cases are very rare.

We must remember that, of all men, the King is probably the most under commands, the least free to do as he likes. He is bound in countless matters by the Constitution, and in countless others by honour, custom, and the sense of responsibility for the welfare of his people. His life is a constant round of work, and of ceremonies and receptions, which are the dullest kind of work. He has to put a check on every word and act, lest it should be misinterpreted for evil. His own life has to be an exemplification of that order and discipline of which his office is a symbol.

4. The King is a symbol of the unity of our Empire, which has extended over the world far beyond the limits of our own race, which forms the dominant but numerically smaller part of it. We have a world Empire greater than that of imperial Rome, containing nations the most varied and most mutually antagonistic, united in peace by a common loyalty to the Throne. When Queen Victoria lay a-dying the Mahomedans, Parsees, and Hindoos of India assembled in their thousands and prayed for her with a fervour and earnestness which was unsurpassed in England itself. To the Eastern mind, Government can only present itself under the personal form. The personality of the ruler is the one real bond of union between so many nations. They accept hereditary sovereignty as of immemorial custom and antiquity. For the ruler to be changed every few years would seem to them a sign of incredible weakness and vacillation. We cannot change the unchanging East. If we are to govern it at all we must govern it in the way it has ever been governed.

Although we Westerns do not, like the Easterns, regard the Empire from the personal point of view, yet still to us, too, the King is a great symbol of unity, and perhaps more than a symbol, a bond of whose strength we are not fully aware.

5. Lastly, the King is a symbol of our national responsibilities. To him look up many millions of what we call the lower races, to him they appeal as their Supreme Ruler and Father, and through him to us, with whom, and not with him, lies the real power of right or wrong, of care or of neglect. Do we fully realise our national responsibilities for the millions of India, Africa, Burmah, and the islands of the sea that God has given into our hand. Do we realise that the "white man's burden" is a very real thing? that God will call us to account, as a nation, for the use we make of our opportunities? Can we regard with perfect equanimity the fact that we spend £100,000,000 on strong drink for £1,000,000 that we spend on teaching them that knowledge of God which has given us all that is best in our national character?

Then there is our great national responsibility for the peace of the world. Thank God we have

learnt a lesson, and we are not likely to seek war with a light heart. Can we doubt that we are a greater factor in the world, a greater factor, too, for peace, that we speak through our King as one people, that the world has seen thousands of loyal men come from the ends of the earth to lay down their lives for the old battle-cry of King and country?

Finally, there is our national responsibility for righteousness. There is a spirit of selfish unrest abroad in the world. Each nation is striving to be rich, no matter how, and to get land, no matter if justly. China would probably have already been portioned out had not Great Britain stood up for the open door to all. There is a tendency to throw aside all religious and moral restraints; to laud materialism and self-interest as the guides of life. A careless Court might do more evil to-day than it did even in the days of the degenerate Charles II. Thank God we have had for sixty years the example of a pure and God-fearing Court, and we have no reason to believe that there will be any break with the honourable traditions of the past, especially when the great Queen has been succeeded by one so justly respected as the King and so universally loved as our Queen.

The Coronation will tend to deepen, both in Prince and people, that sense of responsibility which is of such great importance to the prosperity of the State and the happiness of the people.

NEWS OF THE PARISHES—Continued.

of Mr. W. H. On arrival at Vanrook found only Mr. H. at home. Here I was a bit disappointed, as I expected to find a survey party located, but they were all some miles away. Spent a quiet day with Mr. H., and on Monday went on to Miranda Downs. Here was surprised to find a comfortable family circle. Tuesday returned to Stirling, my journey forming a triangle. Wednesday to Delta. Rested on Thursday with the hopes of getting another horse, but was disappointed, as it was nowhere to be found, nor been seen for three months or more. As the animal is old there is a probability of his being dead. Friday, as I was just ready to start, Mr. E. said if I stayed a day he would let me have a pack-horse. So decided to do so, and came through to Normanston on Saturday; but, unfortunately, the horse took bad, and had to be left about five miles back. Expect him in this evening to be ready for start for Burketown on Wednesday.

I have been in every way pleased with the journey, and believe the people appreciate the visit. The fact that the Church is taking an interest in those outside people will more than compensate for trouble. On all sides received the greatest kindness, and a promised hearty welcome for any future visitor. All went well; nothing but cordiality and good feeling was shown.

After visiting Burketown I hope to proceed to Nicholson River and Lawn Hill, arriving at Normanston about the middle of October.

THE MITCHELL RIVER.

It will be remembered that in our last number an account was given of the Bishop's visit to the mouth of the Mitchell River to select a site for an Aboriginal Mission; and that no signs were seen of the Rev. E. B. Gribble and the police

party after waiting four days beyond the appointed time. Much anxiety was felt until, nearly a fortnight later, news was received of the safe return of the party to Palmerville. It appears that they arrived on the beach about 14 miles south of the main mouth of the Mitchell just in time to see the "Melbider" sailing away and the smoke of their signal was not observed owing to a heavy bush fire just behind it. They had reached within five miles of the coast on the appointed day but came on a deep river which they could not cross and which took them three days to head, hence the delay. Just before reaching the coast the party had a narrow escape from the natives, who came to the camp in the afternoon and although unable to speak a word of English seemed very friendly, bringing in firewood and pointing out a good camping place, which was nearly surrounded by scrub. Before dark they returned apparently to their own camp about two miles away, and the party were about to turn in without setting any watch when one of the trackers asked leave to go down to the neighbouring lagoon to shoot a duck. He returned shortly after in great terror to say that the camp was surrounded by natives who were creeping on it from every direction. The three white men crept out a little way from the camp and found that this story was true and that a large body of armed natives had surrounded them. A volley was fired into the air—the natives finding they were discovered promptly retreated, but the escape was a close one. It is a happy thing that none of the natives were hurt, as it would have formed a bad beginning for the Mission, which will evidently have to be fairly strong in numbers until the confidence of the people is gained. Mr. Gribble examined the country very carefully and is of the opinion that it is eminently suited for a reserve, being full of game and native food, yams, lilies, wild rice, arrowroot, etc. The natives are extremely numerous, no less than sixty-five lighted fires being found in a single camp. They are of fine physique, some of the women being six feet in height and all apparently strong and healthy. The Bishop has applied to the Government to have the delta of the Mitchell River proclaimed as an aboriginal reserve for the purpose of a Church of England Mission; but a reply has not yet been received. A large reserve is urgently needed, as the managers of stations strictly resent the presence of the natives on their runs, while the natives must have some place to live and that a place where food and water are abundant. For bare justice, if from no higher motive, it is needful that the reserve should be proclaimed. It may be mentioned that the Bishop walked inland some distance unarmed through the scrub not very far from the scene of the attack on the police party and of course in ignorance of it, so that we have reason to be thankful that he was not interfered with. Should the reserve be granted, the Bishop is in hopes that it may be possible to start work after the wet season. The Mission will of course be a great tax on the resources of such a small and poor diocese, but it seems to be a work that is laid on us clearly by God, and we trust that He will provide the means to do His work. It is quite possible that we may also be called upon to undertake another and even greater missionary responsibility; and, if so, we feel that we must not shrink, that those things are a test of the reality of our faith, and that perhaps they are God's way of arousing the whole Australian people to a deeper sense of their responsibility for their use of the Gospel of Christ.

HARNACK'S

"WHAT IS CHRISTIANITY?"

This has been justly described as an epoch-making book. It consists of lectures delivered to large and learned scientific audiences in Berlin, and has excited the deepest interest throughout the civilised world. The author is an earnest and impartial seeker after truth, hampered by no predispositions, ready to follow wherever his convictions may lead him. What does such a man, learned beyond the usual run of learned men, keen of intellect, powerful of personality, able to gather and hold for fifteen lectures some of the keenest intellects in Germany—what does such an one think and say of the Gospel of Jesus Christ?

It is, of course, clear that Harnack falls far short of the teaching of the Catholic faith. His conception of our Lord's personality, though inconsistent with any representation of Him as merely man, is equally lacking in any clear recognition of His Divine nature, and he regards the Gospel as a message from God to the individual, practically ignoring the social side of the Gospel and the corporate life of the Christian Church. But when all this has been said (and we must remember he speaks with severe self-restraint, under-estimating perhaps his own faith lest he should burden those of little faith), while we deplore the lack of much that is very dear and vital to us, yet we cannot but acknowledge that his is a mighty voice, the voice of a Prophet in and according to his generation, calling men back from the world to God. As we read his words of deep, solemn conviction, quiet, fearless strength, and grave irony, we are scarcely disposed to question the statements of Dr. du Bose, that "Such clear-speaking and far-reaching testimony to the eternal within the transitory, and the Divine in our human life cannot but strike a chord of universal assent," and that "seldom, if at all, in our time has an answer to the question, 'What is Christianity?' appealed with so much force to the independent and thinking mind of the world." It is the sound of a voice that knows, and it behoves all men who care for truth at least to listen. Nor is it difficult to see why the voice is great. It is because the speaker is singularly permeated with the very spirit of the Gospel of Jesus Christ. While we may doubt whether he has carried out the lessons to be deduced from the Gospel to their fully right conclusions, we cannot doubt that he has steeped himself in its spiritual light, and that it is to him, and in his belief for all the world, the very Word of Truth and Life, the revelation of the Father of Light.

The Lectures naturally divide themselves into two parts: (a) The Gospel; and (b) The Gospel in History. We will consider, first, the Gospel, as being by far the most important. Our interpretation of the Gospel in History may be modified or amended, but the Gospel itself is either true or false in itself, and admits of no such treatment.

In the first place, we may take it for granted that criticism will now question no more the genuineness of at least the first three Gospels. As Harnack says, "Criticism to-day universally recognises the unique character of the Gospels." "In their essential substance they belong to the first, the Jewish, epoch of Christianity, that brief epoch which may be denoted as the palaeontological." Of course this does not mean that critics do not reserve to themselves the right to pick and choose, and reject here and there, as Harnack himself does; but it does mean that even the most hostile critics have been

compelled, by the logic of facts, to admit that the Gospels do contain a genuine report of Christ's life and words, and reproduce for us the impression which he made upon his contemporaries. To use Harnack's words, "they offer us a plain picture of Jesus' teaching in regard both to its main features and to its individual application; in the second place they tell us how His life issued in the service of His vocation; and in the third place they describe the impression which He made on his disciples, and which they transmitted."

Some people, says Harnack, have tried to evade the force of the Gospel by "entrenching themselves behind the miraculous stories related by the Evangelists," and declaring that these justify them in rejecting it, but, apart from the fact that Jesus nowhere lays stress on his miracles, but rather the reverse, there are grave reasons against rejecting the Gospel on any such grounds. In the first place, the miraculous is a characteristic not of the Gospels only, but of that whole age. It occurs in secular works of the time as much as in the Gospels, and can in no way be quoted as an evidence of later date, for miracles are, in secular history, constantly recorded of eminent persons during their actual life-time, sometimes the very same day. It was, to some extent, merely a way of expressing what was wonderful and strange. In the second place, we must remember that "it is characteristic of every higher religion to be conscious of the ability to escape from the power and service of transitory things, and this is felt, with truth, to be a miracle whenever it occurs," and lastly, "though the order of Nature be inviolable, we are not yet by any means acquainted with all the forces working in it and acting reciprocally with other forces." "Miracles, it is true, do not happen, but of the marvellous and inexplicable there is plenty. In our present state of knowledge we have become more careful, more hesitating in our judgment."

The thought of the Gospel naturally divides itself into two divisions—the Person of Jesus and His message. On the first point Harnack says but little, and what he does say is not very satisfactory. He holds that the human sonship of Jesus towards God was so complete and perfect as to be an expression and revelation of the Divine fatherhood of God, that Jesus so realised in Himself the Kingdom of God that He Himself was that Kingdom of God which He represented. He admits that "this Jesus who preached humility and knowledge of self named himself, and himself alone, the *Son of God*," that He alone brought a perfect and absolutely complete message from God, that "He Himself stands behind all that He said," that He claimed to be "the way to the Father, and as He is the appointed of the Father, so He is the judge as well," and that His claim has not been disproved. He asserts that "Jesus is no mere factor connected with the Gospel; *He was its personal realisation and its strength, and this He is felt to be still.*" He asserts unequivocally that the one absolutely new element in the Gospel was the Personality of Jesus Himself; but here he says all research must stop, and that we cannot know what the real relation of Jesus to the Father was or is. It seems strange that Harnack should go so very far and no further, for the position he assigns to our Lord is absolutely unique, and apparently utterly inconsistent with any mere humanity.

When we turn from Harnack's conception of Christ's person to his conception of His message, the case is very different. Rarely, if ever, in

modern times has the spiritual reality of the Gospel and its entire applicability to modern life and conditions been put with deeper earnestness and more telling force. The captious difficulties and insincere objections by which men would fain evade its stern, yet loving message, are brushed aside with a massive strength. He takes the Gospel as dealing with four great departments of life—the world, the poor, law, and work. It is no creed of asceticism or world denial. Jesus himself lived in the world and shared its joys and sorrows, but in the world there are three foes which we are not merely to flee but to fight to the death. They are *Mammon*, "worldly goods which try to get the mastery over us and make us as tyrants over others"; *care*, which "makes us timorous slaves of the day and of material things; the care through which, bit by bit, we fall a prey to the world"; and *selfishness*, the antidote to which is not asceticism, but "self-denial and self-renunciation to a much greater extent than we like to think."

With regard to the poor, Jesus was no mere praiser of poverty. His life was an effort to counteract poverty and the suffering that sprang from it. He complained of an abnormal state of things that He had not where to lay His head. The intense value attached by Him to each human soul was intolerant of a condition of contentment with the hard lot of the poor. "The fallacious principle of the free play of forces, of the 'live and let live' principle—a better name for it would be the 'live and let die'—is entirely opposed to the Gospel."

The question of the relation of the Gospel to law has been lately brought into prominence by Tolstoy, and many are glad to welcome the assertion that Gospel forbids all positive injunctions or resistance to wrong as a proof that it is impracticable. Harnack points out that to the Jews law meant something very different to what it means to us, and that our Lord's words have a very real application as far as the individual is concerned. It is true that Jesus bid His disciples disarm by gentleness; but do we not apply the same rule in the circle of our family and friends. Could the family exist if each pursued only his own rights, and did not learn to renounce even when attacked; and is not this quite compatible with the pursuit of just right and the conscientious administration of justice? That the Gospel cannot be fitted into the claims of a forcible socialism is true. Its spirit is higher.

Lastly, the complaint has been made of the Gospel that it does not sympathise with modern civilisation, with strenuous self-progress, with art and science, and the love of work for its own sake. Harnack answers that there is something higher than work. Labour is not an absolute good. He points out how hampered the Gospel would have been had it been identified with any phase of civilisation. Each phase comes and goes and leaves its successors cold. "The man of any deep feeling will thankfully receive anything that the development of progress may bring him, but he knows very well that his situation inwardly—the problems that agitate him and the fundamental position in which he stands—is not essentially, nay, scarcely even unessentially, altered by it at all. When a man grows older and sees more deeply into life, he does not find, if he possesses any inner world at all, that he is much advanced by the external march of things, by the 'progress of civilisation.' Nay, he feels rather where he was before, and forced to seek the sources of strength that his forefathers also sought. He is forced

to make himself a native of the Kingdom of God, the Kingdom of the Eternal, the Kingdom of Love, and he comes to understand that it was only of this Kingdom that Jesus Christ desired to speak and to testify."

What, then, according to Harnack, is Christianity in its essence? It is, he answers, primarily a matter between the soul and God. This relation is supremely realised in the person of the Man Christ Jesus in a threefold form:—

1. As a Kingdom of God present and within us.

2. As the Fatherhood of God with its correlative of the infinite value of the human soul.

3. As the Higher Righteousness or the commandment of Love.

Christianity is not the mere announcement of these truths. It was produced, as Harnack abundantly shows, by the following facts:—

(1) The death of Jesus and the absolute conviction of His resurrection.

(2) An absolute faith in the atoning significance of His death and resurrection.

(3) A living relation to the risen Jesus.

Harnack shrinks from any explanation as to the objective reality of these beliefs, or as to how it was that the Personality of Christ was the essence of His message, but he records the facts with irresistible weight of proof and sincerity of conviction; and though we wish he had gone further, we are grateful for the truth he so strenuously upholds. An account of his views of the Gospel in History must be for the present postponed.

NAME OF THE DIOCESE OF NORTH QUEENSLAND.

On the vacancy of the Diocese of North Queensland, our Bishop forwarded a request to the President of the Synod of North Queensland, that the question of a change of name should be brought up, as the name North Queensland was no longer accurate and was liable to cause confusion. The Diocesan Council afterwards forwarded a resolution to the same effect. As these communications were not considered by the Synod of North Queensland, being apparently not laid before it, the Bishop forwarded the following formal protest to the Primate:—

"I, the undersigned, Gilbert, Bishop of Carpentaria, do hereby protest against the consecration of any Bishop under the name and title of Bishop of North Queensland, unless it be on the understanding that the title will be altered as soon as possible after the consecration. I make this protest on the grounds that the name North Queensland is no longer applicable to that Diocese, that it claims a jurisdiction which does not correspond to fact, that it is a source of confusion and misunderstanding, and that precedent, as in the case of the Diocese of Australia, is in favour of a change of name."

Before a reply was received, the Bishop-Elect of North Queensland arrived at Thursday Island on his return from Japan, and the matter was fully discussed. As it was obvious that the matter could not be settled without a meeting of Synod which could not then be held, it was mutually agreed that the Bishop of Carpentaria should withdraw his protest on the understanding that the matter should be brought before the next session of General Synod by mutual consent; and the Bishop wrote the same day to the Primate withdrawing his protest. A letter was subsequently received from the Primate declining to entertain the protest on the following grounds:—

1. "I consider that the matter is one for diocesan intercommunication and agreement and not one for the Primate to settle *suo arbitrio*."

2. I do not consider that the alleged 'confusion' arising from the name of 'North Queensland' being retained by the Diocese is sufficient cause for altering the title.

3. I do not consider that the Diocese by retaining the name claims any jurisdiction beyond that which by agreement belongs to it.

4. Because alteration of the name would break historic continuity and cause needless perplexity.

5. Because to change the name would involve many legal difficulties as regards property and trusts both in England and in the Diocese."

This reply of course in no way affects the previously made agreement which resulted in the withdrawal of the protest, and indeed it expressly repudiates authority to decide the question. The Bishop of North Queensland in his first Synod address, states that he recognises the difficulty and has recommended that it be referred to General Synod. Here the matter rests for the present, but we still hold that the name of North Queensland is misleading and prejudicial to this Diocese, and shall be glad when the question can be authoritatively settled. We have been charged by the *Northern Churchman* with ingratitude in raising the issue, but scarcely think the accusation fair, and we fully realise that it is very hard indeed on the old Diocese. Still it is in no way our fault that the facts are as they are.

RELIGIOUS EDUCATION.

It is impossible to restrain a feeling of deep disappointment at the action of the Queensland Government in issuing regulations to admit of religious instruction in response to the wish of the vast majority of the parents of children, and then almost immediately withdrawing them on the grounds that they had no authority to issue them. We are supposed to be a Democracy, and the Government declares itself unable to carry out the will of an overwhelming majority of those who in this matter have the best right to be heard. We are informed that the latest statement of the Government is that they want to be fortified by another Referendum (of all voters this time), that they cannot do anything without it, and that it will cost too much money to take it in these hard times. The plain English is that politicians think that religious people will do less to enforce their convictions than their opponents, and can safely be ignored. Those who plead for religious education are regarded simply as people with a troublesome fad, to be kept quiet and put off until the matter is forgotten. The matter must not be forgotten, and politicians must be made to feel that we are in dead earnest, that we care for the children's future, and that if they don't care we will elect someone else in their places. There is one practical piece of advice to every man who realises the need and the danger. Let him write to the member for his district and tell him that he cares about this matter of religious education, and that his member's attitude will influence his vote. Nothing else will do any practical good. Let every man who cares take the trouble to show his member that he cares and something will be done. Members of Parliament are easy to convert when they see that their constituents mean business. If we sink back content with our little effort, content with the indifferent and *laissez faire* attitude of the Government, we shall not deserve to get what we want.

That it is for the children's sake should rouse every man. Surely there are dangers and temptations enough for them to face without depriving them of that knowledge of God which alone can strengthen them and enable them to conquer. It is a slander to say that it is a sectarian movement. Presbyterians and Wesleyans have worked for it as earnestly as Churchmen. What we do want is to help the children and give them a fair chance against the world, the flesh, and the devil. The opponents of Religious Instruction are for the most part enemies of all religions, and unhappily a large number of Roman Catholics. These last say that they have their own Schools and don't care what the State Schools are like. Surely a selfish and short-sighted position and one which does not deserve to be truckled to. The matter is not going to be allowed to drop, and if our politicians think they can safely ignore the wishes of the parents of Queensland, they may find that they have severely burnt their fingers.

INSTALLATION OF THE BISHOP OF NORTH QUEENSLAND.

With a desire to mark the sympathy of the Diocese of Carpentaria with the mother Diocese of North Queensland, the Bishop attended the Installation of the new Bishop of North Queensland, Right Rev. G. H. Frodsham, M.A., with Rev. H. W. Curtis as Chaplain and senior Priest to represent the Clergy. The new Bishop seems to be already winning golden opinions from the laymen of the Diocese, to whom his strong personality and business capacity particularly appeals. A striking meeting of business men met on Tuesday evening under the presidency of the Mayor, in the new Council Chambers, to give him a hearty welcome on behalf of the citizens, and his vigorous address was thoroughly appreciated. On Wednesday the Cathedral was full on the occasion of the Installation, which was performed by Ven. Archdeacon Pritt, M.A., and was a most imposing service. The sermon was preached by the Bishop of Carpentaria, who succeeded in riveting the attention of the laymen present for three-quarters of an hour. The Bishop said that it was an age of Democratic Imperialism, and after a trenchant criticism of democracy, he proceeded to show that a personal religion was for a democracy a matter of life and death. Various notes of encouragement were sounded, and the Bishop ended with a reference to his deep regard and affection for the new Bishop, and his prayers for the peace and prosperity of the Diocese.

KAPARLGOO ABORIGINAL MISSION. SOUTH ALLIGATOR RIVER, N.T.

Mr. Lennox writes, under date of July 27th, thanking the senders of clothing for the Mission. He says, "The garments will be much appreciated at this time of year. In summer we have cotton, with no sleeves, and a belt round the waist, for they like freedom for the arms, as the children and even the men like freedom at the knees. They are easier to make, and, I think, healthier, as we do not want to take them too much from their usual mode of living. In the winter the garments sent are excellent." Mr. Lennox has been at Port Darwin waiting for the arrival of a new cutter from Adelaide, and, in order not to waste time, he got work on the wharf, and earned enough during his three weeks' detention to buy a dingey for the new boat. This is, indeed, energy. Messrs. Roach and Gathercole are working at the station.

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PAROCHIAL INFORMATION.

Rector:
THE BISHOP OF THE DIOCESE.
Vicar of the Parish—The Rev. W. P. GLOVER, Th.L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KASHIWAGI (Japanese).
Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).
Hon. Organist—Mr. H. G. HODDER.
Assistant Hon. Organist—Miss L. BENNETT.
Choir Members—Mesdames BEOR, MURRAY, and REID;
Misses L. BENNETT, CRISPIN, DAVIDSON, E. LONG,
and K. WILLIAMS; Messrs. BYRES, HITCHCOX,
MURRAY, A. E. SMITH, A. SULLIVAN, and
TRUNDLE.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.
10 a.m.—Mattins (Holy Communion 1st and 3rd
Sundays in the month) and Sermon.
3 p.m.—Children's Service (1st Sunday in the
month).
7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.
The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.
Members—Mesdames HODDER and REID; Misses
BENNETT, BEOR, BEBROUTH, BUCHANAN, and
CRISPIN; Mr. JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.
Teachers—Misses BENNETT, L. BENNETT, BEOR,
SINCLAIR, and WHITE; Messrs. F. P. HITCHCOX,
S. LEWIS, A. E. SMITH, and F. L. WOOLRYCH.
Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEIBO.
Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by THE VICAR,
Mrs. REID, Miss BUCHANAN, Miss WHITE, and Mr. A.
KASHIWAGI.

A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.

CHURCH OF ENGLAND BOOK DEPÔT,

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AND AT TOWNSVILLE.

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The most serviceable Bible is the nonpareil, very strongly
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[Nonpareil type.—O Lord our God, how excellent is thy name.

A cheaper Bible can be got at 8d., printed in ruby, strongly
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A still cheaper Bible is sold at 6d., printed in pearl. This
is bound in cloth, strong, but the print is very small.

If references are required, the cheapest is in nonpareil
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[A description of better bound Bibles will be found in the
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Six kinds are kept. These are all very strong in the
binding, especially those in red basil.

Ruby, enamelled cloth, 4d.

„ Red basil skiver, 5d.

Nonpareil, enamelled cloth, 5d.; 4s. 6d. per dozen.

„ Red basil skiver, 7d.; 6s. 6d. per dozen.

Bourgeois, sheepskin, 7d. } On the inside of the front cover
„ Red basil skiver, 8d. } is a guide to the places in the
Service, making this Book
specially adapted for visitors

Three other sizes are kept in the sheepskin binding, viz.:—
Small Pica at 1s. 1d.; Pica at 1s. 6d.; and Great primer
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HYMNS ANCIENT AND MODERN.

WORDS ONLY—

No. 2.—Diamond type, double column, plain limp cloth,
cut flush. [This is the book used in Sunday
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No. 3.—Same as above, except binding is much stronger.
Also for School use. 4d.

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No. 7.—Nonpareil; cloth boards; single column. The best
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No. 13.—Long primer; cloth boards. This is a very popular
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No. 31.—Choir edition; nonpareil; cloth boards, 2s. 4d.

No. 34.—Organ edition; long primer. 4s. 6d.

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the Hymns in diamond. The binding is strong, and the
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Catalogues are also issued for (1) Theology, (2)
Music, (3) Presentation Books, and will be sent on
application.

Customers in North Queensland can send their order
to the Church of England Book Depôt, Bishop
Registry, Townsville, where large stocks are always on
hand.

All communications should be addressed to THE
MANAGER. Cheques and Post Office Orders should be
made payable to ARTHUR S. ILIFF.

The Carpenterian

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishops College, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

The Bishop's Movements.

September 7.—Arrived at Thursday Island from visit to Townsville for enthronement of Bishop of North Queensland.

19.—Left for visit to Torres Straits Islands in the "Mystic."

25.—Returned to Thursday Island.

October.—In charge of Parish and Bishop's College during Rev. W. P. Glover's visit to Gulf Parishes.

27.—Left for Port Darwin by s.s. "Guthrie."

November 2.—Consecrated Palmerston Church.

7.—To Pine Creek by train.

12.—Visited Burrundie.

13.—Visited Yam Creek.

14.—Visited Brock's Creek.

15.—Returned to Palmerston.

16.—Confirmation at Palmerston.

25.—Left Palmerston by s.s. "Tsinan."

28.—Arrived Thursday Island.

December 16.—Left Thursday Island on visit to the Gulf.

The Bishop will return to Thursday Island on January 13th, and will leave by the "Maranoa" on February 3rd for Cooktown, where he will hold a Confirmation on February 5th. On the following day he will leave for Melbourne, Ballarat, Goulburn, and Sydney, where he will preach and speak on behalf of the Diocese until April 13th. He hopes to get a short holiday from April 14th to 28th, and he will then return to Cooktown, and visit Maytown to hold the Confirmation which had to be postponed in consequence of Rev. G. Smith's unexpected illness necessitating a visit to the Gulf in December, the date originally fixed.

The Bishop earnestly requests the prayers of the faithful for his visit to the South in search of more clergy and funds to carry on the missionary work of the Diocese. Communications may be addressed c/o Rev. E. Snodgrass, St. Mark's Vicarage, Fitzroy, Melbourne, until March 15th, and after that to Diocesan Registry, 14thurst Street, Sydney.

OUR THIRD YEAR.

With this issue commences our third year. We pray that it may be a happy and prosperous one both for our readers and our Diocese. During the past year, two fresh Priests have arrived in the Diocese, two new Churches and a large Parish Hall have been built, and one Church and one Rectory restored, at a cost in all of about £1100. In addition to this, £1500 has been raised locally for the ordinary parochial purposes, and some £600 for diocesan and missionary work, including £200 towards the maintenance of Bishop's College. The South Sea Island and Japanese work have both grown largely, and the parochial work is going on steadily. There are still three great bush districts in want of clergy, and we are still awaiting the decision of the Government with regard to the Mitchell Aboriginal Reserve, but there has been enough in the past year to give us very real encouragement and good hope for the future.



ARMS OF DIOCESE.

The following is the proper description of the Blazon of the Arms of the Diocese of Carpentaria:

"Or, on a chevron gules a Holy Lamb argent all within a bordure wavy azure charged with eleven plates."

The signification is, the Holy Lamb as set forth by the English Church is in the land of gold (Australia) where the shores are washed by the waters of the sea in which pearls abound.

The King and the Prince of Wales have accepted copies of Mr. Pascoe's "Two Hundred Years of the S.P.G.—the History of the Society from its foundation in 1701."

SOME BOOKS.

We desire to draw attention to some very powerful essays by Professor James, of Harvard University, entitled "The Will to Believe." The arguments against Pessimism and Determinism are put with most striking force and with some very remarkable illustrations. It is a book which takes some thinking about, but will well repay the effort. It is published by Longmans, Green & Co. Price, 7/6.

"The Study of the Gospels," by Canon J. Armitage Robinson, D.D. (same publishers, 2/6), is a short and powerful book which should be in the hands of all who wish to know what the very latest orthodox scholarship has to say on the problems suggested by modern criticism.

"Foreign Missions," by Bishop Montgomery, Secretary of S.P.G. (same publishers, 2s. 6d.) is a book which ought to be in the hands of every Christian man. We know of no book of the size so masterly in its grasp of the subject and so full of information which is always to the point. No one ought to open his mouth on the subject in the future without having read this book, which we venture to think will be considered the first text book on the subject.

"Luke Delmage," by Rev. Father Sheehan, gives a very interesting account of Irish life and character. The book is a self-revelation of the effects of the Roman presentation of Christianity in a part of Ireland where it has almost undisputed power. In many ways it is an attractive picture, but we should like to draw attention to one aspect of it. It appears to be in accordance with the Roman conception of most saintly conduct for a young and only daughter to suddenly leave her confiding and devoted parents without the slightest hint of her destination, and to bury herself with elaborate secrecy in a convent, leaving her parents to distract themselves over the uncertainty of her fate. It appears to be further a most saintly thing for the said young woman, in pursuance of a vow, to represent herself as something she is not, and to support the deception with repeated lies.

It must be remembered that this picture is not drawn by an enemy, but by an eloquent and careful friend, capable of much self restraint in other parts of the book. It would be well if those of our Church people who are so ready to entrust their daughters to a Convent school would read carefully this Roman idea of what is right and to be aimed at in convent life. We can only say that to us it appears utterly opposed to our English ideas of honourable and right conduct. If some of those ultra Protestants who are always shrieking Popery because of some custom or usage which has no more to do with Popery than with esoteric Buddhism were to turn their energies into the direction of pointing out the dangers of tampering with our children's faith by allowing them to attend Roman schools, we should have a much higher opinion of their common sense.

BISHOP'S VISIT TO TORRES STRAITS ISLANDS.

I left Thursday Island on September 19th on a visit to Saibai, the extreme northern point of my Diocese, being only two miles from the New Guinea coast, and to others of the Leeward Islands. As the tide did not suit until 3 a.m., I went the previous evening on board the "Mystic," a 10-ton Government yawl, in which I had been kindly invited to accompany Mr. B. on a round of official inspection. It was very still when we started, and but for the tide we should have been unable to get out, but outside Wednesday Island there was a fresh breeze, which made the little vessel dance about in the most lively fashion, more probably than she would have done with a stronger wind, and quite enough to keep me, although not as a rule a bad sailor, *hors de combat* all day. Davy, the Fijian boatswain, took me under his special care, made me a comfortable bed in the dinghey, and waited on me with a quite embarrassing attention. Our run was nearly north, past many islands and not a few sunken reefs and shoals, for which a sharp lookout had to be kept. Naghir, a fine pyramidal hill, has a few inhabitants, but most of them are only fishing stations. About 4 p.m. we sighted Tauan, a lofty island four or five miles from the New Guinea coast, and to the left of it the low island of Saibai. We ran in between Tauan and Saibai, and anchored in the channel between the latter island and the mainland, opposite the native village, with its mile of cocoanuts fringing the shore. Saibai is a mere ring of land about a quarter of a mile wide and thirty miles in circumference, the interior being filled with a swamp in place of a lagoon, as is often the case. We landed just before sunset. As it was low tide I was carried through a quarter of a mile or more of soft mud by the faithful and brawny Davy. The inhabitants of Saibai are mainland New Guinea natives who fled hither to escape the Tugeri head hunters, and the village is of the New Guinea type, the houses being on piles some distance above the ground. We were met by the sergeant of the native police, dressed in the smart Queensland uniform. The New Guinea system of police is adopted on these islands, i.e., two or three of the most active and influential men are appointed policemen, given a uniform and a trifle of wages, and held responsible for the maintenance of order under the mamoose or headman. The system seems to work very well, provided there is sufficiently frequent inspection. There are between 300 and 400 natives, and they are not decreasing. There is a Samoan teacher of the L.M.S. and a Government School; the mistress is, however, leaving. There was too much suggestion of fever to make it desirable to sleep on shore, so we returned to the boat. The sunset was very fine, a mass of golden light in the west, against which stood up the bold outline of Tauan, and to the east the glow of a great fire on the mainland. We went on shore again early next morning, and I made a sketch of the quaint houses and great outrigger canoes, in which the modern canvas sails look curiously out of place. Then a procession was formed and advanced singing, to present Mr. B. with cocoanuts, yams, taro, and a much subdued chicken, which was laid on the heap and severely admonished if it moved. We made some presents in return, and then returned to the boat. The people seem to be happy and contented in spite of their somewhat dreary surroundings and the almost total

absence of good fresh water. The Church has been entirely built by native labour, and is a very creditable building. It is doubtful, however, whether Samoan teachers have sufficient strength for such a responsible position. The difficulties are complicated by the visits of not always too scrupulous white traders.

We got off about 11 a.m. and found a stiff breeze blowing outside, but my seasickness was gone, and I was able to enjoy the plunging of the staunch little vessel over the foaming seas. We made a smart run of less than three hours to Turnagain, a low uninhabited mangrove island some three miles in length, and found a fairly sheltered anchorage off the north-west angle, where a number of 'swimming-diving' and other boats were anchored. Just before we reached the island we passed a large sea snake, some fifteen feet in length, an ugly looking beast which took no notice of the boat save to give it a sidelong glance of its repulsive head. After dinner we went on board several of the boats. The swimming-divers are mostly natives of the Islands, some working for themselves, but mostly for a white owner. We heard a story of a mean action on the part of a regular diving boat coming on to the ground where the swimming-diving boats were and throwing overboard some meat. The boats had to cease work and leave the ground, as it was no longer safe on account of the sharks. While working, the swimming-diving boats are careful to throw nothing overboard for this reason, and dare not even kill the turtle they catch. Soon after most of the boats left for Tauan, and we continued at our anchorage for the night, as the passage to Deliverance Island is a very dangerous one, and Mr. B. did not wish to face it with a westerling sun hiding the reefs and shoals. The Saibai chicken made its final appearance for supper with some dugong steak, which when young is excellent eating. We had arranged to spend the Sunday quietly at Mobiag, but necessary business called Mr. B. to Deliverance and upset our plans. The "Mystic" is a most comfortable boat, and by this time I was feeling quite at home on her, and having got used to her short, quick motion, wondered that I felt it so much at first.

Next day (Sunday) we were up early, and at 7 a.m. all gathered in the cabin for morning prayer, the S.S. Islander crew, who belonged to our Church Home, joining heartily in the responses and hymns. Immediately afterwards we set sail. The morning was rough and boisterous, and for some distance we ran south to avoid a great reef which lay in our way. On clearing it we ran to the west before the wind over a nasty and confused sea. Our destination was, we knew, a very low island, and we expected to sight it about noon, but an hour and a-half more passed before Mr. B. made it out. It is, we afterwards discovered, 12 miles west of its place on the chart. As we approached we could see a forest of masts behind a long sandbank running to the south-west, and also behind another bank some six miles south and dignified with the name of Ker Island. The sandbank seemed endless, but at last we rounded it and ran up to the fleet, gunwale under, at tremendous speed. There were four schooners and their fleets of about 80 luggers under Deliverance, and another schooner and fleet under Ker Island. Anchored in a long line to leeward, they resembled the pictures of the fleets in the good old days of naval warfare. We anchored and went on board one of the schooners, and later in the afternoon went on

shore in a whaleboat. If anyone wants an exhilarating three-quarters of an hour, I can confidently recommend an open whaleboat beating up against a strong wind, ballasted by half a dozen S.S. Islanders standing on the weather gunwale and sailed by a fleet captain who is conscious that he is the cynosure of all eyes. It cannot be described as either monotonous or dry. The island is inhabited by a civil old German, a regular Robinson Crusoe. He has been there for twelve years and has not even a boat, although he sometimes is six months without a visitor. His family consists of five dogs, a dozen Muscovy ducks, and eighty cats, for whom he daily kills a turtle. He seems quite happy and contented, although in the north-west season the low island, only a few feet above the water, must be almost swept by the waves. I had hoped to have had an opportunity of holding service at night, but unfortunately I had hit off an awkward time, as a labour difficulty had reached an acute crisis, and the evening was occupied with conferences and consultations, which I hoped tended to peace, but are outside my province. I dined and spent the night on board the schooner, which was like solid land after the wild rolling of the "Mystic," which her master would not desert. We had hoped to make an early start, and I was up at daylight, but we were delayed by more conferences. Work began on the schooner soon after 6 a.m. with opening and cleaning the shell with which the decks were covered. The smell was rather ancient and fish-like, but everything was perfectly clean and orderly. The wind had been raging and howling ferociously all night, and to tell the truth I was not altogether sorry to give it a chance to lull a little before we had to face the long beat to windward through the rough waters and bewildering reefs. The crews of the luggers are almost entirely Japanese, S.S. Islanders, and Manila men; white men being unfortunately conspicuous by their absence, a thing to be deplored for many reasons. It was curious to see the great whaleboat, weighing a full ton, hoisted up to the schooner's davits. Whatever the coloured men lack, they are not deficient in strength as they pull to a monotonous chanty. The weather was for the time of year amazingly cool, too cool in fact at night for pleasure. The schooner was one of those in the great hurricane at Cape Melville. She weathered the gale with the loss of her masts.

We did not get off until 10 a.m., when we ran north-east in a stiff wind until close to the coast of New Guinea, which is here low and uninteresting. About five miles from land we stood to the south, and an hour or so later had an anxious time among the shoals and banks which run north-east from Deliverance to Boigu. The water was so thick that it was impossible to see a shoal until you were on it, and the lead had to be kept constantly going and the course frequently altered. It was a relief to get into deeper water about 3 p.m., although as we went south the sea got worse and worse until we ran north-east again and got into rather quieter and shallower water, where we had to anchor in the open, as in looking for the shelter of a reef in the dark, we might have got on to the top of it. We did not have a very pleasant night, as the sea was high, and it was still blowing next morning when we again stood to the south over what the chart describes as "unexamined coral reefs." It was 10 a.m. before we sighted our destination, Mobiag Island, some ten miles to windward.

but tide and sea were against us, and it was nearly 6 p.m. before we succeeded in beating up to the dangerous reef, about three miles from shore, and which we had only just barely light to traverse, while it was long after dark when we anchored close to shore on the north-east corner of the island, having been two days in beating some forty miles to windward, a long time for such a fast little boat. We were not sorry to get in and be able to enjoy the luxuries of being dry again, and being able to let some air in down below. Mobiag is surrounded by numerous islets, which give it a picturesque look from every point of view. We passed a quiet night, and were glad to make up for the previous night's lack of sleep. We went on shore early and walked about half-a-mile to the village, which is situated in a large plantation of coconuts on the shores of a fine but shallow bay. The natives are of the New Guinea type, but the houses are built on the ground. A couple of white traders live on the island, and there is a white Government school teacher, and an L.M.S. Samoan teacher. We were met by the Mamoose and native policemen. There is a little concrete lock-up, and a big, strong woman was doing hard labour (stone-carrying) for the crime of adultery, her hair being also shaved on one side of her head. These punishments are inflicted by the native court, and are not interfered with by the Government. The village is very neat and clean, and one might have mistaken the scene for a suburb of Colombo. The population is over 300, and not decreasing. The native rights are protected by the Government, and no land is sold to whites. After breakfast we again went on shore and visited the school. There are eighty children, and their progress during the two years that the school has been established has been wonderful. I was particularly struck by the writing, which even in quite young children has a character and individuality of its own, very different from the "made-to-order" writing of the ordinary white child. The colour of the water on the reefs round the island is simply amazing, and changes every few minutes.

We got under way shortly before 2 p.m., and ran out by the eastern passage, having to beat up a long distance to avoid a huge reef. The tide runs very strongly and raises a very big sea when it goes to windward; the "Mystic" behaved splendidly. Once round the reef we ran across to Mua, and soon got into more sheltered waters, only to find a new difficulty in the shape of a sandbank, on the top of which we balanced for a few moments before drifting off on to the right side. Fortunately we had been reduced to very short sail in view of this possibility, and so no harm was done. The passage between Mua and Badu is two or three miles wide and very beautiful, but so full of reefs as to be only practicable to an experienced and capable sailor in an easily handled boat. We had to run down the eastern side between the central shoal and some curious rocks standing up out of the water just like huge pebbles without any apparent connection with the adjacent shore or anything else; then cross over by some beautiful little islets, and run back along the opposite coast to the village, about a mile from which we anchored at dusk. From the anchorage the scene is extremely beautiful. In front is an open reach of smooth water almost entirely surrounded by islands, Mua with lofty hills and beautiful valleys to the east, a dozen or more little tree-covered

islands to the south, and the long sweep of Badu to the west and north. Only on the north-east was the open water visible. Were it only deeper and more accessible it would be a commodious as it is a beautiful harbour; however it may rage outside it is calm and protected here from every wind. The navigation, however, is enough to make the novice's hair stand up. We went ashore at Badu after breakfast. The village is a new one, and not nearly so picturesque as Mobiag, and the population is smaller, there being about 50 children in the school. While we were there a fine outrigger canoe came sailing in, laden with half a dozen women and a big load of vegetables, besides the crew. The canoes are made on the Fly River, and are wonderfully seaworthy. The view is entrancingly beautiful; island after island reaching away to the south in subtlest gradations of colour and tone. The people are of the same New Guinea type as Mobiag. There is a fine new Church and a Samoan L.M.S. teacher. We were pressed for time, and did not stay long on shore, as Mr. B. wished to reach Thursday Island before dark. We left Badu at 12.30 p.m., and passed round and over many reefs, threading our way past a number of small islands until we reached to open water north of Goode Island. We were, however, just too late for the tide, as it was running out with tremendous force as we reached the passage at dusk and had to anchor off the back of Thursday Island, where we landed, leaving the boat to be brought round later. There are evident opportunities for useful mission work among the Straits Islanders, but the need of a resident white teacher is obvious, as it is too much to expect a native teacher to bear the responsibility, not only of directing the people, but also protecting them against the temptations of the trader or pearling boat.

ABSTRACT OF THE REPORT OF THE ANGLICAN NEW GUINEA MISSION, 1902.

The Staff.—During the year there have been several additions to the staff, which now numbers 51. The arrival of the Rev. E. W. Taylor from West Australia has raised the staff of clergy to three. Miss Nowland, from Rockhampton, is an addition to the staff of nurses. A new South Sea Islander has also joined the Mission; and the number of native teachers has risen from nine to twelve, showing us that the Papuans are themselves already being taught to take the Gospel to their own countrymen.

The Bishop has been indefatigable in his labours—confirming, preaching, travelling. At one time he was "stuck up" at the mouth of the Mambare for three weeks, waiting for the coastal steamer, almost without rations and protection from the weather. On another occasion, while on a long overland trip in that wild, swampy country, he was nearly drowned by the upsetting of a boat at the mouth of a river. In December he left for England, and was, we are sorry to read, in a low state of health. He has gone to raise funds for the endowment of the Bishopric and to pay off a large overdraft at the bankers.

Religious Progress.—During the year two Confirmations have been held, at which 72 natives were confirmed; and 112 adult natives have been baptized. A very noteworthy event was the baptism of 69 adults on the First Sunday after Easter at a large village, Boianai, where for a long time the natives had held back from embracing the Gospel. These men and women had been influenced by the life and teaching of a South Sea teacher, now some years dead. Apparently he worked with little visible success, and now, long after his death, the seed he faithfully sowed has borne abundant fruit.

It is gratifying to learn that at stations only recently opened in districts where the tribes were living in their old heathen state of inter-tribal warfare and cannibalism, men and women are asking to be admitted into classes for instruction about the Faith.

New Stations.—Two new stations have been opened during the year, one at Hioge, and the other at Uiaku, on Collingwood Bay.

Schools.—At all the stations one of the great features of the work is the school. At the head station the school is regarded as more advanced than the ordinary village school, and the apter pupils are passed on to it. Native pupil teachers assist the white missionaries in these schools. The scholars learn the three R's, and receive instruction in religion and singing. At Dogura, geography, English, more advanced arithmetic, and simple algebra are also taught. Surely quite a sufficient curriculum for the children of savages, ignorant of reading and writing!

Industrial Work.—Another important side of the Mission is the industrial work. Some of the staff have their special duties in putting up the various buildings required on a Mission station, and in repairing the boats needed in a country where communication with other places has to be made by water. These members of the staff are assisted by native workers. The Mission schooner has a native crew who work under a white captain; the cutter has a native captain as well as crew; and the whaleboats are rowed by natives.

The Mission has its own printing press and printer, who is assisted by native compositors.

The new station at Hioge is being made a large coconut plantation, and the adult natives who have settled there do the work of cultivation.

Work among White Settlers.—Samarai, the commercial centre of British New Guinea, is outside the district assigned for Mission work to the Anglican Church, but the white settlers are not forgotten. English Services are held by the Clergy when in Samarai, and are much appreciated by the residents. Two ladies are stationed there to conduct a school at which the children of the white settlers are educated. An inspection of the school was made by the Rev. W. R. Mounsey, who gives the teaching an excellent report. Services are also held at Tamata, the mining centre on the Mambare.

Finance.—The reports of the General and various Special Funds are given. We regret to see that the Mission Revenue does not yet meet its Expenditure, and hope that the study of the Report will stir up Churchmen in Australia to wipe off the large overdraft the Mission has had to draw.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. III.—No. 9. Thursday Island, Jan. 1, 1903

A VITAL MATTER.

The Premier of Queensland has promised to introduce, early in next session, a Bill to authorise the taking of a referendum on the question of religious teaching in State Schools.

We want all our readers to realise how vitally important it is that the Bill should pass, for, if it does not, the matter will be indefinitely shelved.

There is always a disinclination among politicians to touch a thorny subject out of which they can gain no immediate advantage, and therefore we may take it for granted that, left to themselves, a majority of the members of the Legislative Assembly will not vote for the Bill. On the other hand, it is equally certain that they will not undertake the responsibility of depriving the voters of an opportunity of expressing their opinions if they are convinced that a number of their constituents take an interest in the matter. All really depends on this. Are those who care for religious education apathetic, or will they take the trouble to let their representatives know that they care about the matter?

We claim that, even on merely political grounds, the people should be consulted. When a referendum was taken of the parents, over 20,000 voted for religious instruction, and only 1400 against. Is it just to ignore such a solid expression of the wishes of the parents, of whom at least half are voters? Yet if the parents are apathetic it is certain that nothing will be done.

The parents of the children are so practically unanimous in desiring that their children should have a religious training in the State Schools that it is not perhaps necessary to insist again on the reasons for it, but it should be clearly understood what we want.

We are not asking for some mere experiment. We are asking for something that has been well tried and tested, namely, the New South Wales system, the official Report of the working of which we subjoin:—

OFFICIAL REPORT OF THE WORKING OF THE NEW SOUTH WALES ACT.

(Brisbane Courier, October 22nd, 1898.)

OFFICIAL REPORT.

Section 7 of the Public Instruction Act provides that general religious teaching shall form part of the course of secular instruction. This religious teaching is placed on exactly the same footing as geography, grammar, or any other subject; at the annual inspection of schools the failure of any class to reach the standard in Scripture would tell against the teacher, just as satisfactory work would tell in his favour. In the junior classes, when children are unable to read, all lessons are given orally in the form of lectures, and generally cover a complete course of Old and New Testament history. In classes above the second, the Irish National Board's Scripture lesson-books are regularly read. There are two volumes of Old and two of New Testament which have to be gone through. The standards, pages 34 to 43, under the heading Scripture, show how the lessons are distributed. All teachers, irrespective of creed, are required to teach these Scripture lessons, and in no case has any refusal to do so taken place, nor has any complaint ever been made to the Department that the lessons have been ridiculed or made light of. Section 18 of the Act and 118 of the Regulations allow a parent to withdraw his children from all religious instruction by notifying his wish in writing to the teacher. As a matter of fact, such notifications are so few that for statistical purposes they may be said not to exist. The general outcome of

the instruction is that all pupils receive a substantial knowledge of Scripture history, and are made acquainted with the moral teaching contained in the Bible.

Outside this "general" religious instruction, section 17 of the Act provides for what is called "special" religious instruction. Any recognised clergyman or other teacher authorised by his Church has the right to give to the children of his own denomination one hour's religious instruction daily. Unlike the general instruction, this may consist of worship and purely sectarian teaching. It is given during the ordinary school hours, and where two or more clergymen of different denominations visit, the teacher, the clergymen, and the School Board find no difficulty in making arrangements to suit all concerned. As a rule, no teacher of special religious instruction visits more than once a week.

There are no sectarian difficulties in working the clauses providing for general or special religious instruction, because the system has always formed a part of the school routine of the colony, and probably only a small percentage of parents would like a change made unless it were in the direction of giving more and not less religious teaching.

A copy of the Act and Regulations is appended. Attention is invited to clauses 7, 17 and 18 of the Act, and to Regulations 109, 111, 112, 117, 118 and 119.

Department of Public Instruction, Sydney.

We must not allow any red herrings to be drawn across the track. We must insist on the referendum being taken on the straight issue—Do you wish the New South Wales system or not?

Parents must rouse themselves and make clear to their members that they are in earnest. We should suggest that each voter write a short letter to the member for his electorate asking him to vote for the Religious Education Referendum Bill. If they show no interest the Bill is doomed. It is simply a trial balloon to see whether the parents are in earnest. If they show that they are, the Government will move slowly towards giving effect to their wishes; if not, they will gladly leave things alone.

For the children's sake we earnestly appeal to parents not to be apathetic, to see that they and their children are not deprived of their rights. Democratic Government is a farce if the majority cannot enforce their will in a matter of this importance, and yet, if they are flouted, who is to be blamed but the people themselves, because they would not take the trouble to let it be seen that they really cared? If you can make your members feel that you care, the thing will be done. To merely express your wish and not trouble whether it is carried out is utterly futile.

THE WEAKENING OF FAITH.

When the Bishop of Rochester, in his late sermon before the Northampton Church Congress admitted the existence of a general sense of discouragement, a feeling that religious faith is not on the flow, but possibly on the ebb, a fear lest we may be entering on a stagnant and uninspiring period of religious history, he only emphasised a fear which has of late been put forward in many forms.

The fact, if it be a fact, is all the more remarkable, because, in the first place, there never was a time when religious activities were so many and so diversified, when drones were so little tolerated, and earnest work so ungrudgingly recognised, and, in the second place, because intellectual assaults on the faith have comparatively almost ceased. "In the last generation," as the Bishop remarks, "the swiftly disclosed fascination of natural things, the recognition of law and uniformity, the apparent insufficiency of nature to explain herself, seemed to leave no room for God; a popular Materialism paid Him no heed, and His believers were baffled and puzzled to say where they found room and place

for His work. It is different now. Science is reverent in the presence of mystery which she has helped herself to reveal. The inadequacy of merely materialistic explanations is recognised. Matter itself has almost lost substance, and reality under the ever-advancing power of analysis; it has lost the solidity which could exclude God; the spiritual side of things is felt to be at least as real. And this means not that there is a place for God somewhere, but that there is room for Him everywhere.

Why, then, when religious activity is so great, and science more ready to acknowledge God than ever before, should religious zeal run low, candidates for ordination and for confirmation be decreasing in number, pious customs and wholesome restraints be increasingly neglected, public worship be decreasingly observed? Why should faith be apparently declining when apparently it ought to be increasing?

The answer may be partly, as the Bishop hints, because the Church has not as a body responded to the particular message and duty laid upon her in this generation, the "duty of meeting, interpreting, and expressing those instincts which cry aloud for a bettering of social order, for a more real and effective brotherhood, for faith in motive forces higher than those of gain or glory." It may be that the Church has been too anxious to secure maintain, and advance her material position, too little ready to risk all for the poor and suffering; too little ready to follow her Master's example and to spend and be spent for the lost sheep at home and abroad; too ready to erect spiritual fences round her own little folds; too much afraid of eating and drinking with publicans and sinners; and that the inevitable result of spiritual exclusiveness and selfishness has been a weakening of earnestness and a loss of faith. Yet, there are some other facts to be remembered also. In the first place, we must remember that if there be an ebb-tide of faith just now, there is no reason to suppose that it is any more than a temporary phase, such as those which have always marked religious history from time to time—such as indeed marks also the most religious lives. We seem to have reached for the moment, a period of exhaustion, not only in religious but also in all other matters. A great prophet or teacher overtops his fellows in the world of literature; no new philosopher points to wisdom; no great poet or painter opens men's eyes to new wonders; no great statesman sways the hearts and alters the thoughts of men. It is a time of dearth and respectable mediocrity, a time when no one listens for great living voices, and a time, therefore, of special danger for faith. No doubt, in some ways, it is better to live in heroic days among the great men who uplift us by their living example; but yet, with men, as with the fields, it cannot be always fruit time, the seed must be sown and wait unseen awhile beneath the darkness of the clod. It has been said that there is no present, that what we call the present is but the disclosure of what has come to be in the past. No great man or great movement is suddenly, however suddenly it may be revealed. The real influences which make men what they are worked probably five or twenty years before in the young man's plastic soul. We are not so much concerned, after all, with what the particular attitude of our time may be, as with the foundation we are laying for the times that are coming.

Granted that there is a pause—an ebb, if you will—for the moment, in the tide of faith and zeal, it is a cause not so much for discouragement, for, as we have said, it reflects not real

the present but the past, as for wise and careful preparation for the future which we are making, that when the tide begins to flow again it may be carried on so far that no second ebb will carry it back to the same place, we must see that the advance, if not continuous, is always real.

We do not think that thought will ever tend back towards intellectual materialism; for science, as Bishop Talbot points out, is ever more and more emphasising the spiritual element in nature. Men will not deny God in the future, but there is a real danger lest they should interpret Him according to their own inclinations, acknowledging His lower law of instinct and ignoring His higher law of the triumph of the spiritual over the merely natural.

In the meantime, our course is a clear one. It is to recall men to the spiritual. Some of the modern lack of earnestness has sprung from the very progress we have made. We are all more tolerant, more kind, more large in our hopes and sympathies. It seems to many as though there were less call to be strenuous. We need to emphasise the fact that a mere vague acquiescence in God's natural order and an intelligent appreciation of His cosmic wisdom are not sufficient to counteract certain very real tendencies to evil in man. We have to remind men emphatically that God Himself thought the life of man was so tainted that it needed a stupendous remedy and the infusion of a New Life. We have to repeat that all forms of Natural Religion are inadequate to the facts and real stress of life, and that the Revealed Faith is not a beautiful addition to the belief in God, but the one only adequate means of comprehending Him.

The task of our generation is to bring back to this great truth a great multitude of well-meaning people who have been blinded, not by Atheism, but by a false opinion of the adequacy of a vague Theism, to satisfy the needs of the human soul.

The remedy for want of enthusiasm in religion is to bring men back to the Living Christ; and if we should find that the Living Christ looks somewhat coldly on some of our present ways of showing our devotion, and reminds us of some plain but forgotten truths of social duty, why, then, we may be sure of this, that not only our own but others' enthusiasm will be fired in proportion as we strive after a more exact and more loving obedience.

A LEGEND.

It is always an ungrateful task to expose the baselessness of a harmless legend which may become venerable by mere lapse of time, but truth compels us to protest against the statement which has somehow become current that the Bishop laboured with his own hands at the erection of Bishop's College. The Bishop is indeed an expert carpenter, and would doubtless have found recreation in such an employment, but as a matter of fact he had no time for any such thing, being fully occupied with more directly episcopal work. As the legend has already found its way into at least two serious books, it is time in the interests of truth that it should be if possible scotched before it becomes so firmly established that it will be vain to deny it. A recent book states that our students are men of more than ordinary ability. This is a reputation which they have never claimed, nor has any one claimed for them. They are plain men, of, we hope, ordinary ability, who desire to devote whatever gifts they have to God's service, but we do not desire to sail under any false colours.

News of the Parishes.

THURSDAY ISLAND.

During part of September and October the Vicar of the parish was away in the Gulf country, visiting Normanton, Croydon, and Burketown. The Bishop was in residence at Thursday Island, and took duty at the Cathedral on the Sundays named.

The marriage of Mr. E. J. Hennessy with Miss L. E. Langman was quietly celebrated at the Cathedral on Saturday evening, October 11th, by the Bishop of the Diocese. Both Mr. and Mrs. Hennessy are popular young residents of the Island, and we wish them many happy years of wedded life.

The Hon. John Douglas has returned to the Island after a trip to the Old Country, and once more assumed his position as Government Resident and Police Magistrate. We heartily welcome Mr. Douglas' return. His interest in Church matters and in all that affects the welfare of our people makes his presence a real power for good amongst us.

We also note the return of other friends to the Island, among whom is Mrs. Reid, whose valuable help in the Choir, Society of the Treasury, and the Japanese work is of great assistance to us.

The great event of the quarter has been the Laying of the Foundation Stone of the Parish Institute. This happy ceremony took place on Saturday, November 8th, in the presence of a large assemblage of our people. A special Service was arranged for the occasion, during which the stone was placed in position by Mr. Douglas, who used the following words:—"In the Faith of Jesus Christ, we lay the Foundation Stone of this Parish Institute in connection with All Souls' Quetta Memorial Cathedral, Thursday Island: In the Name of God the Father, God the Son, and God the Holy Ghost. Amen." Addresses were then given by the Rev. W. P. Glover, Messrs. Douglas, Bennett, and Murray, during which offerings amounting to £42 19s. 9d. were placed upon the stone. The Service closed with the "Grace," after which the Vicar and Churchwardens entertained those present to afternoon tea in the Church grounds. The laying of the foundation stone was a most happy event, and one which shows how earnestly our people desire to further the work of the Church in the parish. The exact state of the Parish Institute Fund to date is as follows:—Amount promised, £327 4s. 1d.; cost of building, £310. Deducting incidental expenses, we are thus left with a credit balance of some £10, which will go towards the cost of furnishing the Hall. It is confidently anticipated that further subscriptions will be received, so that the expense of furnishing—say £40—will be covered in due time. We heartily congratulate the parishioners on the splendid response which they have made in connection with the building of the Institute.

The Marble Font, which has been erected in the Cathedral as a memorial to the late Rev. James Chalmers, of New Guinea, by his friends at Thursday Island, was dedicated on Sunday evening, the 9th November. There was a crowded congregation, and all seemed interested in the solemn Service of Dedication. The Vicar preached on the occasion, and made special reference to the font as the symbol of belief in

the Holy Trinity; as a constant reminder of the Church's Mission; and as a fitting memorial of one who had spent his life in the devoted cause of Missionary enterprise. The design of the font is in keeping with the architecture of the Cathedral, and forms a beautiful addition to the furnishings of the Church. Its cost is £40, of which amount over £37 have been subscribed by our Church and townspeople.

A handsome Altar Prayer Desk, partly subscribed for by the children of the Sunday School, has been given to the Cathedral. It bears the following inscription:—"In Memoriam, Herbert Curwen Gale. Died 12th January, 1901. Blessed are the pure in heart." An Altar Prayer Book also accompanies the memorial.

The idea of beautifying the Church with gifts for use therein is a very beautiful as well as a very practical one. All Church furniture has a certain symbolical meaning, emphasizing certain great truths in the economy of redemption and the beauty of worship. It is a sacred duty, therefore, to adorn God's House with the best and most fitting furnishings, for not only do such things remind us of God's dealings with us in grace, but they enable us the better to render an acceptable worship unto Him. The solemn dedication of all Church ornaments witnesses to another great fact—that what our Heavenly Father desires is the dedication of ourselves, our souls and bodies, to His service. The more, then, we adorn our Church the more real should become our worship.

We have had a busy quarter with the "boys" in the Melanesian Home. Numbers of them have recently come from the South in search of work on the boats. The Home has now become a centre for the Melanesians from all parts. The night classes are always well attended. Miss Buchanan has been busily engaged teaching the "boys" Christmas hymns during the last few weeks.

Final arrangements have been made for the "Arcadian Fête" which is to be held in January, in order to provide funds for the erection of the Church fence. The Fête will take place in the Parish Institute, which will, no doubt, add to the auspicious ceremony of its official opening. We earnestly trust that the efforts of the ladies who have worked so hard in the interests of the Fête will be rewarded by the realization of a sufficient amount to accomplish the fencing of the Church grounds.

CROYDON.

St. Margaret's.—Since our last, we have not been allowed to go to sleep; changes and interchanges have followed closely one upon another. The accident to our Rector, Rev. Godfrey H. Smith's knee, referred to in October issue, proved more serious than was at first anticipated. He started overland, intending to meet the steamer at Cairns and go to Thursday Island for a short rest, but the knee became so troublesome on the journey that he returned to Croydon, when his medical adviser told him that it had become imperative that he take at least three months' absolute rest, and that it would facilitate his recovery to get away to the more genial conditions of the South, whereupon Mr. Smith decided to go to his home in Melbourne, where everything would be done to promote a speedy recovery. On the eve of his (Mr. Smith's) departure, at the close of the monthly meeting of the Wardens and Parochial Council, Mr. G. Bechtet, Churchwarden, on behalf of the

Parishioners, presented the Rector with a purse of sovereigns as a token of good-will, also expressed, in a few kindly words, the sympathies of the inhabitants generally at the unfortunate position in which the Rector found himself. Others also testified as to his zeal and earnestness, also of the influence for good of his life and example in the community, all wishing him a prosperous journey and a speedy return in health and strength.

At the beginning of October we were favoured with a visit by the Rev. W. P. Glover, the Diocesan Secretary, from Thursday Island, who spent ten days in the Parish, conducting Services at St. Margaret's and St. John's (Golden Gate). The visit was greatly appreciated by the Parishioners; the only regret being that it was too short.

On Sundays, November 9th and 30th, the Rev. W. Hudson, M.A., of Normanton, came to us, administering Holy Communion and conducting Services at St. Margaret's and St. John's, and was welcomed by appreciative congregations. We feel grateful to the Rev. W. Hudson, coming to us in the absence of our Rector, at so great inconvenience to himself.

A few days before Rev. Mr. Smith left for the South, Mr. W. M. Wilkinson arrived, to help on the work of the Parish, thus freeing Mr. F. C. Hall to proceed to Bishops College, Thursday Island, to enter upon his College course and training for ordination. Mr. Hall left on November 28th, after fifteen months' zealous, earnest work in the Parish, taking with him the good wishes of all for his future advancement and success.

The annual exodus from Croydon for the summer months has taken some of our workers and thinned the congregations. Some, we hear, go not to return. Amongst these is Mr. and Mrs. H. A. Watson and family, who have always taken a lively interest in the affairs of the Church. We wish them God-speed and every happiness in their new surroundings. We shall miss them greatly.

It is very gratifying to be able to state that St. Margaret's Church has received its much-needed painting. In response to an appeal by the Rector, the matter was taken up with much interest, the necessary funds collected, and the contract let in a short space of time.

St. John's, Golden Gate.—The Services here are being maintained with fluctuating interest. Much credit is due to those earnest, faithful workers, who refuse to be discouraged. May they keep on; they will assuredly be rewarded in due course. When will those who make the general depression and bad times an excuse for lack of interest in the Church of God come to know that the Church is God's channel, to supply strength and encouragement, and meet our every condition. The work has been almost solely under the charge of Mr. Hall, who has also been superintendent of the Sunday School, and gone out twice a-week to give religious instruction to scholars, before attending day-school.

PORT DARWIN.

The Bishop of the Diocese arrived here on Thursday, October 30th, and on the following Saturday he met the members of the Parochial Council, to complete the legal arrangements for the consecration of the new Church. In the morning the children performed a Fairy Operetta, before His Lordship, the Resident, and a full house, in the Town Hall.

On Sunday, November 2nd, the Church was consecrated. The Bishop, attended by the Hon. Lay Readers, Messrs. H. Wilson and C. H. Davis, was received at the Church door by the Rector and Wardens. Mr. W. C. Langdon read the Petition for Consecration, then the procession moved up the aisle to the Sanctuary, while the Choir sang the opening psalm. Mr. F. J. H. Ferriss read the Deeds of the Church, and the Rector the sentence of Consecration. Afterwards Tours' Choral Communion Service was sung, and a very impressive address given by the Bishop. All our Communicants were present, and the Church was filled with a reverent and attentive congregation. The building was tastefully decorated with pot plants and the Altar with cut flowers, provided by the ladies.

On Thursday, November 6th, the Bishop delivered in the Town Hall a lecture on "Some Modern Difficulties in Religious Belief." There was a very fair attendance of men.

On Friday, November 7th, the Bishop visited Pine Creek, and on the following Sunday conducted a Confirmation Service in the Mission Church at 10.30 a.m. In the afternoon he addressed the Sunday scholars and distributed cards for regular attendance. In the evening there was again a good congregation. During his visit the Bishop gave an illustrated lecture, with views from the Bible, and a selection of the English Cathedrals. The lecture was greatly appreciated. After visiting all the inhabitants, the Bishop took the 8 a.m. train on November 12th for Burrundie. There he held a Service and stayed with Mr. Beckwith. On the following day he was driven twelve miles, to Yam Creek. Here he conducted Service at Mr. Roberts' house, and gave a lecture. From Yam Creek he drove twelve miles to Brock's Creek, and held a Confirmation Service for a candidate.

On Saturday, November 15th, he returned to Palmerston, and at 8.30 p.m. conducted a Service of Reception into the Anglican Church for nine of the Confirmation Candidates.

On Sunday, November 16th, a very impressive Confirmation was held. There were twenty candidates (eleven males and nine females, sixteen being adults). This was the first Confirmation ever held in Palmerston, and the way the Service was conducted left nothing to be desired. The candidates were reverent and very attentive, and the choir sang the hymns in perfect feeling with the occasion. The Church was decorated with flowers, and we believe the recollections of the Service will long remain in the memory. In the afternoon the Bishop was present while the children of the Catechism (St. Sulpice method) were examined in their work since last December. They also sang very nicely some special M.S. tunes. The Bishop afterwards spoke some words of encouragement. We were glad to see so many parents present.

On the following Monday the Bishop gave an address to mothers on the responsibilities of training children, and spoke in praise of the Mothers' Union. Perhaps we may be able to form a local branch of this most excellent Society.

On Wednesday, the 19th, all the lately confirmed and several others attended a Service of Preparation for the Holy Communion.

On Thursday, the 20th, the Bishop presided over a representative meeting of parents and friends interested in Higher Education, to enquire into the possibility of supplying such for the children of this District. An influential committee of ladies and gentlemen was constituted

to make enquiries and obtain information from the various educational centres, and if necessary, issue a prospectus.

On Friday, the 21st, the Bishop conducted a "Quiet Day." Holy Communion was celebrated at 7 a.m., and addresses given from 9 to 11 and 2 to 4.

On Sunday, 23rd, there were twenty-nine Communicants at 7.30 a.m., when most of the newly Confirmed received their first Communion. The Bishop preached at 10 a.m., and also Evensong. At the latter Service, he expressed his great satisfaction at the progress that had been made by the Church at Palmerston. It was less than two years since his first visit, and they had now a Church and Clergyman of their own, and no parochial debt. He was especially pleased at the spirit of self-help shown by the people. The Bishop also referred to Religious Education and Divorce, and concluded by urging the people to show their Christian faith in a practical way in their lives.

NORMANTON.

The Rector went to Croydon on Sundays, November 9th and November 30th, to celebrate the Holy Communion, in the absence, through illness, of the Rector, Rev. G. H. Smith.

A sum of £90 has been collected for the enlargement of the Rectory.

An Entertainment was, by Mr. Millar's kind permission, held at his house. It was a great success, and resulted in £33 for the Rectory Fund.

The Rectory is being lengthened by the addition of two rooms, and an additional verandah at the back.

Church work is progressing steadily and quietly under the diligent care of the Rector.

PALMERSTON CHURCH.

The people of Palmerston are to be most heartily congratulated on the erection of their Church, which was consecrated by the Bishop on November 2nd. It is less than two years since the work of the Church was revived at Port Darwin, after the lapse of all Church ministrations whatever for twelve years. It has been emphatically a case of people helping themselves. Lay Services were commenced immediately after the Bishop's first visit, and carried on until the arrival of the Rector, a year later. In the meantime the people were hard at work collecting funds and preparing for a most successful Sale of Work, carried out without any aid from illegitimate means of raising money. A site in the main street, and overlooking the harbour, was bought, together with a quantity of building stone, for a sum of £230, and Mr. Andrews generously undertook to design and superintend the erection of a Church. This was built of yellow sandstone, with concrete floor and mullions, and the result is a remarkably handsome building, erected at a cost which, we fear, must have left the contractor on the wrong side, but that he appears to be quite satisfied with, regarding his part as contributing to the general effort. The interior measurements are 45ft x 22½ft., and the Church seats, comfortably, 130 people. The contract price was £450, and the seats and fittings have cost about £50 more, so that the total cost is £730. Everything has been paid for, and funds

are in hand towards the erection of a fence, and other additions and improvements. Mr. Andrews, at some cost to his architectural feelings, has introduced four double doors on each side of the building, with the result that the Church, which stands exposed to the sea breeze, is the coolest place to be found in the town. We were especially pleased to see the large number of adult candidates (10 male and 10 female in all) who presented themselves for Confirmation. It means a good deal for so many prominent business men to come forward and kneel humbly and publicly to receive the Church's blessing; and we are sure that the good effects of their conscientious determination will not soon pass away. The Rector of the parish, Rev. H. P. Gocher, must have been much cheered to observe the fruits of his faithful advocacy of the Church's methods.

THE GULF PARISHES.

At the Bishop's request, the Rev. W. P. Glover visited the Gulf territory during September and October. Mr. Glover reports concerning his trip:—Leaving Thursday Island by the "Maranoa" on Tuesday, 23rd September, I arrived in Normanton on the following Friday. Here we had a Service in St. Peter's Church the same night, during which the Rev. W. Hudson—the newly appointed Rector—was inducted to the charge of the parish. The Service was hearty, although the attendance was not so large as it would have been had the local District Court not been sitting at the time. Mr. Hudson has already actively entered upon the work of his cure, and signs of new life are distinctly apparent in Church matters. On the Saturday morning I took train to Croydon, and on arrival there was met by the Churchwardens and Parochial Councillors, who warmly welcomed me to the parish. For two weeks or more I relieved the Rev. Godfrey Smith, who had gone to Georgetown and district. During my stay in Croydon I was enabled to meet many of the Church and townspeople, and also to visit Golden Gate. At the latter place a small Church has been built, and of a Sunday evening a fairly good congregation assembles to worship therein. The building is free of debt. Mr. and Mrs. Andrews take a lively interest in the Church at the Gate, and their valuable help is undoubtedly a source of encouragement to all concerned. At Croydon itself much progress has been made despite many drawbacks. The Church is a very fine cedar building, and it is now undergoing repairs and improvements in the way of painting, etc. The evening congregation is good, but the same cannot be said with respect to the morning attendance. The Sunday School is well attended, and good work is being done therein by a devoted band of teachers. The Rev. G. H. Smith and his assistant, Mr. F. C. Hall, have, I should say, greatly changed the aspect of Church life in this parish, although there yet remains a vast amount of work to be developed. On Monday morning, the 6th October, I was on my way back to Normanton, in order to take boat to Burketown. At the former place I attended a Parochial Meeting, and was glad to learn that the Church folk were bent on improving their Rectory. All seemed desirous of raising sufficient money for this purpose by direct means—a sign, indeed, of an ardent desire on the part of our people to fall in with our Bishop's principle of avoiding questionable methods of gathering Church funds. A two days' trip in the "Dugong" brought me to

the Albert Bar, where I was transhipped to a lighter, on which I remained a whole day with the men in charge. Then in the evening the "Water Lily" came out for us and towed us up the Albert River, landing me at Burketown Wharf about five o'clock on Thursday morning. Mr. and Mrs. A. S. L. Wells kindly offered me hospitality, and for a week I was able to visit the people of this remote town. It was my privilege to look up almost everyone in the place, and all were zealous in affording a welcome to me. Burketown is by no means an undesirable district to live in; its climate is somewhat warm, of course; it is also isolated; but it possesses certain advantages which atone for these drawbacks. The district, however, has been sadly neglected by our Church in past years. In fact, until our own Bishop visited it two years ago, the people had not seen a clergyman of the Church of England for some fourteen years. Mr. W. R. Wilkinson had visited the place a short time before my arrival, and when another representative of the Church came upon the scene in the person of myself, many began to think that the prevailing drought had driven us from other parts to seek relief in the more favoured district round the Albert River. To illustrate the isolation of some of the people in these parts, one might mention the following: One good woman informed me that she had only been to Church once in her life. Moreover, she had hitherto seldom seen a clergyman, and expressed the greatest surprise at the sight of a clean-shaven representative of the Church of England. It is difficult to realize some of the things one sees and hears in the remote parts of a Diocese like our own. There can be no doubt that our Church should have its representative stationed at Burketown. The district is, I believe, capable of partly supporting a man, and if the Diocese could see its way clear to do its part, the difficulty would be solved. But, after all, the question resolves itself into this—"Whom shall I send? Who will go?" That is the real difficulty which confronts our Bishop at all times, and effectually bars the Diocese from doing its duty to its scattered people. However, let us hope that some strong helper may soon be found for work in our bush centres—especially in and around this district.

I had only one Sunday in Burketown, on which we held three Services in the Divisional Board Hall, kindly placed at our disposal by the members of the Board. At eight o'clock in the morning we had a Celebration of the Holy Communion, with five communicants; in the afternoon a Children's Service; and in the evening a goodly congregation of men and women. Miss Frostick keeps up a little Sunday School at Burketown, and her self-denying efforts have already been rewarded by happy results in the way of the children's progress. We found much sickness in the district; many people suffering from fever. In this connection one cannot withhold an expression of appreciation of the good offices of both Mr. and Mrs. Wells, who, in the absence of a doctor, do all in their power to relieve the sufferers and succour the distressed.

There seems to be a large number of blacks round Burketown, and many of them are employed by the residents to perform certain household duties.

An interesting feature of my trip was a visit to the Meat Works, close to which an old tree stands bearing the inscription: Dig 2ft. N. It is a relic, I am told, of the relief party sent out to search for the ill-fated Burke and Wills'

exploration party. I was fortunate enough to secure a photograph of the tree, which has now been enclosed by a fence.

The return trip by the "Water Lily" was something not to be forgotten. We left Burketown on the Wednesday night and did not get on to the "Maranoa" till Saturday afternoon. The full distance travelled in that time was not more than 30 odd miles, so that most of the time was spent at anchor in a rolling sea. When I mention the fact that the "Water Lily" has no accommodation whatever for the travelling public in the way of cabins, beds, etc., some idea will be gained of the inconvenience of travelling in the Gulf waters.

One can sympathize, indeed, with the difficulties of the Bishop, who, in the exercise of his episcopal functions, must necessarily be in "journeyings" often in these parts.

I arrived at Thursday Island on Tuesday, October 21st, after a month's absence, which was profitably, I hope, and not altogether unpleasantly spent.

ILLNESS OF REV. G. SMITH.

We are extremely sorry to have to report the illness of Rev. G. H. Smith. Mr. Smith injured his knee on the way to Georgetown, and made it worse by his strenuous efforts to perform his duties in spite of his disablement. Finally the doctor said that the most serious effects would ensue, unless absolute rest and quiet were immediately adopted, and Mr. Smith left for Melbourne on three months' sick leave, on October 16th. We sincerely trust that he will soon be restored to health. The doctor's orders were so peremptory, that it was not possible for Mr. Smith to await a *locum tenens*, and much work and responsibility has been thrown on Mr. W. M. Wilkinson, whom he left in charge of the services.

A DIALOGUE.

PARSON (*arriving at small bush township in the North-West, to Old Bushman, who looks as though he had been enjoying himself after his own fashion*): "Good-day!"

O.B.: "Good-day, your reverence, I hope you will preach something hot and strong to-night; the people here want a lot of reforming."

PARSON (*slightly annoyed*): "Well, my friend, let us begin with you. Why don't you knock off drinking whisky?"

O.B. (*gravely*): "I do not drink whisky."

PARSON (*thinks to himself that he has put his foot into it and unjustly judged by mere appearances; recollects, however, that in difficulties it is generally best to stick to your guns, and so proceeds*): "What do you drink, then?"

O.B. (*with a far-off look in the eyes*): "Square!"

PARSON: "Why, then, don't you knock off drinking gin?"

O.B.: "Well, your reverence, I am a God-fearing man, and so I can always find someone to lend me a shilling. If I were one of your blatant atheists, I could never find anyone to trust me."

PARSON (*wondering where exactly such a reason for righteousness would come in in his text books*): "I see!"

Left, thinking over it.

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1903.

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Rev. W. P. GLOVER, Th. L., Sub-Warden.

Clergy :

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Rev. H. W. CURTIS, Cooktown.	Rev. T. K. PITT, M.A., Port Douglas.
Rev. G. H. SMITH, Croydon.	Rev. W. HUDSON, M.A., Normanton.

All Souls'
Quetta Memorial Cathedral,

THURSDAY ISLAND.

PAROCHIAL INFORMATION.

Rector :

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th. L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KASHIWAGI (Japanese).Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).

Hon. Organist—Mr. H. G. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MURRAY, and REID ;
Misses L. BENNETT, CRISPIN, DAVIDSON, E. LONG,
and K. WILLIAMS ; Messrs. BYRES, HITCHCOX,
MURRAY, A. E. SMITH, A. SULLIVAN, and
TRUNDLE.

LIST OF SERVICES.

SUNDAYS :

7.30 a.m.—Holy Communion.
10 a.m.—Mattins (Holy Communion 1st and 3rd
Sundays in the month) and Sermon.
3 p.m.—Children's Service (1st Sunday in the
month).
7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS :

7.30 a.m.—Holy Communion.

HOLY DAYS :

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year :

7.30 a.m.—Mattins ; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM :

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.

Members—Mesdames HODDER and REID ; Misses
BENNETT, BEOR, BEBROUTH, BUCHANAN, and
CRISPIN ; Mr. JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, BEOR,
SINCLAIR, and WHITE ; Messrs. F. P. HITCHCOX,
S. LEWIS, A. E. SMITH, and F. L. WOOLEYCH.

Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEIBO.

Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by THE VICAR,
Mrs. REID, Miss BUCHANAN, Miss WHITE, and Mr. A.
KASHIWAGI.A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.CHURCH OF ENGLAND
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A cheaper Bible can be got at 8d., printed in ruby, strongly
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Bourgeois, sheepskin, 7d. } On the inside of the front cover
" Red basil skiver, 8d. } is a guide to the places in the
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specially adapted for visitorsThree other sizes are kept in the sheepskin binding, viz.—
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for Schools or lending to visitors in Church. 6d.No. 7.—Nonpareil; cloth boards; single column. The best
Hymn Book for lending to visitors. 8d.No. 10.—Same type as above, only more spaced out, and
therefore clearer. 1s.No. 13.—Long primer; cloth boards. This is a very popular
book with people whose eyesight is not very good.
1s. 3d.No. 16.—Pica. A book for people requiring a very large type.
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application.Customers in North Queensland can send their orders
to the Church of England Book Depôt, Bishops
Registry, Townsville, where large stocks are always on
hand.All communications should be addressed to THE
MANAGER. Cheques and Post Office Orders should be
made payable to ARTHUR S. LILLY.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

has been considerably enlarged at a cost of about £120. The Bishop visited a number of Church people and left on Tuesday morning for Croydon.

Here Mr. Wilkinson has been doing yeoman's service during the enforced absence of the Rector. On Christmas Day the Bishop took an early Celebration of Holy Communion at St. Margaret's, and then drove out to Golden Gate

subjects for Ordination. On Wednesday the Bishop met the Parochial Council of St. Peter's, Normanton, and on Thursday held a Quiet Day. On Saturday he left, and after a smooth passage in spite of the threatening skies, arrived in Thursday Island on the following Tuesday.

On Wednesday, Jan. 22, the Bishop opened the Parish Institute, and a meeting of the Diocesan Council was held on Saturday, Jan.



BISHOP'S COLLEGE.

The Bishop's Movements.

The Bishop left Thursday Island on Dec. 16th by s.s. "Maranoa" to visit Croydon, as the Rector was still detained in Melbourne by his injured knee. An unusually quick passage was made, the "Dugong" arriving at Normanton about 1 a.m. on 19th. He was met by Rev. W. Hudson, M.A., and was the guest of Mr. and Mrs. Millar. On Sunday the Bishop preached in the morning and evening, and gave a short address to the Sunday School teachers, in which he said he was pleased to note the large increase in their numbers. The spiritual work of the parish has been carried on vigorously since Rev. W. Hudson's arrival six months ago, and the Rectory, which was very small and hot,

for a Celebration there, returning to Croydon just in time for Morning Prayer and a second Celebration at St. Margaret's at 11 a.m. There was a good congregation also in the evening, when the Bishop preached. On the Sunday after Christmas the Bishop preached at Golden Gate in the morning and Croydon in the evening, and during the week he addressed the late confirmees, met the Parochial Council, and held a Quiet Day on January 1. The heat was excessive during the whole of Christmas week, registering 110 degrees in the shade almost every day. On the following Sunday he preached at Croydon in the morning and Golden Gate in the evening, and left for Normanton on the following Tuesday, after visiting a large number of Church people. During his stay the Bishop examined Mr. Wilkinson in the first half of his

31, at which Rev. W. P. Glover, and Messrs. Bennett, Hodder, and Murray were present. On Feb. 3 the Bishop and Miss White left by the s.s. "Cintra" for Cooktown, where on Feb. 6th the Bishop confirmed 13 candidates; leaving the following evening for Cairns. Here the day was spent in visiting Yarrabah Mission Station, the journey being much facilitated by the new launch, which works well. Cairns was left the same evening, and Townsville reached the next morning. In the evening the Bishop preached at the Cathedral, leaving the following day for Brisbane.

The Bishop, during his stay in Brisbane, interviewed the Minister for Lands and other officials with regard to the Mitchell River Aboriginal Reserve, and left on Friday afternoon by the "s.s. Cintra," arriving in Sydney on

Sunday morning. In the evening the Bishop preached at St. John's, Darlinghurst. On Monday he attended an important meeting of the Executive of the Board of Missions, and in the evening addressed a Missionary Meeting at St. John's. On Tuesday he spoke at a meeting of lady workers at St. Paul's College, and on Wednesday left for Goulburn.

THE BISHOP'S DIARY.

- Dec. 18.—Arrived at Normanton.
 „ 23.—By train to Croydon.
 Jan. 6.—Returned to Normanton.
 „ 10.—Left Normanton by "Maranoa."
 „ 13.—Arrived at Thursday Island.
 „ 22.—Opened Parish Institute.
 „ 31.—Meeting of Diocesan Council.
 Feb. 3.—Left Thursday Island by "Cintra."
 „ 4.—Arrived at Cooktown.
 „ 5.—Confirmation at Cooktown.
 „ 6.—Left Cooktown by "Wodonga."
 „ 7.—Visited Mission Station at Yarrabah.
 „ 8.—Preached St. James', Townsville.
 „ 8.—Presented with Pastoral Staff by St. James' Guild.
 „ 9.—Left for Brisbane by "Wodonga."
 Feb. 13.—Left for Sydney.
 „ 15.—Arrived in Sydney. Preached, St. John's, Darlinghurst.
 „ 16.—Meeting Executive Board of Missions. Meeting, St. John's Missionary Ass.
 „ 17.—Meeting, St. Paul's College.
 „ 18.—Left for Goulbourn.

FREDERICK OF CANTERBURY.

[Communicated.]

The grand old voice is silent, and the old fighter has won his rest. Some ten years ago I asked an English Bishop whom he considered to be the strongest man in the English Church. "There is only one strong man in the English Church," was the reply, "and that is the Bishop of London (Dr. Temple)." It was strength that was the most obvious feature of the man. It came out in his rugged features, and still more rugged speech; physical strength that never admitted weariness, moral strength born of intense conviction, intellectual strength so that he feared no wit as he feared no face. Yet behind it all there was a strange tenderness which deepened with years. Even as Bishop of Exeter he was a true father to his clergy. The son of one of them, I was taken by him at the age of eleven to see the Bishop. I trembled at the stern face and could scarcely answer the few questions in Latin Grammar that he put to me without an instant's delay. He dismissed us with no promise, but I found afterwards that he had gone to some trouble to secure me a nomination for a school scholarship on which hung all my future. More than twenty years later I saw him again, and with my name he instantly recalled the matter, saying, with a twinkle of the eye, "I hope I did not frighten you." He was a typical Englishman—blunt, honest, resolute, absolutely the same to king and to workman. Perhaps his intellectual strength was not fully appreciated because he wrote little, and did not seek controversy, but his utterances had that quiet, simple, forceful character to which only great minds can attain. It is idle to bewail his loss, or grudge him his recall. It was of the essence of his teaching that each man should quietly do his very best, undeterred by failure and unshaken by prophecies of evil to come, and the best tribute we can pay to his memory is to strive to be God's men even as he was assuredly God's man in the old sense of whole-hearted service. G.C.

PRESENTATION OF PASTORAL STAFF TO THE BISHOP.

After Evensong at St. James' Cathedral, Townsville, on Sunday, February 8th, a meeting of the Guild was held to present a Pastoral Staff to the Bishop of Carpentaria, a former President. In the absence of Archdeacon Pritt, who was laid up with an attack of pneumonia, the Staff was presented by Mr. Gulliver, on behalf of the members of the Guild. The Bishop replied as follows:—

My dear old friends,

I have to thank you from my heart for the gift you have given me, one that will be of very real service, and will always remind me of you at that most solemn moment when I am called upon to pronounce, in God's name, the "blessing of peace."

Many most happy memories gather round this your Guild; happy because they recall hours of effort to understand and realise more clearly what was meant by the service of God.

I am one of those who do not believe that much permanent good can be accomplished by working on a great scale. Popular preaching, rousing missions, exciting controversies, may sometimes carry us forward a little, but I believe that the most real religious progress comes from the centre and not from the circumference. The real progress of a parish depends most largely on the little band of earnest communicants who are not ashamed to begin with themselves, to try to deepen and make more real their own spiritual life before they attempt to influence others.

Personally I believe that nothing has more practical effect than the efforts of the few sincerely believing souls who meet to watch, and work, and pray for priest and people.

Modern science has impressed upon us the power of germs; has shown us how one poison germ will multiply until it destroys the vitality of the blood; and how, under other conditions, germs of health will multiply until they overmaster those of disease.

Our Master knew what He meant when He said, "a little leaven leaveneth the whole lump," for good as for evil, and if the Kingdom of Heaven be a leaven it is to be found in those who believe most faithfully, pray most earnestly, and unite most closely in brotherly love.

I have not been able to follow the history of your Guild of late years, but at the time of which I am thinking I believe that we were at least trying to be as faithful as we could, and I know that it brought happiness to many of us. Those who have not tried it do not know, and therefore absurdly underestimate the pure happiness to be derived from community of religious effort, but I know that I need not remind many of you of the fact.

I shall, as I have said, value your gift as a reminder of the St. James' Guild, which is linked to me not only by the tie of which I have spoken, but by the memory of one who took a keen interest in your work, but who, when this was decided upon, had already passed from the earthly communion to the unseen communion of the blessed. I thank you again most sincerely for your valuable and valued gift.

The Staff is of silver and ebony, of simple but graceful design, made light in order to be easily carried about, and is contained in a handsome case.

THE NEW ARCHBISHOP OF CANTERBURY.

The new Archbishop, Right Rev. Randall Thomas Davidson, is comparatively young, being only 55. He was chaplain to Archbishop Tait, and afterwards to Archbishop Benson. He has thus an intimate knowledge of the world-wide work of the occupant of the See of Canterbury. He is the author of a History of the Lambeth Conferences, and of a Life of Archbishop Tait.

He is admittedly the foremost of our ecclesiastical statesmen, and has governed his Diocese with firmness and sympathy. In 1900 he declared, in the House of Lords, that out of his 566 clergy, "there was not a Church which was defying the authority he had exerted . . . there was not a single incumbent who had declined to obey the guidance he had given about ritual observance." His polished and courtly manners are in striking contrast to the stern, rugged simplicity of his predecessor, but there is no reason to suppose that he will show himself a less faithful servant of the Church.

THE MITCHELL RIVER ABORIGINAL MISSION.

The Government has at length proclaimed an Aboriginal Reserve between the Mitchell and Nassau Rivers, and the way is thus opened out for the Mission to the Aborigines to be taken in hand. The Reserve proclaimed is in appearance a large tract of country, but in reality it is very much smaller than it appears, about half being taken up by occupation licenses, with which the Government does not propose to interfere. With one exception these all occupy the southern half of the Reserve, and will not interfere with the isolation of the rest of the Reserve if their positions are laid down correctly, a point which seems to be open to some doubt, as the country has not been surveyed. The northern, western, and unoccupied part of the Reserve consists of low, swampy country, forming the delta of the Mitchell. It is intersected by several arms of the river, and produces, plentifully, lily roots, wild rice, and other native food. It is, however, subject to flood, and it will probably be necessary to form a permanent Mission Station at some distance from the coast. Owing to the wildness of the natives, whose numbers are estimated by Sub-inspector Galbraith at 2000, and our ignorance of the country, it will be necessary to proceed gradually and not to attempt anything on a large scale until the country has been thoroughly explored, the confidence of the natives gained, and the country tested both during the wet and the dry season. We strongly hold that the Mission Station will be great benefit to the neighbouring settlers and station men, who are at present continually complaining of the presence of the blacks on their runs. If, however, the large numbers of natives are to be restricted to one Reserve, it is obvious that it must be of sufficient size to enable them to live, otherwise the evil will be but intensified. It is needless to say that we are in no way antagonistic to the holders of occupation licenses.

While in Sydney the Bishop met the Executive Council of the Board of Missions, and, in conjunction with the Bishop of North Queensland, who has been doing good service to the Diocese of Carpentaria during his brief visit to Melbourne, presented a memorandum on Aboriginal Mission work, which has been accepted by that body. The Mitchell River Mission will be worked in conjunction with the Yarrabah Mission; but the Diocese of Carpentaria will hold itself responsible for a considerable proportion of the expense. We hope to be able to bear about a third of it. In addition to this the Bishop has undertaken to devote a month every other year to pleading for the Aboriginal work in the South, the Bishop of North Queensland supplying the alternate years. It is hoped that if a suitable superintendent can be found an expedition may be formed in four or five months' time to break ground and enter into relations with the natives.

THE FUTURE OF PROTESTANTISM.

The *Church Eclectic* for November quotes an interesting article by Rev. R. M. Raab, entitled, "Will Protestantism in America survive its present policy?" The writer deprecates the intention of attacking any phase of religion, but says that he writes because he feels that the present policy of Protestantism, if persisted in, must wreck it as a system. We do not know what Mr. Raab's own position is, but he appears to be an earnest and sincere Nonconformist. His charges against Protestantism are:

"I. The Past Decade has Witnessed a Powerful Reaction among Protestants against Dogmatic Teaching.

To some this may appear to be clear gain for Protestantism. Without arguing this point in detail, two facts show that this loss of dogmatic teaching is a sign of declension rather than of gain. The first fact is this: all faiths, false as well as true, that have received wide currency among men, have been propagated through dogmatic teaching. Christ was a dogmatist; His teaching was positive and uncompromising. The other fact is this: the doctrines concerning which Protestants speak with equivocation are basic doctrines in their system. Note the pulpit utterances on the doctrine of the Cross of Christ, on the present lost condition of non-Christian men, on the hopeless loss of men dying in enmity to God.

The Church's opposition to dogma has almost wrecked the ministry; for if there is one thing religionists of our time object to it is hard thinking on religion. And dogma calls for just that thing. The moment a church or a minister takes the attitude of apology, as the one appropriate to its message (or to his message), that moment marks the beginning of defeat. The widespread contempt for religion is due, in large measure, to the temporizing, apologetic attitude of Protestantism.

II. Protestants are Seeking to Atone for a Vanishing Faith in the Supernatural by Relying on the Material.

This is common in the history of religion. The deepest declension in real faith is often accompanied by a splendid material externalism. The Hebrews were never more punctilious in worshipping Jehovah, in a formal way, than when they had inwardly rejected Him. Formalism is the device of a dead faith. Splendid church buildings, fine organs, cultivated voices, faultless sermons, delicate prayers, make up for the lack of religion among multitudes of Protestants.

III. Protestantism is Vacating its Distinction between the Church and the World.

It is a growing reproach to Protestantism that it is treating as religious men who are not religious and are known to be the opposite. This is a surrender of the fundamental doctrine of Protestantism, that religion is a matter of personal choice and experience, and can never be ascribed to a man who persists in badness. Right conduct, according to the true position of Protestants, must accompany a religious profession. The whole question of discipline in Protestant churches rests on this simple thesis. But Protestants are not standing by this thesis. In our city churches they are morally unfit to stand by it; for it is just these churches that live according to a worldly, rather than a religious standard. Surely no one desires to institute a fictitious distinction between the

church and the world. The Founder of Christianity is responsible for the distinction; and it is perfectly plain that there must be a characteristic difference between a religious man and an irreligious man, if there is any reality in religion. But just now Protestants are tending to vacate the distinction, with the logical prospect before them of denying the reality of religion.

IV. Protestants are encouraging Radical attacks upon the Bible under the fictitious Name of Investigation.

Upon the surface the claim that religion can lose nothing by investigation is simple and rational. On the other hand, no true man is awakened to gratitude by the assertion that investigation has disproven an article of his faith, when he knows that it has done no such thing. Protestantism is being split to pieces by men who claim to follow the path of true investigation, but who really indulge in attack.

It is a fact, too patent to require proof, that Protestantism is doomed if the Bible is untrustworthy. The defence of Protestantism can never proceed on the ground of speculation; for speculation is oftener atheistic than theistic. The whole right of Protestantism to exist as a system of doctrine is derived from the Bible and defended by the Bible. Now for Protestants to support men in attacking the Scriptures is to lend aid to their own overthrow.

To the Bible Protestants have assigned a unique message, a unique authority. They have held that the Biblical message is final and infallible.

Criticism denies the inspiration of the Bible, in a distinguishing sense; it denies its inherent authority; it denies its finality; and, of course, rejects the infallibility of the Biblical message. But where will Protestants stand if they encourage the destruction of their own faith in the Bible?

We think that there is much to ponder over in the above words.

Our own Church is indeed saved from many of the dangers indicated above so long as her children are true to her teaching, but how many professing Churchmen are there who are ready to run into the very perils which are, as Mr. Raab thinks, ready to destroy Protestantism.

Our Church is dogmatic, but we constantly hear the cry: "No dogma! No definite Church teaching! Let us be broad-minded—and vague."

Our Church insists on the supernatural; on the mysteries of the Faith; on the grace of Order and Sacrament; on the need of Self-examination, Penitence, and Prayer. Yet are we not all only too familiar with the spirit within our own borders, that judges by popularity and material results alone, and dislikes all mystery.

Our Church lays down most clearly in the preface and Exhortation to the office of Holy Communion, that a man cannot be an open and notorious evil liver, an adulterer or a hinderer of God's Word, or one who has wronged his neighbour by word or deed, and yet be considered a religious man; but we all know how keenly any attempt at discipline is resented, and imputed as an offence to charity.

Our Church appeals to Holy Scripture as containing all things necessary to salvation; yet, unhappily, the Editor of the *Encyclopædia*

Biblica, which in the case of one contributor actually denies any special inspiration to the Holy Gospels, is a clergyman of our own Church.

Mr. Raab's conclusion is that

"V. Protestantism is in need of a thorough Reformation."

He does not indicate the lines of the proposed reformation, but to a Churchman they seem obviously to be:

1. A return to the great body of definite Catholic, as opposed to Roman Catholic, truth, from which many well-meaning persons have been frightened away, because, thank God! Roman Catholics have held largely to it while importing also many gratuitous and never-to-be-too-much-protested-against errors of their own.

2. A return to a simpler and more childlike, not childish, faith in supernatural power of our Father in Heaven, and His use of supernatural means.

3. A more vigorous stand for a high moral standard. The laxity with which most Protestant bodies regard divorce is a case in point.

4. A deeper reverence for the Divine purpose in the Bible. While the older and less educated cling firmly to the letter of the text, it can scarcely be denied that among the younger ministers there is a tendency to base their teaching on humanitarian and theistic rather than on Biblical grounds. Criticism, if it be true, is indeed to be welcomed, but there is such a thing as an irrational criticism, so bent on jots and tittles that it loses sight of the weightier matters of the Law.

It would be wicked to deny the splendid earnestness, the solid learning, the complete self-devotion and true zeal for God of much modern as well as more ancient Protestant Nonconformity, but these facts should not blind us to the dangers of a system which, as it stands, ignores so much of the Faith once delivered to the saints, and so carries with it the cause of its ultimate decay.

AN EARLY STRAITS MISSIONARY.

In 1866 the S.P.G. sent out a clergyman and an industrial schoolmaster, Mr. Kennet, to the newly formed settlement of Somerset. The clergyman left his post after a few months, but Mr. Kennet stayed and devoted himself to efforts to improve the condition of the Aborigines. In spite of the suspicion caused by the harsh treatment which they had met with at the hands of the marines, he succeeded in winning their confidence and opened a school with eight children, and after a while a number of adults came. In May, 1867, a deputation arrived from the natives of Prince of Wales Island, asking Mr. Kennet to come over and teach them. He accordingly set out to pay them a visit, but on the way his canoe was upset, and he had to take refuge on a small island, where three days later he was found and rescued by the Prince of Wales natives, who treated him with the greatest kindness. A great coroboree was held, and Mr. Kennet was formally adopted by the chief as one of the tribe. The numbers at the School increased, and Mr. Kennet was enabled by his influence to compose several feuds between adjacent tribes, especially one of long standing between the Prince of Wales and the Mulgrave Islanders. In August, 1867, the Government, bent on petty economies, informed Mr. Kennet that his stipend as schoolmaster would no longer be paid, and he was obliged to return to England. (See S.P.G. Records and Preb. Tucker's "Under His Banner.")

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. III.—No. 10. Thursday Island, April 1, 1903

THE LATE ARCHBISHOP OF CANTERBURY.

A man of iron frame, iron will, and yet iron malleability under the pressure of conviction, was Frederick Temple, late Primate of All England, and first noble in the land. The son of a soldier, he had a soldier's stern sense of duty and unflinching courage. As a school-master his character is summed up by the well-known saying of the smarting schoolboy: "Temple is a beast, but he is a just beast!" While still at Rugby he contributed the first essay 'on the Education of the World' to the well-known "Essays and Reviews." His own essay was unexceptionable, but some of the others were thought, not perhaps without some reason, to be of a dangerous latitude, and when in 1869 he was appointed Bishop of Exeter, a storm burst upon his head. He went up with pale set face to be consecrated in a Church where all looked on him with cold disapproval, but he went resolutely on his way, reorganised the Church, divided the huge Diocese, and when he was called to the See of London in 1885 hardly a voice was heard in opposition; and when eleven years later he was appointed Primate of All England, it was universally acknowledged that the strongest and noblest personality in the Church had been chosen for her highest office. In earlier years he was rough and brusque in manner, and innumerable stories are told of his treatment of fashionable or fastidious clerics. As years went on he softened and mellowed outwardly, while his heart remained as warm and kind as it had ever been; and he was deeply loved by all with whom he had to do. His great power lay in a certain powerful simplicity of spiritual conviction. He feared the face of no man, and he spoke his mind with refreshing directness even to the Sovereign. He was a typical 'working man,' with a brain of remarkable keenness and a soul of crystalline clearness. Every inch a man, he moved and swayed men by strength and will; and he ever moved them Godwards. We have lost the greatest personality in the Church; one of the few remaining of the great personalities of the past generation, and we may not grudge him his rest in the Paradise of God.

THE PARISH INSTITUTE, THURSDAY ISLAND.

The official opening of the Parish Institute, the foundation-stone of which was laid on November 8th of last year, took place on Wednesday night, the 21st January. A large gathering of parishioners and others was present. The Bishop of the Diocese performed the interesting ceremony of declaring the Institute open.

The Bishop said: It is with unusual pleasure that I undertake this evening the task of declaring this Institute open for the use of the parishioners of Thursday Island.

When now little more than two years ago I met you for the first time in the School of Arts, I told you that I had selected this place as the See town on account of my belief in its present and future importance, and I ventured further to express a hope that by degrees Church life might be so developed here that Thursday

Island might become in time a kind of Iona, or island centre of religious life for the adjacent parts of North Australia.

So far I have not been disappointed. We have a beautiful Church, and our Services are, I think, worthy of our Church, while this building—with regard to which, in passing, one must note the excellent work done by the contractors—is an evidence on the material side of the progress of our parochial life.

In my hopes for the future I had reckoned on one all-important factor. I believed that the people of Thursday Island were of such a character that they would respond willingly to an honest call on their aid and sympathy, whether in material or spiritual matters.

I believed that there was in this place a real appreciation of the need of religion in daily life, and a generous readiness to respond to efficient religious effort.

I think that, when we consider the size of the place, the material results which have been, and are being achieved, are most encouraging and most creditable to the members of our Church, and to those who have assisted them so liberally.

There is one other factor, which I was then unable to count upon, but which I am quite sure you would not wish me to ignore. When we consider the unflagging energy, resolute devotion to duty, and unflinching courage with which your Vicar has discharged the duties of his office, we have an example which I think we shall admit has helped us all to a more serious view of life and its responsibilities, and a greater willingness to bear our burdens with faith and cheerfulness.

I congratulate you sincerely on the completion of this splendid building, without any debt so far as the structure is concerned, and I trust that the small extra expenses incurred for seating, lighting, etc., will soon be removed, and that you will be able to complete the flooring of the verandahs, wisely left unfinished rather than incur debt upon the structure.

With regard to the Sale of Work now about to be held, it is the result of much loving labour for the Church on the part of many who could not give in money, and we desire that these gifts should be turned into money for their fair value.

The object is the absolutely necessary work of fencing the Church property, which is at present the prey of every wandering horse and goat. The Church has already so many interesting historical associations, and is an object of pilgrimage to so many visitors, that, for the credit of your town, if from no higher motive, it ought to be properly and decently enclosed.

I congratulate you on what has been already accomplished, and I am full of confidence and good hope for the future.

I now declare this building to be open by the name of the Parish Institute, for the service of the Church in this parish, and I pray God that it may be a source of ever-increasing usefulness to you and to your children.

The Hon. John Douglas and Mr. Geo. Smith also spoke, both gentlemen expressing pleasure at the successful completion of the Hall, and pointing out the facilities which it offered for the promotion of the various parish interests.

The building is 50ft. by 25ft., with a 9ft. verandah on the front and sides. It was designed by Mr. J. Hamilton Parke, of Cairns, and built by Messrs. Byres and Young, of Thursday Island. The total cost of the structure, including extras, is about £335. The furnishing, towards which more than half the cost is already in hand, will cost another £40.

LENT PASTORAL.

BY THE BISHOP OF CARPENTARIA.

My dear people—

The approach of Lent gives me the opportunity to bring before you some of the solemn obligations of our Christian profession, for it is my promised duty to warn you against sin and false doctrine, and to exhort you to stand fast in the Faith.

In the name of Christ, therefore, I warn you against the sin of drink. In some towns a very large proportion of nominally Christian men, and very many women, drink to excess, and not seldom to open drunkenness. God will not accept the flimsy excuse that the climate requires it, when the exact contrary is known to be the case. Be not deceived. No drunkard shall inherit the kingdom of God.

In the name of Christ I warn you against the sins of the flesh, which are so terribly common amongst us. God has called us to cleanness of life, and can enable us for that which He commands. No unclean person has any inheritance in the kingdom of Christ and of God.

In the name of Christ I warn you against the sin of gambling. Money is concentrated energy, and we have no more right to trifle with it than with health or talents. God will require an account, and what shall we give Him for this. The excitement of gambling is as deadly to spiritual life as the excitement of drink.

In the name of Christ I warn you against a shallow and unreal scepticism, the product, not of earnest and strenuous search for truth, but of an unwillingness to face the claims and consequences of faith. This is hypocrisy not less mean than is an affectation of religion.

In the name of Christ I warn you against a slothful neglect of the Common Prayer and Sacraments of the Church. It is possible that he who habitually absents himself from God's House may have some sort of a spiritual life, but at best it must be a maimed and selfish one. A real Christian life is ordinarily impossible apart from God's own conditions for its maintenance.

In the name of Christ I warn you against that spurious liberality which makes so many of you ashamed of your own faith and your own Church, and ready to prefer any and every other organisation before it.

I have warned you but very briefly, but I would ask you to weigh each of these dangers carefully in view of your own individual practice. They are not imagined out of a book, but drawn from close and anxious observation.

I bid you remember that our faith is not vague theism. We believe that the knowledge of Divine truth has been made possible for us in the Divine Christ. True Christianity consists in personal devotion to Christ as the Revealer of God. It is not a mere belief to be held in the head, but something to be lived out in the life. To be a Christian is to live the Christlike life.

I bid you remember that Baptism and Holy Communion are essential and vital parts of Christ's own scheme for living the true life. They are definite means whereby God gives grace and help, and we have no right to expect that, as a rule, He will give the grace to those who will not seek it in his way. In accordance with his custom He sets good things before us but He will not force us to take them.

I bid you remember that the true object of worship is to give rather than to get. In true worship we offer and present to God ourselves, our souls and bodies, and our sacrifices of praise and thanksgiving. If you always remembered that worship is a sacrifice of yourself to God, an offering, tribute, and gift to Him, you would not surely be so slow and unwilling to offer it.

I bid you remember that St. Paul orders you to lay by each week a definite proportion of your income for God, before, not after, all other claims are satisfied. Your proportion for God is as much a debt as any other claim whatever. If you are mean and stingy towards God, what right have you to expect that He should prosper you liberally?

I bid you remember the communion of the Church Militant here on earth. If you show no special care for or interest in those who are fellow worshippers and fellow Churchmen; if you treat them as utter strangers; can you be surprised if outsiders doubt the reality of the Christian life? The Apostle bids you have a special regard for those who are of the household of faith.

I bid you remember that if you would know you must learn. If you would know the purposes of God and the mind of Christ, you must study your Bible. If you would know whether the Church is still true to her Master you must study her history. Unhappily, men are usually positive in assertion in proportion to their ignorance. There are few things that most Church-people need more than some knowledge of the history of their own Church.

Finally, I bid you pray for the peace and progress of the whole Catholic Church, that she may do her Master's will in all things, and I pray, on your behalf, that a soul-searching Lent may bring you to an understanding, and therefore joyful, Easter.

Your affectionate Bishop,

GILBERT,
Bishop of Carpentaria.

ARCHDEACON PRITT.

It is with a very real sense of loss that we record the death of Ven. Archdeacon Pritt, M.A., at Townsville. A man of singular purity of character and unselfishness of life, he had devoted himself to work among the South Sea Islanders for many years entirely at his own cost, and was repaid by the whole-hearted devotion of those among whom he laboured. He was well known in our own diocese, and came up to install the Bishop in 1900. The Bishop was with him in Townsville on the Sunday night on which he was taken ill, but had to leave by steamer the following day, two days before the Archdeacon's death.

His life was one of intense personal devotion, and his death was such as he would himself have wished it to be in the full tide of work for His Master. We condole sincerely with the Diocese of North Queensland in the loss that it has sustained.

CHURCH NEEDLEWORK.

Arrangements are being made to hold a Class for Church Needlework every Friday, from 10 to 12 a.m., in the A.B.M. Room, No. 77 Queen Victoria Markets, Sydney. Ladies wishing to join the class should apply to Miss Giblin, "Walmer," Allen Street, Glebe Point, Sydney, to whom orders may also be sent.

News of the Parishes.

THURSDAY ISLAND.

Christmas was joyously celebrated in the parish. On Christmas Eve the children assembled in the Church and sang a number of pretty carols under the direction of Miss Lucy Bennett. The Sunday School prizes were then distributed, after which the little ones, with their parents and friends, gathered together in the Parish Institute, as yet unfinished. Here we had our Christmas Tree—splendidly laden and very prettily decorated. It was, indeed, a delightful sight, and reflected credit on Old Father Christmas, whose generosity this year was unbounded. Soon all the toys and gifts were distributed, and then ringing cheers were given by the children as a mark of appreciation.

Christmas Day began with a Celebration of the Holy Communion in the Cathedral at 7 o'clock, followed by a children's service at 9. Mattins were said and Holy Communion administered at 10 o'clock; and then, at 7.30, we had Evensong. All the services were fairly well attended, although there was room for improvement, especially as regards attendance at the Holy Communion. There should have been many more than forty-two communicants at the Christmas Day Festival.

On Boxing Day we had the Melanesian Dinner, attended by over fifty boys and their wives, sons, and daughters. It was a happy gathering, and to the boys a veritable feast of good things. We thank God, as we think of Christmas and its observance, and we take courage for the future.

In connection with the official opening of the Parish Institute, an Arcadian Fête was held on Wednesday and Thursday evenings, the 21st and 22nd January respectively. The result was eminently satisfactorily, a sum of £98 4s. 11d. net being obtained for the purpose of fencing the Cathedral grounds. We are especially gratified at the success of the fête for more than one reason. In the first place, its object was a specially laudable one; and in the second, it was conducted on true moral and commercial principles. No raffling or other questionable means of raising money were indulged in—everything was sold straight out at a reasonable price. The following ladies and gentlemen presided over the various stalls:—

Sweets and Ice Creams.—Mesdames Eyre and Beor, Miss Beor, Messrs. Hindmarsh and Jardine. Result, £8 1s. 5d.

Cold Refreshments.—Mrs. Massey, Miss Fisher, Mr. Trundle. Result, £4 10s.

Tea and Coffee.—Mesdames Reid, Bebrouth, Robeson, Fry, Misses White, Sinclair, M. Bebrouth, and E. Beor. Result, £9.

Fish Pond.—Mrs. Bennett, Miss Buchanan, Misses D. and L. Bennett, Mr. Harvey Morley. Result, £14 4s. 10d.

Pin-cushions.—Mrs. Long, Misses Claes, E. Long, E. Corran, and E. George. Result, £20 3s. 3d.

Fancy Goods.—Mesdames Lamb, Shiress, Hodder, Graham, and Hauenschild. Result, £42 16s. 11d.

Japanese Tea.—Mrs. Maeshiba, Mr. A. T. Kashiwagi, and boys. Result, £1 11s. 6d.

Telephone.—Messrs. Hauenschild and Leonard. Result, 10s. 6d.

Other items of expenditure amounting to £2 13s. 6d. are to be deducted from these amounts. We are especially indebted to the lady workers who organised the fête and obtained the numerous articles for its arcades.

They are to be heartily congratulated not only on the success of their efforts, but also on the praiseworthy and exemplary manner in which everything was carried out in connection with the fête.

It is hoped to have the Church grounds entirely re-fenced before Easter. They will then be laid out neatly with trees and shrubs as funds permit.

At a meeting of young men held in the Parish Institute on Tuesday night, the 27th January, it was unanimously decided to form a Young Men's Club in connection with the Cathedral for the mental, social, and physical improvement of its members.

As we send away these notes, a fine belfry is being erected on the Cathedral grounds to accommodate the large bell recently given to the parish. The cost of the work is being defrayed by subscription.

The parish now possesses a little paper, which is published monthly by the Vicar, under the title of the *Parish Gazette*. It is neatly got up, and is printed locally. It has already proved of great value in stirring up interest in the Church's work by bringing people more in touch with parish affairs.

NORMANTON.

In the middle of December we had a visit from our Bishop, who spent the Sunday with us, preaching twice to good and appreciative congregations. He also addressed the Sunday School teachers in the afternoon on the value and importance and responsibility of their work. After visiting Croydon, His Lordship spent another four or five days with us. On Tuesday, January 6th, he distributed the Sunday School prizes, and had an opportunity of saying a few words to the parents and children. Thursday, the 8th, we had the privilege of spending a "quiet" day, when His Lordship, after an early celebration, gave several very helpful and instructive addresses to the few who found time and opportunity to attend on a busy day.

The Bishop met the Parochial Council during his visit, and expressed himself as highly gratified by the efforts of the Parishioners to improve the Rectory, and at the signs of life he saw generally. His Lordship was the guest of Mr. and Mrs. Millar.

Our Sunday School work has been specially encouraging. Our number of teachers has doubled during the last six months. A Bible Class is held every Friday night, and so far, the attendance and interest have been good.

Our Rector has been appointed Chaplain of the Gaol, and holds Services there every Thursday afternoon. It is with satisfaction that he reports not a single Church of England occupant during the six months.

The Rectory has just been enlarged to nearly double the size, and our Rector and his family are quite comfortable, and look forward to spending some happy and useful times amongst the people who have so loyally and liberally declared their appreciation of the work and workers.

Having got the Rectory into good order, we have now to see about doing the same for the Church, which, though it is superior to much of Normanton, is far from what it ought to be, and, we trust, from what both it and the town will be in the not very distant future.

We are exceedingly sorry to lose the help and services of Mr. and Mrs. Curtis. The former has been our energetic Secretary, and the latter our enthusiastic Organist. Their

places will be very hard to fill, while they carry with them our very best thanks and good wishes for usefulness and happiness elsewhere. We are also losing at the same time Mr. P. H. Browne, one of our Councilmen and Choristers, who will also leave a blank in nowise easy to be filled. But while one goes, another comes, and we have the pleasure of welcoming Mr. and Mrs. Wallin, who, we trust, will help us all in their power.

COOKTOWN.

Since the last issue of this paper nothing of any importance has occurred to alter the regular work of the Church. Outside parochial matters, the commercial aspect of the place is very quiet, there being but little business done. Want of rain has a great deal to do with this; and until rain comes we cannot hope for any material change in the aspect of affairs. From all the mining camps we hear that the drought is seriously hindering the development of the various mines, and also causing a great deal of sickness. It is the hope and prayer of everyone that rain will fall soon.

In fulfilment of a promise, the Rector visited Maytown during the month of October, and was agreeably surprised to find what was being done there on behalf of the Church. We cannot give too great praise to Mr. Moran for the work that he is doing: conducting Sunday School, Confirmation Classes, Choir, etc. It was through his kindness and valuable assistance that the Rector was able to spend so pleasant a time. During his visit Evensong was held, at which a good congregation was present, and also Confirmation Classes. The Rector visited all the Church-people in Maytown, and also those at the "Ida" and "Queen" mining camps. He hopes to be able to visit the place again in January, when he will endeavour to make a longer stay. Our thanks must be given to Mr. Montgomery for his kindness in lending and presiding at the organ, which enabled the congregation to join in the hearty singing effectively led by the Choir.

On his way to Maytown the Rector held Service at the Laura, which was thoroughly enjoyed by many people.

In Cooktown, as we at first said, nothing has occurred to alter the usual parochial work. The Rector is busy visiting all the people before Christmas Day, reminding them of their duty on that day.

The Choir still keeps up its reputation for good singing, and is now busy with the Christmas music.

We very much miss Miss R. Allan, who for many years past has been a most devoted member of the Choir and of the Society of the Treasury, and also a Sunday School Teacher, combining with that of teacher the work of keeping in order the Sunday School class registers and distribution of cards and tickets to the children. Miss Allan carries away with her our best wishes for her future sphere of work in Brisbane, with the knowledge also that her work will never be forgotten. We are glad to say that Miss D. Allan has kindly undertaken her sister's work. It is earnestly hoped that teachers will be forthcoming to fill the vacancies in the Sunday School staff.

Through the indisposition and temporary absence of the Rector of Croydon, the Bishop has been obliged to postpone the confirmations here and in Maytown until the New Year, in consequence of His Lordship going to Croydon

for a few weeks. It is earnestly hoped that the Rector (Rev. G. Smith) will soon be convalescent and able to resume his work.

We wish all our people the compliments of the season.

The Rector regrets that parochial matter, intended for the January issue of this paper, was received too late for publication.

Although it seems rather late in the day to speak about the Christmas Services, still we must refer in a few words to those hearty Festal Services. During the day there were two Celebrations of the Holy Communion, when a large number of communicants participated. All the Services were thoroughly enjoyed by the many present, notwithstanding the great heat. The musical portions of the Services were splendidly rendered by the choir, to whom our thanks are due, not forgetting those also who, by gifts of flowers, etc., and willing labour, gave the Church such a bright appearance, which added much to the joyous character of the Services.

A very fair congregation attended the Watch-night Service, many partaking of the Holy Communion, which was held early in the morning of the New Year.

The Rector visited Maytown for a few days in October last. Since the Bishop's first visit to the Palmer the Church has made wonderful progress. Through the good work of Mr. Moran a Sunday School is now doing good work amongst the children; he has also gathered round him a number of candidates for Confirmation, to whom he regularly gives instruction. The Rector held Evensong in the Council Hall, when a good number attended, and also held two Confirmation Classes. While there he visited all the people in the district, promising to pay another visit at the beginning of the New Year. Unfortunately the wet season set in, which made the visit impossible. Through the closing of the Cooktown-Laura railway the Rector cannot say when he will visit the goldfield again, but the Bishop, on his return from South, will visit the place and hold a Confirmation, which was to have been held before the end of last year, but, through an accident to one of his clergy and other Diocesan matters, was unavoidably postponed. Meanwhile we hope that Mr. Moran will still continue his good work there.

Mrs. King, after a visit South, has once more returned and taken up her work in the choir and Sunday School. Unfortunately her stay amongst us will, we are afraid, be of short duration, her husband being one of the unfortunate number of employees thrown out of work through the closing of the Cooktown railway.

Very sorry are we to have to record the death of Mr. W. J. Evans (late editor of the *Beacon*), who for many months past had been a great sufferer. For several years he took a very active interest in Church work, being a member respectively of the Parochial Council and choir. Ever since the present Rector took charge of the parish, Mr. Evans was never absent from his place in the choir, either at Mattins or Evensong, until sickness obliged him to resign his position. These are the men the Church can ill-afford to lose. We tender our deepest sympathy to Mrs. Evans and family.

On Thursday evening, 5th February, the Bishop, who is *en route* for South, held a Confirmation, when 13 candidates were presented. Very impressive addresses were given by the Bishop, which were listened to with rapt attention by candidates and a large congregation.

After the Service the newly-confirmed assembled in the Rectory, where the Bishop shook hands with each one, wishing them good-bye, and expressing the hope that God would be with them always.

On Friday evening the Bishop, who is accompanied by Miss White, left Cooktown per "Wodonga," for Melbourne.

PORT DOUGLAS-CUM-MOSMAN.

On Sunday, January 11th, the First after the Epiphany, the restored Church of St. Andrew, Port Douglas, was formally reopened by the Rector, in the unavoidable absence of the Bishop of the Diocese. It was a day of rejoicing to every one; even those who do not belong to our Communion shewed their sympathetic gladness, and helped in the decoration of the Church. The Choir of St. David's, Mosman, was represented by its Choir master and head tenor, who also entered enthusiastically into all the preparatory work.

Special Thanksgiving Collects were offered at the Early Celebration; and special prayers, lessons, etc., used at Evensong, at which a large congregation was present, the Rector preaching from Psalm xxvi. 8.

The Church, which is now as good as new, has been thoroughly painted inside and out, its foundations renewed, and a handsome bell tower (35 feet high) and fence erected, besides minor repairs. Only some £5 remain owing.

Beautiful gifts have been received from Victoria in the shape of exquisitely worked white, green, and blue frontals, with a red frontlet. These are probably as handsome as anything in the north of Queensland, and have caused universal admiration and delight. *Laus Deo.*

A movement is to be made almost at once at the Mosman to raise funds to build the long-talked of St. David's Rectory. By the time the *Carpentarian* appears again we hope this may be an accomplished fact.

Since our last letter we have lost by death, Messrs. Thomson Low, H. S. Roberts (a member of the Mosman Parish Council), and Victor Carnie. All three were supporters of St. David's, and each leaves a blank.

In the Mosman Sunday School we miss an old and valued helper, Mr. John White, who has been obliged, from the changed nature of his daily work, to give up that and also his much appreciated work amongst the Pacific Islanders. We hope his absence from both is but temporary.

Since January 11th, our Sunday Services have been but desultory so far as congregations are concerned. In a little over a fortnight our rainfall exceeded *four feet*, representing a total fall for the district of some 325,000,000 tons of water, or nearly 75,000,000,000 gallons. And for all this no serious losses by flood are reported, while everywhere the farmers are rejoicing over the thorough soaking the cane lands have received. But for several Sundays one had to wade to Church, and Islanders formed the staple of the congregations. Yet one cannot altogether blame the Europeans. Now brighter and warmer days are coming, and we hope that many will return to give thanks.

CROYDON.

St. Margaret's.—When closing the records of parish news for last quarter we omitted to

mention a pleasing send-off to Mr. F. C. Hall by the choir of St. Margaret's Church, in the shape of a "Surprise Party" at the Rectory, and a purse of sovereigns as a small token of recognition of his services as choir-master, in which he had taken much interest.

We are yet without our Rector. However, we are cheered at the prospect of having the Rev. Godfrey H. Smith with us for Easter, and all trust his leg may be fully restored for active service. Thanks to the Lord Bishop of the Diocese, who put off important engagements to come to Croydon for Christmas, and the assistance of Lay Readers, the Services have been maintained. During the fortnight His Lordship was with us he had a busy time conducting Services, visiting the parishioners, practically filling the office of parish priest. This not only in connection with St. Margaret's, but also with St. John's, Golden Gate.

The Services on Christmas Day were bright, hearty, and well attended. The Churchwardens and ladies of the congregation had gone to much trouble in procuring materials (no easy matter after the very dry season), and decorating the Church on Christmas Eve, the appearance of which repaid them for their labour of love.

New Year's Day was set apart for a "quiet day." Services were conducted at 7.30 a.m., 9, and 10 a.m., and 4 and 5 p.m. The Bishop

gave a series of addresses, taking Ephes. vi. 10, 18, as his subject. The attendance was small, but those who were present must have been helped and encouraged in the spiritual conflict.

A meeting of the Churchwardens and Parochial Council was held on December 30th, the Lord Bishop of the Diocese in the chair. The all-absorbing topic of finance occupied the meeting, the chairman expressing his sympathy with the parish in the enforced absence of the Rector, and the financial condition of the district generally. The meeting closed with an expression of thankfulness to His Lordship for his interest, counsel, and practical sympathy.

Tuesday, January 6th—the Epiphany—a Celebration of the Holy Communion at 7.30 a.m., His Lordship, leaving for Normanton by the mid-day train, closed a visit which proved helpful and encouraging to all associated with the work of the Church in this parish. At the request of the Bishop of the Diocese, Mr. S. Lewis, a student at Bishop's College, came to us during the recess to assist in the parish work. We are only sorry that he could not have stayed in the parish longer, but the opening of term the first week in February demanded his presence at the College.

Services have been held at Mountain Maid, Table Top, and Croydon King as opportunity

offered, and the interest manifested in these outside places creates a longing desire that they be visited more frequently. "Truly, the harvest is great but the labourers are few."

Mr. Grose, of Townsville, who has been on a lengthened visit to Croydon, has rendered valuable assistance by taking Services, a mark of practical sympathy with our Rector on his unfortunate position is highly appreciated by all.

As we write the wet season has set in, and promises to provide a more abundant rainfall than for several years past. O, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!

St. John's, Golden Gate.—We have but little to report from this centre. The stirring influence of our Rector is very much missed in keeping us awake to our responsibilities.

Mrs. Coles has undertaken the duties of collecting, and is to be congratulated upon her success. One pleasing feature is the work of the Sunday School. The Bishop, during his visit, expressed himself well pleased with the good work done there, which is a great credit to the small and inefficient staff of teachers. Mr. S. Lewis, from Thursday Island, has been very attentive, and all regret that he should have to go away just as he is becoming acquainted with the people.

Diocese of Carpentaria.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1902.

RECEIPTS.	£	s.	d.
Balance in Bank—College A/c ...	101	3	1
" General A/c ...	156	16	6
" Bishopric Endowment A/c ...	100	0	0
" hand Diocesan Secretary ...	17	7	6
Subs. College A/c, as per list ...	153	12	0
" General ...	328	5	6
S.P.C.K. for Student ...	25	0	0
" Church ...	20	0	0
C.C.C. Society Grant ...	25	0	0
Parochial Assessments ...	16	9	0
Interest ...	11	9	2
P. Douglas—Refund ...	5	0	0
Carpentarian—Refund ...	3	16	6
Diocesan Fees ...	3	2	0
Sale of Stove ...	1	0	0
Institute, per A.B.M. ...	1	0	0

£1009 1 3

EXPENDITURE.	£	s.	d.
College Expenses A/c ...	342	5	7
" Building A/c ...	38	5	6
Parish Grants—Building ...	95	7	0
" Clergy ...	27	17	6
Clergy and Lay Workers' Travelling Expenses ...	69	14	4
Melanesian Work ...	63	6	0
Printing ...	49	14	3
Postage, Telegrams, Petty Cash ...	27	11	10
Conference Hospitality ...	13	6	2
F. Hitchcox—Hospital Expenses ...	13	19	4
A.B.M.—Rent, Painting, etc. ...	8	9	6
Insurance ...	5	12	6
Sundries ...	6	10	4
Interest—Bishopric Endowment A/c ...	3	0	0
Leper A/c ...	2	0	0
Exchange, Bank Charges, etc. ...	1	10	0
Bal. in Savings Bk.—B'pric End. A/c ...	100	0	0
" Gen. and College A/cs ...	82	10	2
" Bank—Current A/c ...	270	11	3
Less O.S. Cheque ...	12	10	0

£1009 1 3

COLLEGE ACCOUNT.—GENERAL STATEMENT.

Jan. 1, 1902.	£	s.	d.
To Balance ...	101	3	1
" Subscriptions ...	193	12	0
" S.P.C.K. ...	25	0	0
" Diocesan Grant ...	42	5	7

£362 0 8

	£	s.	d.
By Maintenance	270	10	0
„ Tuition	62	10	0
„ General Expenses... ..	9	5	7
„ Balance, December 31, 1902	19	15	1

£362 0 8

GENERAL DIOCESAN ACCOUNT.—GENERAL STATEMENT.

Jan. 1, 1902.	£	s.	d.
To Balance ...	174	4	0
" Income ...	415	2	2

£589 6 2

	£	s.	d.
By Expenditure	468	9	10
„ Balance, December 31, 1902 ...	120	16	4

£589 6 2

BISHOPRIC ENDOWMENT FUND.

Jan. 1, 1902.	£	s.	d.
To Balance in Bank ...	100	0	0

Dec. 31, 1902.	£	s.	d.
By Balance in Bank ...	100	0	0

LIST OF SUBSCRIPTIONS TO BISHOP'S COLLEGE, 1902.

	£	s.	d.
The Earl Beauchamp, K.C.M.G. ...	150	0	0
The Primate of Australia and Tasmania ...	20	0	0
His Honor Mr. Justice Stephen ...	10	11	0
Mrs. H. M. White ...	5	0	0
Mrs. Martelli ...	4	1	0
Miss Hurd ...	2	0	0
F. de S. Buchanan ...	1	0	0
G. P. Lewis ...	1	0	0

£193 12 0

LIST OF SUBSCRIPTIONS TO THE GENERAL DIOCESAN FUND FOR THE YEAR 1902.

	£	s.	d.
Meetings in England (per Dr. Harris) ...	86	0	7
Lady Beauchamp ...	50	0	0
Anon (per Dr. Harris) ...	50	0	0
Anon (per the Bishop) ...	50	0	0
E. H. T. Plant ...	10	0	0
St. Paul's Guild, S. Yarra ...	7	17	6
St. John's G.F.S., Ballarat ...	5	5	0
W. J. Paull ...	5	5	0
Melanesian Mission (per C. C. Goddan) ...	5	0	0
Mrs. Hautrey (England) ...	5	0	0
Mrs. Richards ...	5	0	0
P. S. Lindeman ...	5	0	0
St. James', Sydney ...	3	12	3
St. Jude's, Randwick ...	3	10	0
His Excellency The Governor ...	3	3	0
W. M. Hill ...	3	3	0
All Saints', Petersham ...	3	0	0
Church of England Grammar School, Melb. ...	2	16	2
All Saints' Sunday School, Hunter's Hill ...	2	15	0
Diocese of Tasmania (Forth and Leven) ...	2	12	0
Small sums (per A.B.M.) ...	2	8	3
E. Parnell ...	2	3	0
Church of England Grammar School, Sydney ...	2	2	0
St. John's, Darlinghurst ...	1	5	0
Oratory, Burketown ...	1	2	6
C. H. Hodges ...	1	1	0
St. Michael's Sunday School, New Farm ...	1	1	0
Rev. J. W. S. Tomlin ...	1	0	0
Miss Garrett ...	1	0	0
Mrs. Wallace ...	1	0	0
Miss Martelli ...	1	0	0
Miss Green ...	1	0	0
St. Lawrence Sunday School, Melbourne ...	1	0	0
St. John's Sunday School, Glebe Point ...	1	0	0
Sums under £1 ...	1	3	3

£328 5 6

I HEREBY CERTIFY that I have examined the above Statements and compared the same with the Books of Account and Treasurer's Audited Balance Sheet, and find the same to be correct,

THURSDAY ISLAND, 30th January, 1903.

ABI MURRAY.

BYRES & YOUNG,

THURSDAY ISLAND.

Contractors & Undertakers,

Cabinet Makers,

Carpenters & Joiners.

ESTIMATES GIVEN FOR
BUILDINGS.

BEST WORKMANSHIP
GUARANTEED.

Diocese of Carpentaria,

1903.

Bishop:

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

Dio. Secretary:

Rev. W. P. GLOVER, Th. L., Thursday Island.

Hon. Treasurer:

JOSEPH HUGHES, Esq., Registrar-General, Brisbane.

Office in Sydney:

Miss PAIGE, Hon. Sec., 77 Victoria Market.

Commissary in Melbourne:

Rev. F. E. S. SNODGRASS, M.A., St. Mark's, Fitzroy.

Commissary in England:

Rev. E. HARRIS, D.D., Bullinghope Vicarage, Hereford.

Bishops College, Thursday Island:

Rev. W. P. GLOVER, Th. L., Sub-Warden.

Clergy:

Rev. W. P. GLOVER, Th. L., Thursday Island.	Rev. H. P. GOCHER, M.A., Palmerston.
Rev. H. W. CURTIS, Cooktown.	Rev. T. K. PITT, M.A., Port Douglas.
Rev. G. H. SMITH, Croydon.	Rev. W. HUDSON, M.A., Normanton.

All Souls' Quetta Memorial Cathedral,

THURSDAY ISLAND.

PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th. L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KASHIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's)
and A. MURRAY (People's).

Hon. Organist—Mr. H. G. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MURRAY, and REID;
Misses L. BENNETT, CRISPIN, DAVIDSON, E. LONG,
and K. WILLIAMS; Messrs. BYRES, HITCHCOX,
MURRAY, A. E. SMITH, A. SULLIVAN, and
TRUNDLE.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.

10 a.m.—Mattins (Holy Communion 1st and 3rd
Sundays in the month) and Sermon.

3 p.m.—Children's Service (1st Sunday in the
month).

7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.
Members—Mesdames HODDER and REID; Misses
BENNETT, BEOR, BEBROUTH, BUCHANAN, and
CRISPIN; Mr. JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, BEOR,
SINCLAIR, and WHITE; Messrs. F. P. HITCHCOX,
S. LEWIS, A. E. SMITH, and F. L. WOOLRYCH.

Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEIBO.

Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by THE VICAR,
Mrs. REID, Miss BUCHANAN, Miss WHITE, and Mr. A.
KASHIWAGI.

A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.

CHURCH OF ENGLAND BOOK DEPÔT,

CHURCH HOUSE,

ANN STREET, BRISBANE;

AND AT TOWNSVILLE.

BIBLES, for School use.

The most serviceable Bible is the nonpareil, very strongly
bound in sheepskin, price 1s. These Bibles are built to
wear.

[Nonpareil type.—O Lord our God, how excellent is thy name.

A cheaper Bible can be got at 8d., printed in ruby, strongly
bound in cloth.

A still cheaper Bible is sold at 6d., printed in pearl. This
is bound in cloth, strong, but the print is very small.

If references are required, the cheapest is in nonpareil
type, price 1s. 9d.

[A description of better bound Bibles will be found in the
Reward Catalogue.]

PRAYER BOOKS. For School use or for lending in Church.
Six kinds are kept. These are all very strong in the
binding, especially those in red basil.

Ruby, enamelled cloth, 4d.

„ Red basil skiver, 5d.

Nonpareil, enamelled cloth, 5d.; 4s. 6d. per dozen.

„ Red basil skiver, 7d.; 6s. 6d. per dozen.

Bourgeois, sheepskin, 7d. } On the inside of the front cover
„ Red basil skiver, 8d. } is a guide to the places in the
Service, making this Book
specially adapted for visitors.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

THE BISHOP'S DIARY.

- 3—Left Thursday Island.
5—Confirmation at Cooktown.
7—Visited Yarrabah Mission.
8—Preached Townsville Cathedral.
12—Arrived in Brisbane; interviewed Minister for Lands.
15—Arrived Sydney; preached St. John's, Darlinghurst.
16—Meeting Executive Council of A.B.M. Missionary Meeting at St. John's.
17—Meeting at St. Paul's College.
20—Meeting at Goulburn.
22—Preached Goulburn Cathedral and North Goulburn.
24—Arrived in Melbourne.
25—Preached St. John's, Footscray.
26—Meeting, Holy Trinity, Kew.
27—Meeting, St. John's, East Malvern.
March 1—Preached Holy Trinity, E. Melbourne, and St. Matthew's, Prahran.
2—Meeting, St. Colomb's, Hawthorne.
3—Enthronement Bishop of Melbourne. Meeting, St. Andrew's, Brighton.
4—Meeting, St. Peter's, Melbourne.
5—Meeting, St. Alban's, Armadale.
6—Meeting, St. Thomas', Moonee Ponds.
8—Preached Christ Church, South Yarra, and St. John's, Melbourne.
9—Meeting, St. Anselm, Middle Park.
10—Meeting, Christ Church, Brunswick.
11—Meeting, St. Mark's, Fitzroy.
12—Meeting, Colac.
13—Meeting, Camperdown.
15—Preached twice at Warnambool.
17—Meeting at Portland.
18—Address Boys' School, Hamilton.
19—Meeting at Hamilton.
20—Meeting at Ballarat.
22—Preached St. John's, St. Peter's, and Cathedral, Ballarat.
23—Returned to Sydney.
25—Preached Mothers' Union, Sydney Cathedral.
27—Preached Church of England Girls' Grammar School.
29—Preached St. Jude's, Randwick, and St. John's, Parramatta.
30—Address, King's School, Parramatta. Meeting at St. John's, Ashfield.
31—Aboriginal Meeting in Chapter House
April 1—Meeting at Petersham.
2—Meeting at Parramatta.
3—Address North Shore Grammar School and Barker College.
5—Preached St. Paul's College, St. James' Church, Domain, and St. Andrew's Cathedral.
6—Meeting at Balmain.

- April 10—Preached St. James' and St. John's, Darlinghurst.
" 12—Preached St. Clement's, Mosman, and All Saints', Hunters Hill,
" 14—22—Holiday at Katoomba.
" 24—Went to Morpeth.
" 26—Preached morning and evening, New-castle Cathedral.
" 28—Meeting at Singleton.
" 29—Meeting at Muswellbrook.
" 30—Meeting at Armidale.
May 1—Meeting, St. Luke's, Toowoomba.
" 2—Arrived in Brisbane.
" 3—Preached Cathedral, Brisbane, and All Saints'.
" 4—Public Meeting on behalf of Mitchell River Mission.
" 5—Left Brisbane by "Maranoa."
" 11—Arrived at Thursday Island.
June 23—Left Thursday Island for Normanton.

Diocese with the Drought Relief Fund, the Townsville Cyclone Fund, and other needs, a sum of about £200 was contributed almost entirely in very small sums, and representing very widespread interest. In the matter of obtaining clergy I was less successful than I had hoped, owing to the great scarcity of men in the Southern Dioceses, consequent on the creation of three new Sees in Victoria, and the fact that the Bishop of North Queensland had immediately preceded me on a similar errand. I was, however, successful in obtaining the services of an earnest Melbourne clergyman, Rev. E. Chase, for aboriginal work, and others hope to be able to take up Diocesan work after a time. It is difficult to tabulate and accurately estimate the results of the three months' work, for they often do not appear at the time, but I am satisfied that a large amount of Missionary interest has been aroused which will bear fruit in the future. This was especially the case in Melbourne, where I had not previously had an opportunity of pleading for our work. I must acknowledge gratefully the great assistance I received in Melbourne from my Commissary, Rev. E. Snodgrass, who arranged all my meetings, etc., and in Sydney from Rev. H. Saumarez Smith, and my N.S. Wales Commissary, Rev. E. Beck. I feel that we are well represented in the South. However necessary these visits to the South may be, and they are, I fear, absolutely necessary, I return with, I cannot tell you how great, pleasure and relief to my proper work



PALMERSTON CHURCH.

LETTER FROM THE BISHOP.

MY DEAR PEOPLE—

I feel that, as it is a serious thing to be absent for three months from the Diocese and a thing only to be done from real necessity, I owe it to you to tell you something of my recent visit to the South and its results.

I was absent from the Diocese from February 7th to May 9th, a period of exactly 13 weeks. Of these, three were occupied in sea travelling, and one in a complete week's holiday at Katoomba, the first I have been able to obtain since my consecration; the remaining nine weeks have been spent, as you will see by my accompanying diary, in daily meetings, sermons, and interviews on behalf of the Diocese, combined with constant travelling from place to place, work of a fatiguing and unsatisfying character, but absolutely necessary if the Missionary work of the Diocese is to be maintained.

I met everywhere with the very greatest kindness; the meetings were, in almost every instance, well attended, and, in spite of the bad times and the clashing of the claims of the

of the Diocese. My visitation of the parishes has been thrown late this year not only by my Southern visit, but by the absence of the Rev. W. P. Glover on a well-earned holiday, but I shall hope to carry it on as late as the season allows. A new anxiety has arisen in the attraction of population to the Arltunga goldfields, a place very difficult to reach from this side, and as yet of uncertain permanence. I am in hopes of being able to obtain the services of a Mission Chaplain for the more remote bush work. You will learn with great pleasure that Lord Beauchamp has generously renewed for another three years his gift of £150 per annum to Bishop's College, thus enabling this vitally important work to be maintained. A tutor has also been found for the College in the person of Mr. D. M. Jones, M.A. Matters have been put well in train for the starting of the Mitchell River Mission, and I hope to be able to visit the Reserve very shortly.

Your affectionate Bishop,

GILBERT,
Bishop of Carpentaria.

PROPOSED MISSION STATION ON MITCHELL RIVER.

The Bishop of Carpentaria addressed a meeting at the Temperance Hall, Brisbane, on Monday, May 4th, in support of the proposed new Mission to the Aborigines in his Diocese. The chair was occupied by the Minister for Lands (the Hon. J. F. G. Foxton), and there were also present—the Ven. Archdeacon David, the Rev. Canon Oake'ey, Dr. Roth (Northern Protector of Aborigines), Mr. J. Hughes (Registrar General), and a number of clergy.

Mr. Foxton said he was pleased to preside at a meeting to welcome his lordship, more especially in connection with the Mission which he proposed to establish in the neighbourhood of the Mitchell River, in the Gulf of Carpentaria. The work proposed to be undertaken was no light one. Those who went out would be from year to year removed from all civilised people, taking their lives in their hands, and they would be deserving of the very best wishes and prayers of the whole community. (Applause.) As they knew, it was a matter in which he took a very deep interest. He was never tired of impressing upon those who were so fond of crying out for a "white Australia" that there were certain black people in this State, and other parts of Australia, whom we had displaced—from whom we had taken their hunting grounds—practically the bread of life—and had in some parts of Queensland hunted from the waterholes, where they had been accustomed from time immemorial to obtain water, and at the end of the stockwhip. These were things which ought not to be. (Applause.) Cattle and sheep were all very well; but human beings, whether they had white skins or black skins, were of greater importance. The only manner in which this question of the right of either cattle or the blacks to resort to certain places for water in times of drought—with credit to us as a community—was by selecting ample reserves, on which the aboriginal inhabitants could be provided for and live without being molested. The old inhabitants would recognise a great difference between the relations of the blacks and outside settlers compared with thirty or forty years, or even ten or twelve years ago. One seldom heard of a massacre or outrage by tribes of aborigines against the whites. On the other hand, one never heard—and while he had the care of the aborigines they would never hear—of dispersals. (Applause.) He was strongly of opinion that it was very desirable that these reserves should be placed under the control of religious denominations—it did not matter to him as Minister by which denomination. He welcomed all denominations to this field of labour. At Yarrabah, on probably the best reserve to be found in Australia, there was a splendid station on which grand work was being done by the Church of England. At Bogimba, on Fraser Island, there was also a station, at which, under adverse circumstances, the same Church was doing good work. In the Peninsula, where the blacks were most numerous—being estimated at about 25,000—it was his desire that the land should be parcelled out for aboriginal purposes into spheres of influence for the various denominations ready to take up the work. The Presbyterians had stations at Mapoon and Weipa, and were contemplating a third station on the Archer River. This would fully occupy their sphere. Then came the sphere of the Church of England, extending as far round the head of the Gulf as the enthusiasm of the Church members would carry it. At the

Northern Missions, besides the blacks who came and went, there were 480 permanent residents. On the islands in Torres Straits, where the London Missionary Society was at work, the natives had attained a degree of civilization that was almost incredible. At the Northern Missions, on the mainland, there were 315 aboriginal children attending the schools. There were also 340 attending similar schools on the islands, and 58 in the southern portion of the State, making about 750 in all. There was thus a great improvement, and it was an extension of this system that they were there to support. He had been in conference with the Bishop in connection with the reserve, and, though there were some difficulties, it was hoped that these would be swept away, and a good healthy settlement formed. (Applause.)

The Bishop of Carpentaria (the Right Rev. Gilbert White) said the resolution he had been asked to move ran,—“That this meeting, recognising the claims of the aborigines upon the white population of this State, hereby pledges itself to support the new mission settlement upon the Mitchell River.” He preceded his remarks by an expression of gratification in having the Minister occupying the chair, and appreciation of the attitude and action of the Queensland Government in its relation to the aborigines. At Yarrabah the work done was truly astonishing; those who had not been there could not realise it. The results could not be shown so much in figures, but in the whole change in habits and thoughts. The treatment which the blacks had received in the past arose, he was forced to think, from an idea that they were beyond the pale of humanity. The idea that the blacks were of the lowest type had received very general acceptance, even from scientific minds; but the results at Yarrabah were a complete refutation of this, teaching having called forth dormant powers and intelligence in an amazing manner. (Applause.) It proved that these persons were as capable of improvement, through missionary effort, as any other race. The Church had at present two mission stations, but both were south of the largest black population, so that there was urgent necessity of another station. Matters had been pushed forward, and the Church had now an opportunity of showing what it could do. Mr. Gribble had made a thorough inspection of the Mitchell River district, which he found most suitable. There were great lagoons with an immense quantity of waterlilies (the roots of which form a great part of the food of the tribes); wild rice, yams, &c., and game. There were also found signs of a large number of aborigines, estimated at about 2000. They were people among whom it was believed the work would be very successful. In other instances, the blacks had been contaminated by association with the lowest types of white. Mr. Gribble found these, however, a fine race, many of the women being over 6ft. high. They were at present unaware of the significance of missionary work, as was shown by an attempt made one night to attack the party. As time went on they would be brought round by disinterested kindnesses, although it could not be done all at once, and patience must be exercised. As to the land being taken up under occupation license by stock-owners, the missionary effort would be beneficial to the interests of licensees, inasmuch as the tendency of the mission would be to move the blacks from the cattle runs to the aboriginal reserves. They had got this far: Whilst in Melbourne, he put the matter before the Church people, and the Rev. Edward Chase

(son of Canon Chase), noted for his missionary zeal, volunteered to give up his parish in Melbourne, and assist in the work. (Applause.) Other offers had also come in, so that as far as the men were concerned, there would be no difficulty. In a few months—depending upon Mr. Chase—it was probable a thorough inspection would be made; for, as the place was partly flooded in the wet season, it was necessary to be careful where the settlement was established. By next year they should be in a position to make a proper start. In his own diocese there were only about 17,000 white persons, so that it was incumbent upon him to appeal to the Church at large. It was a work in which a might help, the object being most worthy. He could not guarantee that the mission would be successful, or that the means would be forthcoming to keep it going; but he could say that he had it deeply at heart, and would do everything possible, so far as he was concerned, to make it successful.

Dr. Roth seconded the motion, and said he had had peculiar opportunities of seeing the work done by the missions in his annual visits. The general public had little idea of the work which the missions were doing on their behalf, and he specially mentioned the readiness with which they took over the “waifs and strays” whose welfare had been a serious problem to the Government. He had had a great difficulty with persons engaged in the *bêche-de-mer* fisheries, but the missions had been of great assistance to him in this connection. As the mission extended he would be able to check abuses which still existed. The influence of the missions was shown in the fact that in the district controlled by Inspector Galbraith, not a single instance of interference with cattle and blacks was reported last year, although there were so many aborigines. For his own part, his Lordship could depend upon every assistance from him. (Applause.)

The motion was carried.

Archdeacon David, in proposing a vote of thanks to Mr. Foxton and Dr. Roth, commended both for the great support they gave to the movement for protecting aborigines, and was especially gratified that the Minister had carried the administration of the Act with him to the Lands Department. Mr. Hughes seconded the motion, which was carried.

Mr. Foxton, in replying, said the aboriginal department was the one hobby which he thought he could carry to the Lands Department and relieve the Home Secretary. He thought it could also be said that in sticking to the aborigines he was not influenced by political or electioneering motives, from the fact that the aborigines had neither votes nor political influence—at least not yet. What they would attain to in the hands of the missionaries he did not pretend to tell; but in his Lordship's diocese there might be yet a cry for a “black Australia.” (Laughter.)

The meeting then terminated.

(From Report in Brisbane Courier of May 5th.)

Personal.

The Bishop has appointed Rev. Ernest Beck, A.K.C., Rector of St. John's, Darlinghurst, his Commissary for N.S.W. Mr. Beck was ordained by the Bishop of London in 1881. He came out to Australia to Bishop Barry in 1885, and has since been Rector of St. Clement, Mosman, and Military Chaplain in South Africa in 1900.

Rev. J. B. Drabble, A.K.C., who has been working in the Diocese of North Queensland for the last five years, will take up work in this Diocese as soon as his place can be filled. Mr. Drabble volunteered some considerable time ago, but delay was caused by the difficulty of finding a successor for him.

Rev. E. Chase, M.A., Rector of Yarrowville, Melbourne, has volunteered to come up for original work for a year, during which time the Bishop of Melbourne has allowed a *locum tenens* for his parish. Mr. Chase is the son of Canon Chase, whose enthusiasm for missionary work was very great.

The new Bishop of Melbourne is already showing himself a wise and strong leader, and we are devoutly thankful for his appointment, although the method adopted by the Diocese of Melbourne to select a Bishop does not strike us as one which, under most circumstances, would end to a satisfactory result.

Mr. D. M. Jones, M.A., has been appointed assistant tutor at Bishop's College, and is giving valuable assistance to the men in their work. There are now in residence Messrs. Lewis, Smith, Hall, and Wilkinson, while Mr. Woolyche is training for aboriginal work at Arrabah.

Rev. W. P. Glover went South for a well-earned holiday on April 21st. He hopes to return in about a fortnight's time.

Miss White, Lady Superintendent of Bishop's College, returned with the Bishop from the South, and Mrs. Robison, the College housekeeper, has gone for a short and well-deserved holiday.

Rev. T. Pitt, father of Rev. T. K. Pitt of Port Douglas, has been paying a short visit to his Diocese. Mr. Pitt has just been ordained priest at the age of seventy-one. He had spent something like half a century in voluntary ministrations to those who were out of the way in the Tasmanian bush, and within reach of his home, before his labours were recognised by this nobly-won honour.

We are rejoiced that Rev. G. H. Smith has been able to return to his devoted work at Droydon. His knee still gives him trouble, but his cheerfulness and labours are unabated.

Rev. W. Hudson, of Normanton, has suffered from a severe attack of fever, but is now, we are thankful to say, entirely recovered.

There is likely to be one entry at least from this Diocese for the Th. A. Examination of the Australian School of Theology in October. This Examination is designed for laymen and women who wish to test their knowledge of theology, and to educate themselves into some real acquaintance with a science about which too many dispute without the most elementary knowledge of their facts. We should like to see more entries. The fee is one guinea. All particulars can be obtained from the Diocesan Secretary.

Miss Paige, our faithful Hon. Secretary in Sydney, has, in addition to her other labours, undertaken the charge of a Carpentarian Stall at a Missionary Sale, to be held shortly in Sydney. A number of shells and curios have been sent down by the Melanesians and others at Thursday Island.

Mrs. Alexander, Hillside, Goulburn, has kindly undertaken to act as Hon. Secretary for the Diocese of Goulburn, where much interest was aroused on the occasion of the Bishop's visit.

DELLA GUARDIA.

We were staying at a little Italian town nestling under the mountains west of Genoa, and noticing a white building far up on a sharp peak above, we set off one day to walk towards it. Up the stony *salita* until we came out into the open country; there we met a peasant who told us we must go up by the *casa bianca*, then past the last olive orchard, and then, "*sopra, sopra, sopra, sopra*," raising hand and voice at each word. As we rose higher the mists began to gather. Great masses came rolling up the mountain side, stretching out long fingers and wreaths that seemed to grasp the bushes and drag up the dark heavy clouds behind them. Soon all was enveloped in a dense fog, so that one could only see a few yards ahead. The mist grew thicker and darker, and the path as it ascended led along a narrow ridge, only a few feet wide, from which the steep grass slopes fell away into nothingness. Once the red cap and sheepskin cloak of a wild bandit, like a shepherd, rose from a bush, but there was no other sign of life. *Sopra, sempre sopra.* Up through the darkness and gloom, and the silence as of the grave. Once the wild cry of a bird of prey, and then again the silence. At last, out through the fog loomed a great white wall, and there, on the topmost mountain peak, was a great Church, silent, and evidently but rarely used, but hung with faded wreaths and flowers, a silent witness far, far above the baunts of men.

Then came a gust of wind, and for a moment the heavy grey curtain was swept aside from North to South, and on the one side lay the great snow-clad peaks of the Apennines, clear and cold against the blue spring sky, and on the other the long stretch of coast underneath the feet with the white line of foam, the yellow sand, the white villages and towns creeping up the foothills, the grey-green olive orchards, the careful gardens and green meadows starred with jonquils and anemones, and, till lost to sight, the blue waters of the Mediterranean, with the brown sails of the fishing craft and the far off smoke of a Genoa-bound steamer.

On our return we made enquiries as to the lonely Church, and this is the tale of it. The Church was called St. Marie Della Guardia (St. Mary's of the Watch Tower). Long, long ago, the fierce Northern pirates used to swoop down along the coast, carrying death and pillage wherever they went. For a while the people suffered dumbly, flying in terror to the mountains, and leaving their goods a spoil to the enemy. Then a thought struck them. They sent a watchman up to the mountain top whence he could see 80 miles of coast, and from which he could signal an alarm on the approach of the galleys, then the women and children were sent to the mountains, from which the hardy shepherds descended to help their brethren of the town; the valuables were hidden, and the able-bodied men sallied out to battle, free from anxiety for their homes and dear ones. The pirates soon found that a hard fight, and no booty even if they were victorious, was a game not worth the candle, and shunned in future the gallant little town; and the grateful townsfolk, in gratitude to God, erected a great Church on the mountain top as a thank-offering, and thither once a year all the town still repairs and with psalm and hymn and voice and rite of praise give glory to Him who from on high protected them against their foes.

There is a true thought underlying it all. God on High watching over us, the first thing that draws our eyes when we lift them up in the

sunshine and happiness of life, hidden at times by clouds and gloom as though there were no such thing at all, but all the time the same unchanged, unchangeable watching for ever over His people; a secure refuge, a hiding-place from the storm and tempest, a watch-tower against the foe; the same yesterday, to-day, and for ever.

We have no pirates, happily, at Thursday Island, but we should like to see the spire of the Cathedral rising like a finger towards heaven, the first thing to catch the sea-faring traveller's eye—the memorial of God who is with us in life and death by land and sea. It will be long before we could think of this as a Diocesan work with our greater missionary needs and claims. Our only hope is that someone to whom God has given wealth may choose this gift as a worthy offering to the Maker and Giver of all good things.

Varia.

The Bishop while in Sydney preached on Sunday afternoon in the Domain attired in his robes and assisted by the Choir of St. James' Church, who marched in procession to the spot. There was a large gathering of men, and the Bishop spoke some home truths on the subject of "a white Australia" and the white man's duties and responsibilities. He was listened to with great attention, and at the conclusion of the address a considerable sum was collected for the Aboriginal work of the Church.

A few days later the Bishop was proceeding to Newtown in a tram when a working man entered who had obviously refreshed himself liberally. He looked round the tram in an aimless sort of way, then remarked to the company in general: "No, I'm not the Dook o' York," then fixing his eye on the Bishop he continued, "and I'm not the Gulf of Carpentaria neither." The obvious reply that the Gulf of Carpentaria contained only water suggested itself too late.

The Governor-General, Lord Tennyson, is deeply interested in the proposed new Mission to the Aborigines, and invited the Bishop to a long interview with him on the subject, asking many questions and promising to aid the work in every way that lay in his power. Lady Tennyson has, through Miss White, given four large and beautiful sacred pictures for the Beauchamp Library, the South Sea Island and Japanese Schoolrooms, and for the Japanese Women's School, respectively.

During the Bishop's visit to Melbourne an amusing and good-natured skit on the Bishop's relations to his aboriginal flock appeared in the *Argus*; but so slow are many minds to see a joke that a venerable clergyman approached the Bishop on the subject, and on being assured that the whole alleged conversation was the sole product of the fertile brain of the newspaper man he brightened up as if the bottom had been put into the world again, and went away repeating, "I am most thankful to hear it, very, very thankful to hear it!"

The Bishop had the pleasure, in Brisbane, of attending a clerical gathering at the house of Rev. W. Maitland Woods, M.A., formerly Rector of Thursday Island and lately appointed Rector of the important Church of St. Mary's, Kangaroo Point, Brisbane. His many friends in the North will be glad to learn that Mr. Woods is looking extremely well, and is very happy in his new sphere of work.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. III.—No. 11. Thursday Island, July 1, 1903

NOT GIVING BECAUSE OWING.

Some little while ago a parish was asked to give an offertory to help fellow-Churchmen who were in sore distress from the destruction of their Church by a hurricane, and refused on the grounds that it would be unjust to do so because the Church was £12 in debt.

We cannot regard this argument, which is always being brought forward in other forms, as valid. If it were it would be easy to evade every obligation with an air of righteousness by the simple process of always keeping on the wrong side of the ledger.

When a man says that he cannot pay his Church subscriptions or give to the offertory, and rather takes credit to himself for honesty, he ought, on the same principle, to refuse all food because he cannot pay for it, and to make no payments of any sort whatever until his debt is satisfied. If he does not do this, if he admits that these are necessary payments that he must make whether he is in debt or not, he gives up the whole case and reduces his argument to the more correct form that he does not consider a gift to the service of God among necessary expenses.

It is, of course, true that we have no right to give largely to religious objects while we owe money to other men who perhaps need it, but neither have we a right to spend a penny more on food or clothing or travelling than is absolutely necessary under the same circumstances.

We are not, however, expected to starve or sell our coat because we owe a small sum and cannot immediately pay it. To do so would be alike foolish and wrong, because we should thereby diminish our chances and power to pay the debt we owe; so we are not expected to starve the spiritual provision for our souls, because we thereby risk putting it permanently out of our reach from unwillingness to bear a small additional anxiety. There are certain things that a man must have to live at all. He must have food and clothing for the body, and unless he is to be no higher than the beasts that perish, he must also have provision for his soul. The one should be regarded as at least as necessary as the other; there have been those, Jesus Christ for example, who regarded it as more important. Let us at least be honest enough to call things by their right names.

One other thought is worth remembering. It is probable that no person or Church ever yet lost one penny by what they gave to unselfish uses. Let us remember the old rhyme—

"There was a man some thought him madde,
The more he gave the more he hadde,"

and the notable saying of the saintly Bishop Wilson, "The Lord has convinced me, by an experience of forty years, that He will be no man's debtor."

As a mere matter of fact, the rule is invariable that the more a Church gives for Missionary and other work, wherein the sole aim is the glory of God, the more liberally are its own wants supplied. "God will be no man's debtor," nor any Church's either.

IDEALS.

Our great danger seems to be lack of ideals. Without them man comes, sooner or later, to

grovel in the mire, and the body drags down and enfetters the soul. Do we want a proof? We may find it in the fact that the favourite literature of our laity, women as well as men, is a notorious weekly Southern paper which employs the cleverest writers to illustrate the principle of belief in nothing. It is not merely that the paper in question loses no opportunity of sneering at religion; it sneers equally at every philosophical, philanthropic, and patriotic enthusiasm. All are equally foolish and self-seeking. It shows not one single trace of enthusiasm or respect for any single thing in heaven above or earth below.

The attitude is a slightly sordid one. We can respect Ajax in his rage and fury defying the thunderbolts of Jove, but Ajax reeling off denunciations of men, faiths, and gods at so much a line, to provide himself with a comfortable income, by what he knows will please the lowest tastes of his hearers; Ajax defying the thunder because the mob are ready to pay someone to do it for them, is not a pretty or an awe-inspiring sight. When writers say that no one acts except from self-interest they must be prepared to shoulder the consequences of their own assertions.

It is a deplorable thing that this cheap, smart cynicism should be the thing that appeals most to the average men and women, to say nothing of the still baser matter with which it is interlarded. The fault seems to lie in the lack of ideals. The Bible, which inspired our fathers, is almost a sealed book to this generation, and nothing even professes to take its place. We have no history of our own, and we have not taken the trouble to acquire the knowledge of that of our race. The only books that people will read are the lightest novels; for vast numbers the only reading is the newspaper, and though many of these honestly strive to maintain a decent level, yet we should not suspect the ordinary newspaper of even trying to inspire high ideals. It would never pay, they would say, to be too far above public opinion. We must be thankful that many do strive to be a little above it.

Yet high ideals are what we need to save our country and to save our own souls. The country that has no ideals is doomed, not only to mediocrity but to deterioration. We need prophets who will remind our young men that there are better things than self-advancement, and higher duties than self-improvement. We are not without hope that they will arise; but the first step is to acknowledge our need, and the second to look and pray for its satisfaction.

PALMERSTON CHURCH.

We give an illustration of the new Church at Port Darwin. We are indebted to Mr. J. Barnes, of Palmerston, for this excellent photograph.

BISHOP'S COLLEGE.

There will be two vacancies for students at Bishop's College, Thursday Island, at Christmas.

Scholarships covering board and tuition will be given to students who are without means.

Candidates must have passed the University matriculation, or an equivalent examination.

Application to be made not later than October 1st to the Warden, Bishop's College, or to the Bishop's Commissaries, Rev. E. Snodgrass, Melbourne, and Rev. E. C. Beck, Sydney, from whom particulars may be obtained.

A MYSTERIOUS RELIC.

Much attention has lately been given to the 'Holy Shroud of Turin,' and to the strong evidence which has convinced many men of science that the marks on it are not painted, but are a natural photograph of a human body. We do not propose to enter into the question as to whether or no it is indeed the shroud of Christ. It would be so strange that we may rightly demand the most convincing evidence, but it is quite certain, that the face is one of extraordinary dignity and interest, and there are points about it which make it difficult to think that any painter could have invented it. Roughly speaking, the face is not altogether unlike the traditional type, except that it is perhaps older, and certainly more heavily moulded. It gives one somehow the impression that you are looking at a real, not an ideal person. The mouth has a droop strangely expressive of intense pain strongly sustained. The nose is injured as though by a blow, and while one eye is entirely closed in peaceful rest the other appears to be open, an almost inconceivable representation for an artist, but perfectly possible if an actual reproduction of the dead face.

Taking the face as a whole, it is the most entirely human of any representation of Christ that we have seen, and yet the most solemn and arresting. The most prominent characteristics are not mildness and sweetness, but an overpowering impression of latent strength and dignity. A most excellent reproduction of the face, nearly life size, and entitled "La Tête de Christ d'après le Saint-Suaire de Turin," can be obtained post free from Messrs. Masson & Co, 120 Boulevard St. Germain, Paris, for the sum of 12s. 9d.; and the one we obtained arrived in perfect condition.

BISHOP'S COLLEGE.

Lord Beauchamp has generously renewed for another three years—1904, 1905, and 1906 his subscription of £150 a year to Bishop's College. Entirely unendowed as we are, and with so many claims—both diocesan and missionary—on all money contributed for the general work of the Diocese, it is obvious that this means the difference between a College and no College. We have now been working as a College for a little over two years—long enough to see of what value the College is to the Diocese. In the first place, we have four men who are pledged to serve the Diocese in the sacred ministry, and who have been devoting their time at the College, simply and entirely to fit and prepare themselves for their work. In the second place, the College has formed an absolutely necessary centre and home for the work of the Diocese. It has obviated the necessity for erecting and maintaining a Bishop's residence, and given a *point d'appui* for the necessary continuity of Diocesan business during the Bishop's constant absences from headquarters. In this way the College has done only less service than in its primary capacity. The income of the See is so small that were it not for these centralising facilities afforded by the College, a great but necessary burden would be thrown on the Diocese without adequate return. The continued interest in sustaining the generosity shown by Lord Beauchamp to the Diocese should call forth our warmest thanks, and stimulate us to show corresponding liberality ourselves. The College Library is in great want of theological and standard books, and any gifts of these will be thankfully received.

MONASTICISM.

By PROF. A. HARNACK (Gieszen, 1901.)

This is an interesting book. In it we have a sketch of the history and ideals of Monasticism by one who, as an extreme and anti-dogmatic Protestant, cannot be suspected of any undue leanings in favour of the systems which he describes, but Harnack is a man of learning and impartiality and he does justice to the enormous services rendered by Monasticism to Christianity. "The Evangelical Christian has," he says, "no mere historical interest in the right answering of the questions suggested by the ideals of Monasticism . . . he who depreciatingly puts it aside does not know it. He who does know it will know how much there is to learn from it." In the earlier days a belief in the imminence of the second advent kept men from worldliness, but in the second century the masses began to crowd in, and the Church, seeing before her a great opportunity as a world power, began to embrace it in spite of the protests of those who clung to the older and more spiritual conceptions. The Gospel indeed survived the union with the civilisation and power of the world, but at the cost of so much inconsistency and unreality that there was a constant harking back to the earlier and simpler ideals. In the East this took shape chiefly in the lives of hermits and solitaries, maintaining a protest against sin and low ideals, and striving to anticipate the conditions of the future life by extreme and often impracticable asceticism. This Eastern type finds its modern type and expression in Tolstoi. Other motives were a desire to find peace from the distractions of the world, and a joy in the quiet contemplation of nature and God. In the West, Monasticism was more slowly developed, but once introduced spread quickly under the influence of St. Augustine's great ideals, becoming at once far more social than in the East. It had soon to choose between mere asceticism and the limiting of asceticism by the needs of service in building up the kingdom of God on earth. It was the latter practice that prevailed.

Harnack traces four great movements in the West. First the impulse of St. Benedict, in the sixth century. His leading ideas were work and obedience, and from the first the idea prevailed of extending the spiritual blessings obtained beyond the immediate limits of the order. Gradually the spiritual impulse declined, the Popes were quick to utilise the orders for their own purposes, and by the tenth century they had become identified with the world.

Then came the Cluniac reformers whose ideas were carried out by Hildebrand. Their ideal was not merely the freedom of the individual from the world, but the freedom of Christendom to serve God in the world. The result was a renunciation of the world that the Church might govern the world, and it was a potent factor in the enthusiasm of the crusades. After a time, however, the ideal became lost and the orders became aristocratic and inoperative.

Thirdly came St. Francis of Assisi and the begging orders of the thirteenth century. It was a movement of and back to the people. St. Francis did not intend or wish to form a regular order, but was forced into it. After a time the Popes used it also for political ends and its enthusiasm died out.

The last movement was the organisation of the Jesuits in the sixteenth century. Unlike the others this was not a return to the Gospel, but a frank use of asceticism merely to support and extend the power of the Church. It is a travesty

of the high aims of earlier Monasticism, a tool of ecclesiastical conservatism, and utterly foreign to the earlier spirit of Christianity, so nobly vindicated by many of the founders of religious orders.

If Prof. Harnack's estimate of the Jesuits is a fair one, it is not to be wondered at that they have often been as much disliked within their own Church as without its borders. The whole book is full of suggestive thoughts, and it would be well if more Protestants were, like our author, able to look outside their own narrow limits and appreciate the good, as well as denounce the evil, in the whole Catholic Church.

THE TORRES ISLANDS.

We left Thursday Island on the morning of May 1st with a very stiff breeze and choppy sea, and were only able to beat up as far as Yam Island before dusk. There are very strong tides between these Islands, hence the cause of our delay. Making an early start next morning we reached Erub or Darnley Island at three o'clock in the afternoon. Immediately on landing I went to photograph the L.M.S. Church. The Island is composed of basalt, which rises to a height of about 500 feet, and is well wooded and fertile—indeed it is perhaps the most beautiful island in Torres Straits. Save for rocky headlands, which separate lovely little coves fringed with white coral sand, the whole coast is skirted with groves of cocoanut palms and occasional patches of mangroves. An almost impenetrable jungle clothes the hills, except at those spots that have been cleared for gardens.

Very shortly after landing we walked along the coast to the village where the chief Booka lives, and saw Captain H——. He is one of those remarkable men one so constantly meets in out of the way places. He started in life as a middy in the Navy; owing to a disagreement with his people he resigned, and entered the Merchant Service. He advanced very quickly, and when still young obtained a command. He made two fortunes, but lost both on account of bank failures, and is at present living on this remote island along with Papuans, Polynesians, and people of other races that now inhabit Erub.

Near Darnley are some good fishing grounds, but the water is so deep as to render fishing dangerous to life, and it was on this account that the Queensland Government was led to prohibit pearling here.

We started next day and sailed down to Murray Island, where we were welcomed by Mr. J. B——, the schoolmaster and magistrate. He is the only white man on the island, and he plays a paternal part in the social life of the people. Mer or Murray Island is about five miles in circumference. The south half consists of the crater of an extinct volcano, which is breached to the N.E. by the lava stream which forms the remainder of the high part of the island. This portion is very fertile, and supports a luxuriant vegetation. It is here that the natives have the bulk of their gardens, and every portion of it is under cultivation. The most prominent feature of Mer is the long, steep hill, named Gelam, which culminates in a peak 700 feet in height. The L.M.S. has a Mission Church here, under the care of a Samoan teacher, who conducts services every Sunday.

A mile to the south of Mer are the Islands of Danar and Waier—the former is 400 feet in height, and the latter 300. They present a barren though picturesque appearance. As we

were obliged to return to Thursday Island by Tuesday, the 8th, we were compelled to leave Murray the day after we arrived. The voyage home was very delightful. Reaching Thursday Island about 3 p.m., we closed a most enjoyable trip.

News of the Parishes.

THURSDAY ISLAND.

The Quetta Club has been firmly established. Its existence has already been justified by the number of young men who have become members, and the deep interest which they have taken in its meetings. The Club meets every Wednesday evening in the Parish Institute.

The Belfry has been built, and the large bell, obtained from Townsville, duly hung.

The whole forms a substantial structure and is a most useful addition to the Church property.

The Cathedral grounds have at last been properly fenced. A stout picket structure of gothic design now skirts the front and side, whilst the back is enclosed with wire and netting. The improved appearance of the Church property, thus brought about, is very marked, whilst at the same time it adds greatly to the improvement of the main street. Our parishioners are to be heartily congratulated on the accomplishment of this work.

The Japanese decided some little time ago to collect funds for the purpose of improving their School, which is built on Church property.

Their efforts met with considerable success, and as a result they have been able to spend some £30 on much needed repairs. The School building is now bright and comfortable, and is gradually becoming a more active centre of work.

Mr. Kashiwagi, the Japanese Hon. Lay Helper, deserves credit for his devoted work in connection with his fellow countrymen.

Lent was well observed in the Cathedral. Our Sunday Services were largely attended, and altogether a much deeper interest than usual was taken in the keeping of the Holy Season.

On Good Friday we had services at 7.30 a.m., 10 a.m., and 7.30 p.m. The latter was a Lantern Service consisting of some 40 views of the Passion, shown by Miss Buchanan, and explained by the Vicar. The Church was crowded, and the greatest attention and reverence were manifested.

The collections on Good Friday, amounting to £4, were given, by request of the Bishop, to the Diocese of North Queensland, for Church restoration purposes.

On Easter Eve a service of great interest was held in the Church at 9 o'clock. After Evensong five adult Japanese Catechumens were baptized by the Rev. W. P. Glover, in the presence of a goodly number of their friends. The service was intensely solemn. The Catechumens, all dressed in white, made their individual vow and profession of faith in a firm and outspoken manner. After the baptism a hymn in Japanese was sung, and mementos of the service were presented to the newly baptized. The whole service was particularly impressive. The men will be confirmed at an early date by the Bishop of the Diocese.

Our Easter Services were particularly bright and joyful. The Church had been beautifully decorated for the great festival. The arches were festooned, and the Sanctuary was beautified by flowers and pot plants. Simplicity of

decoration seemed to add to the effectiveness of the ornamentation. The day began with a Celebration of the Holy Eucharist at 7 o'clock. Owing to the heavy rains, however, the number of Communicants was limited. At 9 o'clock we had our second Celebration with 22 Communicants, making a total of 41 for the day. The service of Mattins was taken at 10 o'clock. The weather by this time had cleared, and a crowded congregation was the result. The military forces, including the Permanent and Volunteer Corps, were present under Captain Anderson, Officer-Commanding troops. The Band of the Garrison Battery accompanied the troops to the Church, and added greatly to the attractiveness of the Parade. The singing at this service was particularly hearty and refreshing. In the afternoon a Children's Service was held at 3 o'clock, and then at 7.30 p.m. we had Choral Evensong.

Tour's Magnificat and Bunnett's Nunc Dimittis were sung, as also the Anthem "Christ being raised from the dead dieth no more." The service was intensely hearty, and the large congregation seemed to thoroughly enter into the spirit of it all. A special feature of the day's service was the large number of choir members present. These included five boys in cassocks and surplices who had just been admitted to the ranks of the Choir.

Easter will be remembered by one and all as a day of joy and helpfulness, for which we thank God, and take courage for the future.

The Offertory collections for the day, £24 7s. 6d., were presented to the Vicar by the Churchwardens, on behalf of the parishioners.

The annual meeting of parishioners was held in the Parish Institute, on Thursday evening, the 16th April. There was a marked improvement in the attendance over previous years.

The Vicar, who presided, presented his Annual Statement of the work which had been accomplished during the year, reviewing the operations and the present condition of the various parish organisations.

The Churchwardens read and laid upon the table their financial statements, accompanied by a report concerning the temporal affairs of the Church's life. These showed that the Parish during the year had raised some £800 for Church work, and that the year closed with a credit balance to the Current Account. The Hon. John Douglas, on behalf of the Parishioners, congratulated the Vicar and the Wardens on the reports and statements, making reference at the same time to the hearty co-operation given by the people in the matter of all Church work.

Mr. George Smith referred to the necessity of providing a piano for the Parish Institute, and after some discussion it was decided to obtain one by special subscription, Messrs. Douglas, Smith, and Mitchell undertaking to collect the required amount. Other minor matters were discussed, after which light refreshments were handed round and a pleasant hour spent in friendly chat.

Rev. W. P. Glover left for a holiday on April 21st, and has been visiting Ballarat and Tasmania. He hopes to return very shortly.

COOKTOWN

We have still to report dulness of the times throughout the Cook district. It was hoped that after the rain the commercial and mining aspect of the district would improve, but unfortunately our hopes have not been fulfilled.

Through the temporary closing down of the Collingwood tin mine, many men have left the district seeking employment elsewhere. So long as this dulness continues we cannot report much progress in Church life. Nevertheless it is very pleasing to mention that the Services on Good Friday and Easter Sunday were exceedingly well attended, it being difficult to find seating accommodation for the large attendance of worshippers at the Sunday Evening Service.

Mattins and Evensong were held on Good Friday, and the day following the Church was in the hands of the busy decorators for Easter Sunday. The bright appearance of the sacred building on that day amply repaid their efforts, many worshippers remarking, "How nice the Church looked." There were two Celebrations of the Eucharist in the morning, when the number of communicants was much greater than for several years past. Children's Service was held in the afternoon, Choral Evensong concluding the Festal Services. Throughout the day the choir rendered the musical part of the Services remarkably well.

The Annual Parishioners' Meeting was held in the Church after Evensong on the 28th April, when the reports and balance sheet were presented. The latter showed a debit balance which we trust will soon be wiped out. A good working parochial committee was appointed for the ensuing year, viz:—Messrs. Thomas, Rich, Walker, Palmer, Seagren, Patching and Bauer, with Mr. Boddington as secretary. The first two of the above were appointed People's and Rector's Wardens. With such a good band of workers we need not fear for the Church's future.

Several new members have joined our choir, and an old S. S. teacher (Mr. Clarke) has again joined our already good staff of teachers.

We are pleased to welcome back Miss Baker after a visit South; she is now again actively working as a member of the society of the treasury.

His Lordship the Bishop passed through to Thursday Island on his return from South. We hope to receive a visit ere long, when it is believed the Bishop will proceed to Maytown, where very many are looking forward to his promised visit.

The Bishop of New Guinea left here for his Diocese on the 24th May. His Lordship is looking remarkably well, having apparently recovered from his serious sickness which had taken such hold upon him when passing through *en route* to England eighteen months ago.

We are all pleased to hear of the Bishop's successful visit.

At the present moment many country visitors are in town for the Friendly Society's sports, &c., the Rector hoping to renew his acquaintance with them.

PORT DOUGLAS AND MOSMAN.

Rain and sickness—these form the greater topics for this issue from the southernmost parish.

Largely in consequence of the abnormal rainfall, amounting now to 150 or 160 inches since January, we have had the most severe outbreak of fever that has ever been known here. And it has been fever, too, of a very virulent type, as our list of deaths will show.

Early in March, Messrs. Crawford and Muntz each lost a child, and Mr. R. Berzinski, an old settler at Craiglie, also succumbed. The general sympathy with these families was at its height when the fever appeared in the family of Mr.

R. O. Jones, the Rector's Warden at the Mosman. Here the results were even more sad, for two daughters were lost to Mr. and Mrs. Jones within a week; Carrie, aged 18, and the youngest, Ivy, aged 5. So terrible a bereavement in a family so well known and highly respected caused universal and loudly-expressed sympathy.

We also have to record the death, through phthisis, of Mr. Percy Thomas, aged 30. He was universally liked for his readiness to enter into every social and athletic project, and he also was among those foremost in helping in St. David's Choir. For some time before his death, and up to the last, he was the guest of Mr. F. Barnard, whose family, with his own brother, nursed him with unremitting care.

Such a list of deaths, combined with the long-continued sickness of Mrs. Rose, Mrs. McLean, Mr. J. Carstens, Mrs. Pringle, Mr. Phillips, Bertie Jones, and many others, has made the past few months a sorrowful time. We are glad to say, however, that all these latter are now either recovered or on a fair way to recovery.

We welcome to our midst the new field manager of the mill, Mr. Evans, who has shown his interest in Church matters very practically at the Mulgrave.

The Rectory Fair will be held in the Mosman Show Week, and though its success has, of course, been interfered with by so much sickness, yet it bids fair to do very well. A liberal offer of £20 towards the funds has been received from Mr. A. M. Draper provided six others give £5 each. We thank Mr. Draper, and also congratulate him on his recent marriage.

Easter Meetings showed improved financial prospects at both centres. About £200 had been spent on Church improvements. The Vestries for 1903-4 are as under:—

Port Douglas (St. Andrew's).—Wardens: Mr. T. T. Devine (Rector's), Mr. J. S. D. Crees (People's). Council: Messrs. F. Buchanan, H. Crees, J. Phillips, C. and E. Poney, and S. Tannock.

Mosman (St. David's).—Wardens: Messrs. R. O. Jones (Rector's), and F. Barnard (People's). Council: Messrs. Evans, Lock, N. Pringle, Rex, Welchman, and White.

NORMANTON.

Lent has ended, Easter has come and gone, and they have left us older, and, we hope, a little wiser and better than before. Lenten teaching is acceptable only to the few in the Far North; but all can enter into the joy of Easter. Hence our Lenten Services differed little from those of the rest of the year, while at Easter they were in appearance all that the heart could wish for, and were the brightest and heartiest that we have had for many years. On Easter Eve a band of faithful and willing workers devoted the afternoon and evening to decorating the Church, and succeeded in creating a very pretty effect—indeed, setting themselves a task to surpass it in future years.

We were indebted to Mrs. Sherrin for pot plants and ferns from her green house, and to Mr. Millar for Pandanus leaves, etc., from the country. Mr. and Mrs. Millar, Mr. and Mrs. Sherrin, Miss Baker, Miss Davies, and Mr. McCombe, were deserving of our best thank for their labour and skill in beautifying the Church so appropriately for the season.

Our annual vestry meeting was likewise a vast improvement. We had the largest attendance for very many years past—indeed, a full

house. The Rector's and Churchwardens' reports were most cheery and satisfactory. Besides paying all current expenses, the Wardens reported having spent considerably over one hundred pounds in enlarging the Rectory. The Rector reported that he had already in hand a substantial nucleus of a fund for renovating the Church.

The Choir and Sunday School had considerably increased both in number and usefulness.

The Rector nominated Mr. F. Wallin as his Warden, and on Mr. R. Millar declining to be nominated as People's Warden, Mr. C. D. O'Brien was unanimously elected to that position.

The Rector then nominated Messrs. Millar, Sherrin, and Thorn as his Councillors, and after a ballot Messrs. Hall, Long, Catt, Cranch, Welsh, and Müller were declared elected Parochial Councillors.

CROYDON AND GOLDEN GATE.

After six months of zealous work, Mr. W. M. Wilkinson, early in April, left the Parish to enter the Bishop's College at Thursday Island.

During the trying summer weather he remained in charge, and by his untiring efforts gave stimulus to the spiritual work of the Church. At the first meeting of the Parochial Council held after his departure, it was unanimously agreed that some little token of appreciation should be sent to Mr. Wilkinson. A gold cross has now been forwarded, with a letter expressing the Council's just estimation of his zeal and labour.

The Rector again took over the charge of the Parish, having returned from his six months' rest in Melbourne.

The injury caused to the knee some nine months ago has so far recovered that the parish work is little interfered with.

The Easter Meeting was held at St. Margaret's, Monday, April 27th. The report and balance sheet were eminently satisfactory, especially when taking into consideration the depression which the goldfield is at present undergoing. We have again warmly to thank the ladies' committee for their patient efforts both at Croydon and Golden Gate; they have repeatedly saved the finances of the Church. The following officers were elected for the ensuing year:—Wardens: Messrs. H. Bechtal (Rector's), E. D. Harries (People's). Parochial Councillors: Messrs. Frost and Greig (Rector's), North, Maslen, Foster and Connell. Mr. G. Andrews represents St. John's, Golden Gate.

A complete acetylene gas plant has been duly installed at St. Margaret's. It has added greatly both to the appearance of the building and the comfort of the congregation. Owing to the help given by members of Church, both in work and offerings, a £40 plant has cost the Church not above £18. As great as its benefit is already felt to be, it will not be until the summer weather that the comfort caused by the change of light will be fully realised. Not only this, but the cost of lighting the Church is now considerably less than the price of what was the necessary kerosene.

A pleasing feature of the Services at St. Margaret's of late has been that part undertaken by the members of the choir. There is no Service which can be rendered so brightly, attractively and impressively, and in a manner so helpful to worship, as those of our English Church, and the interest which is now taken by an efficient choir, under Mr. T. H. Waldie, has greatly aided to increase the interest and attendance of the Sunday evening congregations.

Easter Services were well attended. The evening Service at St. Margaret's was thronged. The number of communicants on Easter Sunday administrations was the largest for many years. It is gratifying to note the increased interest in Good Friday and Ascension Day Services.

The congregations at St. Margaret's and St. John's Morning Services are more miserable and more discouraging than ever. Is there any hope that our people here will realise the miserable offering of an hour at the end of a Sunday, to give to worship? The daily Service for children is one of the brightest spots on the pages recording parish work at Croydon. It is encouraging to see the great increase in attendance of late, and trust that this will continue.

There have been alterations in the staff of teachers at both Sunday Schools. Mrs. Stewart, recently from Melbourne, has taken charge of the eldest girls' class at St. Margaret's, and Miss A. Boynes again teaches the infants. Mr. Philp has accepted the post of superintendent at St. John's Sunday School. He will be assisted by Miss A. Jensen, Messrs P. Tansy and L. Jones. We cannot overestimate the importance of the instruction of those of tender years in the truths of our great Christian faith, and we devoutly pray that the labours of those who are willing to help in the work will be abundantly blessed by Him, one of whose behests is to feed His lambs.

We must not forget to mention that owing to the help rendered by Messrs. E. D. Harries, G. Grey, and J. Morrison, both at St. Margaret's and St. John's, the Church people were provided with Evensong during the Rector's fortnight's absence at Georgetown.

GEORGETOWN.

This centre was visited at latter end of April by Rev. Godfrey Smith. Services were held at Georgetown and Cumberland, which were very well attended. Einasleigh and Donnyville were also visited. The Sunday School at Georgetown is now under the charge of Messrs. Pigram, assisted by Misses F. Edwards, M. Lewis, M. Plate, and B. Plate, the latter also presiding over the organ. Great praise is due to those who under the most trying circumstances have maintained this School during the severe summer weather at Cumberland. Mr. Williamson takes a great interest in the teaching of Christianity to the young of that place, and has a prosperous little Sunday School under his charge. We trust that days of great blessing are in store for the Sunday School at Georgetown and Cumberland.

The small monthly offerings at Georgetown are collected by Misses F. Edwards, Green, M. Plate, and those at Cumberland by Miss Aplin.

PALMERSTON.

We regret that we missed the opportunity of giving an account of our first quarter of the year. The past six months have been very busy ones in the parish, marked by events of importance in our annals. On February 23rd the first wedding was performed, when Mr. Morris, of Burrundie, was quietly married to Miss Stephen, of Sydney, at 7.30 a.m. The Service was followed by a Celebration. Lent was, as our Church enjoins, a quiet period marked in an encouraging way by well-attended Services. Throughout the season the choir (enlarged for the performance of the Crucifixion) practised with great diligence and devotion for the Special Easter Services and the Oratorio. The latter was duly performed on Good Friday evening, before a large and attentive congregation, and in a manner reflecting the greatest

credit on the Choir. The Easter Sunday Services again proved the decided advance in skill and training. In the evening, Bunnett's beautiful setting of the Magnificat and Nunc Dimittis was sung for the first time. Throughout Holy Week the attendance at all the Services was good, and the numbers present at the Celebrations show the increasing appreciation of the greatest of the privileges of the Church. The Communicants' Guild has had services each month, held on the 1st Wednesday. The number of members has not increased to any extent since its first meeting, but this, we believe, is chiefly owing to the fact that some misunderstanding still exists as to the object of the Guild. We look forward to the completion of our Parish Room, when it is proposed to place the Guild on a proper business footing, and to organise its working. Mr. Tully has most kindly officiated as secretary *pro tem*.

The Parish Room will, we believe, be completed during the coming week.

In Palmerston we now have 31 children on our roll. The average attendance is 22. Mrs. Clark has a class attended by four half-caste girls, and there is also an infant class of 12 children held at the Rectory. On Easter Sunday afternoon the first prize-giving was held. All the children were examined by the Rector, and the answers given were pleasing and intelligent.

The Wardens are again to be congratulated upon their total, £1138 (i.e., Palmerston £1081 6s. 6d., and Pine Creek £56 19s. 11d.). The balance for the year of £173 18s. 6d. is very satisfactory.

The Rector is pleased to say that he has received a total of £34 6s. 3d. for Church furnishing. This has supplied linen for the altar, and sacred vessels—the wooden cross will be replaced by one of brass, and the East wall will be covered with hangings of green brocade. Brock's Creek has been under a great trade depression for some time, and many of the inhabitants have left. The Church Services have been continued regularly at the hotel, through the kindness of Mr. and Mrs. Cruch. The Rector visits Yam Creek with this centre, and he thanks Mr. and Mrs. Roberts for the extreme kindness they have always shown. The services have been held in their drawing-room. At Burrundie it has been impossible to obtain a congregation, and therefore the Services have been discontinued. We are pleased to say that since December, a Sunday Service is held at Pine Creek, by Mr. Wilson (hon. Lay Reader). The Sunday School, under the care of Mrs. Schunke, Mrs. Marsh, and Miss Bell, prospers, and there are 17 children on the roll. Mrs. Schunke holds a weekly social gathering, when the children read, work, and play. The people are to be congratulated on their excellent and earnest work.

We have started a modest Parish Magazine, which, at present, we are able to supply free. Funds will not permit of any enlargement.

The Easter Vestry Meeting was held on Tuesday evening, April 28th. Mr. Andrews was nominated Rector's Churchwarden, and Mr. Langdon was re-elected as the People's Warden. The last week in April was marked by the solemnization of two weddings—an unprecedented occurrence in Palmerston. On the 27th, Thomas Henry Pearce, of the Katharine, N.T., was married to Miss Mary Jennings, of Palmerston, and on the 30th, Egbert Robert Reeves to Miss Anna Maria Higgins. Both Services were fully choral, and, on each occasion there was a large attendance of friends and the townsfolk.

BYRES & YOUNG,

THURSDAY ISLAND.

Contractors & Undertakers,

Cabinet Makers,

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All Souls' Quetta Memorial Cathedral,

THURSDAY ISLAND.

PAROCHIAL INFORMATION.

Rector:

THE BISHOP OF THE DIOCESE.

Vicar of the Parish—The Rev. W. P. GLOVER, Th. L.
Hon. Lay Helpers—Messrs. F. P. HITCHCOX, S. LEWIS,
and A. KASHIWAGI (Japanese).

Churchwardens—Messrs. G. H. BENNETT (Vicar's),
and A. MURRAY (People's).

Hon. Organist—Mr. H. G. HODDER.

Assistant Hon. Organist—Miss L. BENNETT.

Choir Members—Mesdames BEOR, MURRAY, and REID;
Misses L. BENNETT, CRISPIN, DAVIDSON, E. LONG,
and K. WILLIAMS; Messrs. BYRES, HITCHCOX,
MURRAY, A. E. SMITH, A. SULLIVAN, and
TRUNDLE.

LIST OF SERVICES.

SUNDAYS:

7.30 a.m.—Holy Communion.

10 a.m.—Mattins (Holy Communion 1st and 3rd
Sundays in the month) and Sermon.

3 p.m.—Children's Service (1st Sunday in the
month).

7.30 p.m.—Choral Evensong and Sermon.

THURSDAYS:

7.30 a.m.—Holy Communion.

HOLY DAYS:

7.30 a.m.—Holy Communion and other Services,
according to notice.

DAILY throughout the Year:

7.30 a.m.—Mattins; 7.30 p.m.—Evensong.

The Church is open throughout the day for Private
Prayer.

COMMUNICANTS' PREPARATION SERVICE

Is held on the Thursday before the first Sunday in
the month, at 7.30 p.m. A Preparation Service is
also held for the Melanesian Boys on the following
Friday night.

HOLY BAPTISM:

4 p.m.—Sundays. At any other time by arrange-
ment with the Vicar.

SOCIETY OF THE TREASURY.

Meets on the last Monday in the month at 5 o'clock.

Members—Mesdames HODDER and REID; Misses
BENNETT, BEOR, BEBROUTH, BUCHANAN, and
CRISPIN; Mr. JOE BANN.

Secretary—HARVEY MORLEY.

SUNDAY SCHOOL.

Superintendent—Mr. G. H. BENNETT.

Teachers—Misses BENNETT, L. BENNETT, BEOR,
SINCLAIR, and WHITE; Messrs. F. P. HITCHCOX,
S. LEWIS, A. E. SMITH, and F. L. WOOLBYCH.

Secretary—HARVEY MORLEY.

Teachers' Preparation Class is held weekly on Friday
afternoons at 5 o'clock.

MELANESIAN HOME.

Caretaker and Native Teacher—JACK GEIBO.

Classes are held every night of the week at 8 o'clock
(except Saturdays), and on Sunday Afternoons at 3 p.m.

JAPANESE INSTRUCTION.

The Japanese are instructed weekly by THE VICAR,
Mrs. REID, Miss BUCHANAN, Miss WHITE, and Mr. A.
KASHIWAGI.

A Service in Japanese is held on Sunday Evenings
by the Japanese Catechist.

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application.

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to the Church of England Book Depôt, Bishops
Registry, Townsville, where large stocks are always on
hand.

All communications should be addressed to THE
MANAGER. Cheques and Post Office Orders should be
made payable to ARTHUR S. ILIFF.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishops College, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

BISHOP'S DIARY.

June 23—Left Thursday Island for Normanton.
" 26—July 2—Visit to Normanton.
July 2—9—Visit to Croydon.
" 11—28—Expedition to Mitchell River.
" 29—Aug. 7—Visit to Burketown.
Aug. 10—12—Visit to Normanton.
" 13—20—Visit to Croydon and Ordination.
" 22—27—Visit to Georgetown.
" 29—Sept. 2—Visit to Yarrabah.
Sept. 2—3—Visit to Cairns.
" 4—8—Visit to Port Douglas.
" 8—14—Visit to Mosman.
" 15—16—Visit to Mount Molloy.
" 17—Left for Cooktown and Maytown.

The Bishop leaves Thursday Island on November 5th for Port Darwin; and December 5th he will leave Thursday Island for Townsville to take confirmations for the Bishop of North Queensland, who is absent on account of a recent severe accident. He hopes to return to Thursday Island before the middle of January.

Personal.

Miss Paige, assisted by Miss Jones, most kindly undertook a Carpenterian Stall at the Melanesian Missionary Sale of Work in Sydney. A number of shells and curios were sent down by our South Sea boys, and the result was most gratifying. The stall was the most attractive of the sale, and Miss Paige was enabled, after paying all expenses, to hand over £25 to the diocesan funds. This result was far beyond our expectations, and we are most grateful to our energetic Sydney secretary.

Rev. H. W. Curtis, after many years of faithful service to the Church in the North, has resigned the Parish of Cooktown, and leaves us at the end of September for the Diocese of Melbourne. We are aware that it is hopeless for us to expect to retain married clergy with a young family in this diocese, where the conditions of life and work are so hard, and Mr. Curtis has surely fairly earned the right to respect at the hands of the more favoured Church in the South a recognition of his long service here. We wish him every happiness and success in his new sphere of work, and we are sure that his bright and cheery face will be welcome wherever he goes.

Miss Buchanan has set a good example by entering for the Th. A. Examination, which will commence on October 12th. We wish her success, and hope that other Churchmen and Churchwomen will test the reality of their

theological knowledge by entering next year. The fee is £1 ls., and the examination can be held at any centre under the Bishop's direction, the papers being sent up from Sydney. The subjects are: Holy Scripture, Prayer Book, Church Doctrine, and Church History.

Rev. G. H. Smith has been appointed Rector of Croydon in succession to Rev. W. H. Curtis. He hopes to enter on his duties shortly before Christmas.

Our Illustration is of Darnley Island, on the extreme North-East of the Diocese, towards New Guinea.

DIARY OF EXPEDITION TO THE MITCHELL RIVER.

BISHOP OF CARPENTARIA.

I left Normanton with Inspector Galbraith, in his buggy, on Saturday, July 11th, at 9 a.m. We were delayed some time waiting for the punt to cross the river, and having at last got over, drove for about twenty miles over flat, rather uninteresting plains, to Maggieville, a station on a fine waterhole just beyond Walker's Creek. Here we had dinner, and then drove on twenty-four miles over sandy but well grassed country to Midlothian Station (Underwood Bros.), on a large lagoon covered with beautiful water lilies. There are a large number of lemon and orange trees here, which seem to do well. After a short stay and change of horses we left at 5.40 p.m., and got on well till dark, when we had to go very slowly until the moon rose, reaching Delta Station (fifty-four miles from Normanton), at 8 p.m. Here we were hospitably entertained for the night.

Next day was Sunday, but as Mr. Galbraith had to be back by a certain date it was necessary to travel or give up the expedition altogether. I had, however, time to read the Service and a little Greek Testament before we started at 9 a.m. The road was fairly good for about twelve miles, when we came to the Gilbert River, here much narrower than it is further up, but running in a deep channel. We found the first crossing too steep to be practicable, and had to go some distance up the river and then return along the bed. Three blacks were fishing in the river, and they brought in a number more as we camped for lunch, and I gave them some tobacco, and the women some beads and handkerchiefs. There was a little piccaninny who looked pleased when Mr. G. prodded him in the ribs until it began to dawn on him that it was a white man, and then he yelled. For the rest of the day the road was unspeakably bad, all holes and broken country, and our progress was very slow. We only got through about fifteen miles, and camped after sundown on Middle Creek at a small waterhole. It was a beautiful night and very mild, but the mosquitoes were very much in evidence. On Monday, July 13th, we were off at 8.25 a.m., and for some twelve or fourteen miles had almost as bad a road as the previous day to

Picnic Lagoon, where there were beautiful lilies and a very beautiful blue and white bell-shaped flower. From here the road was better up to the Staaten River, which we crossed at 1.15 p.m. It is a fine broad river bed with a large running stream, and is navigable up to within four or five miles of the crossing. Three miles more brought us to Wambi's, a selection owned by a naturalized South Sea Islander, who has a white assistant. They have only been there two years, and the progress made is amazing. There is a comfortable house and splendid garden, with all kinds of fruit trees, apparently in good order. The soil is only the ordinary soil round there, and it suggests what might be done if there were more homesteads on the numerous lagoons and creeks in this district. If two men in the intervals of looking after their cattle, fencing, etc., can make such a place by themselves in two years, it seems absurd to say that only



DARNLEY ISLAND.

the Chinaman can make a garden succeed in North Queensland. About thirty Aborigines whom we saw on the Staaten followed us here, and I talked to them and told them about the Station we hoped to start on the Mitchell, and gave them tobacco and beads, which were much appreciated. Camps comprising some two hundred or more were further down the River. Here we found a trooper with fresh horses, and leaving at 3.40 p.m. we reached a fine waterhole about 6 p.m. At Wambi's I saw a magnificent alligator skull, poisoned after it had taken a valuable stallion. The skull measured 2 feet 7 inches in length, and the alligator was said to have been twenty-five feet in length.

We left Wambi's at 4 p.m. and went on twelve miles to a waterhole near a saltwater arm, on which we camped for the night, leaving about 7.45 the next morning. After travelling 1½ hours we reached a rocky waterhole containing plenty of fish, and spent three-quarters of an hour trying to catch some, but the hooks were too big for the small trout, which alone seemed inclined to bite. About eight miles more brought us to Cattle Creek, where we camped for dinner at 11.15 a.m. I noticed here a pretty pink insect-eating plant. Its stem was covered with victims, including one largish beetle. In the afternoon we travelled on through beautiful country, splendidly watered, to the Nassau River. Two fine cassowaries

strode across the road in front of us, a most unusual sight, as they are not known in this part of the country as a rule. We passed some beautiful lagoons with duck and other water-fowl, and saw also a pair of magnificent eagle hawks, close to the track. The crossing of the Nassau was very bad. It is a deep river with plenty of water in it. The constable and I held on to the buggy behind and dug our heels into the earth to ease it down the steep bank, and when it got to the bottom the front part dived gracefully under water, to the considerable detriment of our baggage. I sat up behind and got across dry. About twelve miles further on we crossed the Scrutton, and a few miles further on determined to camp, as it was almost dark. We had very little time to fix up the camp, and regretted it when it started to rain and continued steadily for a couple of hours, wetting blankets, clothes, and everything that we had not stowed securely away. About three-quarters of an inch fell, and my mosquito net proved a very poor protection; however, I gathered my wet blankets round me and managed to get a good sleep after the rain stopped. In the morning we packed up our wet belongings without waiting for breakfast and drove on eight miles to Rutland Plains Station, where we were hospitably received, and held a grand drying of all our belongings. The station is beautifully situated in wide plains, watered with fine lagoons, and is the extreme north of settlement in these parts.

Our party was here re-arranged, Sub-Inspector Galbraith remaining at the station, and Mr. Bowman having to return to town on important business. Our exploring party accordingly consisted of Dr. Roth, Constable Smith, Mr. Alick Macdonald (who has been in the district some twenty years), a black tracker named O'Grady, and myself. We had also an old gin to guide us. Alick, who knows all the natives well, had taken the precaution of sending out messages the previous day to say that we were coming, and with only friendly intentions.

We left the station at 10.30 a.m. and travelled north-west, crossing Magnificent Creek, which here bounds the run at $6\frac{1}{2}$ miles. It is a fine, well watered creek, with large trees and thick scrub along the banks. The natives are not allowed south of this creek. From Magnificent we went north for nearly four miles through fine, well grassed and timbered forest, to a creek along which we travelled a mile or so east, till we came across a dozen women and one lame old man collecting lily bulbs and roots, of which they had large nets, full, on their heads. There was an immense amount of talking and running, but we soon convinced them of our friendly intentions, and they accompanied us on east and north for about a mile and a-half towards Bosworth Creek. On crossing a plain we saw an imposing line of some twenty-five warriors, each armed with two or three immense spears, and drawn up in regular line. We inclined our course so as not to bear right down on them, and sent the tracker—O'Grady—who speaks their language, to reassure them, and they marched along parallel with us, forming a picturesque sight with their clean shining naked limbs, springy gait, weapons, and red-knobbed fire sticks. We soon reached Old Bosworth Station; the hut was gone, but bananas and other fruit trees were growing well in the rich soil. The station was started about three years ago but abandoned shortly afterwards, chiefly on account of the large numbers and troublesome character of the natives. After dinner we held a grand distribution of tobacco and

beads, fish-hooks, etc. Between fifty and sixty had by this time arrived. None wore any clothing whatever, and seemed all fine well made handsome men free from disease, and as great a contrast as the mind can conceive to the rag clothed loafers about the towns. Only one or two had even a word of English, but all knew Alick and evidently trusted him. I esteem that we were very fortunate in having him as guide. I addressed them through the interpreter and told them of our objects, and that we came as friends, and would come again to help and teach them to the best of our power. One old man had a curious knife set in a wooden back about a foot long. It gives a frightful wound, and is, I believe, chiefly used for disciplining the women, and teaching them to respect their lords. We left at 3.30 p.m., experiencing some difficulty in finding a crossing over the creek, and travelled north by east, and finally north by west for about seven miles, crossing at two miles a sandy creek called Pulpamara, and a little later the Kilpatrick. The country is intersected by small, well-watered creeks, with thick scrub on their banks, and plenty of grass and timber. The last mile and a-half was through plains. We had intended to go north-west to the Mitchell, but the Gwinni's (the name of the tribe) whom we had taken on to guide us kept edging away to the west. They said that if they went to the Mitchell an alligator would eat them, but the real reason was that they were afraid of the stronger tribe of the Kokomundyunas, who held the northern part of the Reserve. We camped at 5.30 p.m. on a good large waterhole, apparently very deep. The natives called it Ular. On talking over the matter we came to the conclusion that we could not go further east without leaving ourselves insufficient time to explore the country towards the coast, as we were limited for time, Inspector Galbraith wishing to return from the station on the 22nd, before which date we had to meet the "Melbidir" and return.

Next day (July 17th) we left Ular at 8.10 a.m., and travelled west, crossing a large creek (Mundoia) at 8.50, and still continuing through plain country, past a lagoon (Renyiba), we crossed a large creek (Bosworth Creek?) at 10.30. We got into beautiful forest country, well grassed, and soon reached a lagoon (Trainyum), where the camp of Mr. Garraway's party last year was pointed out to us. It was apparently the spot where they were attacked by the blacks, our guides among the number; but they were discreetly silent as to their share in the matter, only saying that they were afraid to follow him further towards the coast. We went on a couple of miles and camped for dinner at a very fine waterhole with big timber called Burridgiajije. The country still beautiful forest with thick scrub on the numerous creeks and waterholes. The water here was exceptionally good. Alick remarked that he had never in all his experience seen country so well suited to the blacks for food and other requisites of life. The great question of discussion during the last two days was whether or no it were possible to reach the sea north of the Magnificent. No one had ever traced that creek to its mouth, but Mr. Garraway was supposed to have reached the sea north of it, or at least never to have crossed it. After dinner we tried to keep north of west, but found a salt arm and travelled on west over burnt plains with scrubby creeks, past a large swamp, and then over two brackish arms about a mile apart, which apparently represent the Magnificent. Not long after we came to a camp of

natives, and saw a number of well-made bags etc., and noted the process of making flour into a huge cooliman, over 3 feet 6 inches long. A sieve is made of strong string, and the large tubers of the dioscorea are pulped through the sieve, leaving the skin, etc., behind. I gave some of the old women glass necklaces, which were received with cries of delight. After short stay we went on again, and camped at 4.30 p.m. on a good hole, surrounded entirely by thick scrub (Conbarinjella). It was a beautiful night, but with heavy dew. Dr. Roth gave three of the men looking-glasses. They were delighted with them, never having seen anything of the kind, and offered them to the Doctor and myself to have our impressions taken on them apparently thinking that it was permanent in some way. Alick's volunteered assurance that there was not the slightest danger to be apprehended to-night, reminded me that our friendly guides had not only tried to surprise Mr. Garraway's party last year, but had about two years ago speared and very nearly killed the captain of a cutter a few miles from where we were. The attack was carefully planned, the captain being enticed on shore by the bait of a false letter held in a cleft stick as though from the Station he was in search of, and he was speared as he sculled ashore, being only saved by his mate's prompt use of a rifle from the boat. Had they waited till he was ashore he would have been certainly killed.

After I had turned in an old man came and said that the devil had told him that the boat was waiting where we expected her (he was fairly correct for she was not there), and that if Alick liked he would keep the devil away from our camp all night. Alick told him that if he did so he should have some Johnny-cake in the morning, and he went off, I believe, to perform the requisite incantations.

Saturday, July 18th, we left camp at 8 a.m., and travelled west for a mile and a-half then north for about two miles, then south-west to clear an arm, and then north-west, reaching the coast half a mile south of a broad estuary at 11 a.m. We found a native well through the scrub a little way back from the beach, and marked a line into it and camped. I rode with Alick to the point where we found on native tracks. Blazed $\frac{M}{I}$ a tree on point beach, M on west, and on east side. The estuary seems to be the arm or creek in which the Magnificent runs. We sent two boys across to see if there was any sign of the boat. They cut two logs of mangrove about 6 feet long, and tapering from 10 inches to 5 inches in diameter. When they came to deep water they sat astride of the thin end, and with the big end in front lay forward on kicking out with the feet and balancing with one hand. They returned next day with news of the boat. We left at 2.30, and after travelling some distance down the beach strayed inland to a good waterhole (Bolverégeranda) on the east side of a high well-timbered sand-ridge. A little over a mile brought us back on to the beach, where we camped for the night enjoying the coolness and entire absence of mosquitoes. Alick and I rode down along the beach to the south for about four miles before dark, and about one and a-half miles south of our camp passed the spot where Mr. Garraway had camped, noting places where horses had been tied to trees, fires made, and saplings cut down to signal with. No signs of the boat, which should be passing to south.

Sunday (July 19th), after breakfast, he

divine Service. Second lesson, as so often appropriate, "We all kneeled down on the shore." Gave a short address, and prayed for the aborigines, that they may be defended from themselves and from others, and that they may be brought to a fuller and a happier life. In the afternoon Alick rode down to the large estuary to the north, but could see nothing of the boat. It was a most perfect evening, though rather too cool. Alick gave us an interesting account of the rescue of two of the survivors of the "Kanahooka." The boat, after being swamped, landed about where we were, and the captain, chief engineer, and two men started to walk along the beach, while the others rowed. The boat was, however, carried out to sea, and eventually made the Norman Lightship. The four on shore made their way south till they came to the Nassau, which they started to swim. The chief engineer went down once, but the other three had almost reached the bank when one of the men struck his foot against something in the water, and a moment after the captain was carried off by a shark or alligator. The other two men followed the beach till they came to a stretch of mud, in crossing which they became exhausted and fell down. Alick, who was looking after some cattle on the Mentana run, rode down to the east that morning to have a look at the sea after the storm, and riding out to a point of mangroves saw two logs lying on the mud, and had a discussion with his blackboy, who said they were alligators. After looking at them for nearly half an hour he was going away when he heard a faint cry, and turning round saw an alarm raised. He got the men out, but they were too exhausted to give any account of themselves, except to ask that help should be sent to their mates in the other boat. The occupants of this boat landed much further north, within the sphere of influence of the Mapoon Mission, to which they were taken by the natives.

Monday (July 20th). We left next morning, all the better for our Sunday rest, and travelled down the beach south for five miles where we found water (none too good) in a billabong parallel and close to the beach. We reached the creek (Tobannaman) about two miles further on, at 10.15 a.m., and found no signs of the boat; nor was it possible to cross the creek. On the north side of the creek, on the beach about a hundred and fifty yards from the creek, we marked a tree ^M and another a yard to the north of it with a small T. We went back to the water for dinner, and then travelled about four and a-half miles north north-east over small plains and sand-ridges till we came to a fair-sized waterhole or lagoon (called Wanbeyo) on the east of a high sand-ridge and the west of a large plain. It was surrounded by trees, among which is prominent a gigantic fig which has grown alongside of a huge ti-tree, and is gradually strangling it. Here we camped, and at dusk a number of blacks made their appearance out of the scrub. After a brief interview they were told to lay down their spears and to depart to their camp till the morning. We passed a quiet night. There was no sound from the natives, and the only disturbing element were the mosquitoes, which were peculiarly large and vicious, notably one kind with abnormally developed heads and probosces. The first thing in the morning we sent out runners to the coast to see if the "Melbidir" was in sight, and soon after breakfast we heard a great shouting and proclaiming the news that she had arrived. Dr. Roth, Alick, and I accordingly set off, leaving

the constable and trooper to guard the camp. An hour's ride brought us on to the beach and the welcome confirmation of the news. We made a quaint cavalcade with our army of sable retainers, who inspired some alarm in the mind of the two black boys on the boat. The dingey came ashore for us at the mouth of Tobannaman Creek, the bar of which is extremely shallow, and we were soon on board. After dinner the Doctor and Alick set off on their return journey, and the captain went surveying the mouth of the creek, while I put things in order for my sea voyage. We passed a rather troubled night, for the wind got round to the westward, and the ship rolled heavily, but I slept well with the consolation that even if one's bed did roll one was safe from a spear in the small of the back.

Next day we were off at 7 a.m. and sailed north for 25 miles to the North Mitchell. After getting into very shallow water we were obliged to return some distance and finally anchored about two miles out off the south point of the North Mitchell opening. In the afternoon the captain took soundings off the mouth of the river. I wrote and read.

Next day (Thursday, July 23rd) we left the ship early in the dingey: the captain, myself, and the two black boys, and pulled ashore, about two miles, to the south sand-spit at the mouth of the river, which is very shallow, and impeded by banks. Here we landed, and blazed a tree ^M 23. Then we sailed and pulled up the river, which is fringed with a thick growth of mangroves for about two and a-half miles, the course of the river being north-west. As it seemed impossible to penetrate the mangroves on the south bank, we determined to explore the north bank, where we could see open plains through the trees. The river is swarming with alligators and sharks. We passed at least fifteen of the former basking on the banks, and shot several, but they always floundered back into the water. Making the boat fast to the mangroves, and carrying with us some food and water, we set off north-east across a large plain covered with poor grass and a salt pigweed, often of a brilliant red colour in the distance. On the other side of the plain we saw trees marking the course of a small creek which runs into the sea about three miles north of the North Mitchell, and as smoke was rising from them we thought we might succeed in finding some natives, but after walking for nearly an hour and passing some old but no fresh tracks we desisted, and turned south-east for about a mile and a half, which brought us on to a higher reach of the river about four miles from the mouth. Here we camped for lunch; and, walking a little way up the river I found a regular native ferry, with fully a dozen swimming logs laid up on the bank, remains of fires, etc. I choose out the best of the logs, which are made of extremely light mangrove, and brought it back to the boat for Dr. Roth, who was, I knew, much interested in them. In the meantime the captain was stalking an enormous alligator, at least twenty feet in length, who was enjoying a siesta just below the opposite bank, just below the ferry, waiting, I suppose, for passengers to arrive. He was badly hit, but managed to reach the water, and coming to the surface again was hit a second time, when he finally disappeared, and will, I hope, take no more toll. We had a very hot tramp back to the boat, and were thankful to find some water still in the water-bag. We sailed down the river pleasantly with the tide, but towards the

mouth of the river found ourselves in a *cul de sac*, walled in by mud-banks. We were able to retrace our steps for awhile, but finally had to all get out and wade through soft, slimy mud, so yielding that but for the support of the boat we should have sunk altogether. Half-an-hour's real hard toil brought the boat back into the right channel, where was about six feet of water. Just as we were nearing it, and still in the water, we saw a shark, who immediately altered his course and came straight for us. When about fifteen yards off the captain let fly at him with his revolver, and he left in great haste. Once in the channel we climbed into the boat again, wet and weary, and went down to the point, where the captain landed to make some measurements and observations, and finding it impossible to reach the further bank in the low state of the tide we set off for the ship. The channel is a long and tortuous one, and there was only about three feet of water on the bar. The wind had got round to the south-east, and we had to row out through a very nasty lumpy sea for the ship, which I was unfeignedly glad to reach just before sunset, after a hard day's work. I left a parcel of beads and tobacco for the blacks in payment for the log which we appropriated. On board I got off my wet and dirty things, and a couple of buckets of sea water poured over me made me a new man and quite ready for tea.

Next day we left at daylight for the one hundred and eighty mile run to the Albert River. Everyone on board was most kind, but the trip can hardly be described as a pleasant one. To begin with we were short of water, and had to dispense with fresh water for washing, and then we had a series of head winds and rough seas, so that in the first two days we did only a hundred miles. On Saturday night we got a very rough sea indeed, but fortunately a favourable wind, and we sighted the coast six or seven miles to the east of our destination; but there the breeze dropped, and we crept along at the rate of barely a mile an hour to the Albert Bar. I was suffering, too, from a slight attack of fever, brought on, no doubt, by sitting so long in my wet clothes on the North Mitchell. The tide was falling, but the captain determined to make an effort to enter. We struck, however, on the bar, but fortunately got off again, and anchored in deep water for the night. In the evening I held service in my cabin, and all the crew were present. We had a calm and beautiful night.

Next day, with a higher tide, we got enough breeze to carry us over the bar, and into the fine deep river. Here it died away and we had to anchor till a breath of air enabled us to creep up about five miles, to the Ballast Ground, a piece of land elevated a few feet above the surrounding flats. Here I had previously arranged to have horses sent to meet me on the following day. It was late in the afternoon when they arrived, and I bade farewell to the "Melbidir," which immediately made sail. I do not think I ever had a drearier ride than the sixteen miles from the Ballast Ground to Burke-town. The whole way lies over bare salt pans, without a tree or a blade of grass as far as the eye can reach. The Great Sahara cannot be more barren. Not being able to get much out of the blackboys who brought the horses, I was glad, at 8 p.m., to find myself under the hospitable roof of my old friend, Mr. A. S. L. Wells, and to be able to indulge in the long-denied luxury of a good wash. I found a big mail awaiting me, and was soon absorbed in the business of the diocese, from which, for the last three weeks, I had been absolutely cut off.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. III.—No. 12. Thursday Island, Oct. 1, 1903

THE STATISTICS OF THE DIOCESE.

The Statistics of the Diocese for the year ending Easter, 1903, have been tabulated and arranged by the Diocesan Secretary. They are published in the present issue of the *Carpentarian*. This being the second time that we have been able to compile figures relating to diocesan work, it becomes interesting to mark the advance which has been made during the past year. The statistics reveal a condition of undoubted progress, and it is gratifying to note the Church's increased activity in the several departments of her work. This is especially noticeable in the more frequent Celebrations of the Holy Communion and the much larger number of individual Communicants. We also notice a substantial addition to the number of Sunday School scholars, carrying with it an increase in the number of teachers.

There have been more confirmees, but on the other hand baptisms have decreased. The burials are also less in number than in the previous year, a good sign. The number of marriages is larger, and we note that the "banns" have been read in six instances.

With regard to the financial statistics, the increased income and expenditure of the parishes is striking. Under the heading of "direct giving," we note a much larger amount than was given last year; the same applies also to "indirect giving." Special efforts seem to have been made in most of the six parishes to build Churches, Halls, and Rectories. A total of £1457 was spent in this way. Three parishes have failed to fulfil their diocesan obligations; and only one has contributed anything towards missions.

The financial returns show conclusively that a more generous spirit of giving has been awakened in the Diocese, and that Churchpeople generally are making some effort to overtake the work which the Church is bound to do.

The diocesan statistics are well worth careful perusal: and we commend them to the consideration of Churchpeople within and without the Diocese.

ORDINATION AT CROYDON.

The first ordination in the Diocese of Carpentaria was held at Croydon on Sunday, August 16th, when Mr. W. M. Wilkinson was admitted to the Order of Deacons.

Mr. Wilkinson has been working as Stipendiary Lay Reader in the diocese since 1900, and is universally respected for his unselfish devotion to duty. He had been in residence at Bishop's College for some months previous to the ordination.

The church was filled with a large and reverent congregation, in which men largely predominated, when the clergy entered the church at 10.30 a.m. in the following order:—Churchwardens, Messrs. Bechtel and Harries, Mr. W. M. Wilkinson, Rev. W. Hudson, M.A., Rev. G. H. Smith, carrying the Bishop's Staff, the Bishop of the Diocese. The music was especially good, and the solemn service was followed by the congregation with the deepest attention. The sermon was preached by Rev. W. Hudson, M.A., and we subjoin it with some abbreviation,

"A faithful messenger to him that sent him." Proverbs xxv. 13. "All men since the time of Adam have been sent as general messengers of life and love and duty one to another, and each man his own message both to give and to receive. Some are able to speak their message, and some can only live it, but alas, how few of us are faithful. Yet as no man, save Jesus Christ, the God-man, has ever delivered his message wholly and perfectly, so I suppose there is no man but who has given at least some part of his message. The babe brings its message of love and beauty; youth, of love and duty; manhood, of duty and labour; and old age, of labour and patience, and in this respect we are all unprofitable servants. How we fail I have no need to tell you. Failure everywhere, but failure is the standard whereby we judge success. We are all quite conscious of it, but we are not quite so conscious that our failures afford a sufficient excuse for the shortcomings of others. We are very fond of saying that man has freedom of will, and we say it so often that some of us actually believe it. Now, if we said it less, and thought of it more, we should find it true only in exceptional circumstances. Jesus Christ alone lived and died a free man. How is that, you say? Because He chose to come here, and to endure all that an evil world thought, that they laid upon Him, and to set us an example and pattern of life, by following and copying which is your and my only hope of obtaining freedom. It is only as we know the truth and practise it, that we are free. Our Lord Himself says, 'The truth shall make you free.' Every neglect of truth, every evil deed, is a link or section in the chains of our slavery. No man can be free unless he serve willingly. It is on account of this slavery that God has need of messengers. While mankind was pure, God spake with us face to face. And now that God can no longer speak to us because of our sin, for He is of purer eyes than to behold evil, it is one of the strongest proofs of His love and goodness that He keeps on sending His messengers; His special messengers, and you, my dear brother, are one of these whom God sends to His people, for we are not less His people though we have sinned; God loves us still, in spite of our impurity. And it is this message of love—for 'God is love'—that you have to bear to His weak, wayward and sometimes wicked children. And as you carry this message, so are you or not a faithful messenger. This day you enter upon your work. Hitherto, as it were, you have been preparing for this, and to-day you begin. . . . The first who chose your calling was the Son of Man. Therefore, how great is this calling which only God Himself could initiate. He left a place of security and privilege to become a saviour of men. He was rich and for our sakes became poor. Even for him it seems to have been necessary, if He was to save men, that He should be one of them, mix with them, eat and drink with them, rejoice and suffer with them, and I am sure you have never thought it would be otherwise with you. You are not diminishing, but adding to your responsibilities. The Son of Man came not to be ministered unto, but to minister, and you are His successor. There are a few things which distinguish God's special messenger from the rest of His people—and the first is that he be sent. For he is no messenger who is not sent. Neither can one send himself, for no man taketh this honour unto himself. Even Jesus Christ came into the world to do the will of the Father who sent Him. And again He saith: 'As the Father who sent me,

even so I send you.' Jesus Christ came into the world to deal with men as another man—a man of flesh and blood and of like passions with them. And he dealt with men not as a spirit, but as one of themselves. He founded a Church, not spiritual and invisible, but human; Himself a man, the chief corner stone, and this Church is the human means whereby we attain unto the spiritual. As a man Jesus Christ gave authority to His disciples and sent them forth as His first messengers. And they, by the exercise of this authority, sent forth other messengers. Thus are you to-day sent forth by the same authority, by the same method, and in the same spirit as Barnabas and Saul were sent by the Church of the Apostles. . . . In the second place the man must have his message. What is your message? The Gospel. And what is the Gospel? Tidings about God. But it is also good tidings. Therefore you will not go back to the God of that Mount that burned with fire and preach a gospel of blackness, darkness and tempest. Though you will never forget that there shall in no wise enter into the city of God anything that defileth, neither what soever worketh abomination and maketh a lie, and though on that account you will be led to reason of righteousness, temperance and judgment to come till sinners tremble, and even the people of God be ready to say, 'I do exceedingly fear and quake,' yet you will see to it that such a message is wrung from you, that it cost you as much as it costs your hearers, that even then you will never close without that offer of pardon and peace which makes the Gospel. The religion of which you are to-day ordained minister is a religion of good tidings of great joy to all people. But again you will see that your gospel is one of salvation. Now that means two things: First, that it is able to save second, that it is able to save to the uttermost. Your gospel must be able to save. That is another way of saying its contents must be Jesus Christ and Him crucified, and that these contents must be carried to the conscience of your hearers by the power of the spirit of God in you. And it must be able to save to the uttermost, which is another way of saying that it must reach every hearer at whatever stage of nature or grace he may be. . . . Your work in life is to deliver a message, you find that message in the Bible. But you will not make the mistake of running to the Bible for the message you are about to deliver. You will be a student of the Bible. You will study it prayerfully, systematically, and every part. You will gather the very spirit of the Bible into you. You will persevere with your study until the word of Christ dwell in you richly in all wisdom. Then whilst each occasion has its own message specially provided for it, the message will be far more than that of the immediate preparation. It will be charged with the largeness of the Bible itself, and fitted even beyond your own experience, though your experience will be steadily growing, to meet the case and catch the sympathy of every man or woman who may hear you. Be a student of the Bible, broadly, thoroughly, naturally. Be a man of prayer and of self-denial, ever on the watch to help men's souls and bodies as one who has to give account. That is being faithful. In the next place there are few qualities which are necessary in the messenger himself. The first is zeal. The message must be delivered at all costs. It is more than a matter of life and death, for it shuts up happiness or misery in eternity. I can best explain my point by quoting a little history. About 2500 years ago Xerxes

King of Persia, invaded Europe. He over-ran Greece and came to the gates of Athens, then the light and civilisation of the world. Xerxes brought a million men against a few miserable thousands of Athenians. The latter did not despair, for they were brave men, but they sent for help to their kinsmen of Sparta. Robert Browning in his poem of Pheidippides throws himself into the character of that messenger who ran all the way from Athens to Sparta to ask for help in the hour of peril. The very metre of the poem gives rhythm to his quick feet as he passes over hill and dale and dusty way till at last we stand with him, breathless in the midst of the Spartan Senate, and expectant, knowing the issues that wait on their reply. It came. It was slow, and cold—"Athens must wait as Sparta doth wait." Sparta was in no immediate danger, but Athens was in extremity. And we hear the stifled indignation of his noble heart in the concentrated passion of one line: Athens,—except for that sparkle, thy name—had mouldered to ash." My dear brother, you and I have been sent with a message, and we very often receive a similar reply, and like Pheidippides it is only the remembrance of Him by whom we are sent, that saves us from destruction. "Jesus,—except for that sparkle, thy Name—we had mouldered to ash." His message was more to Pheidippides than the world, than his life; he could think of nothing else. Now Jesus Christ has done more for us than Athens for Pheidippides. Therefore our zeal should not be less than his. From this same example we get the second requisite of the messenger. He must be unselfish. The messenger must lose himself in the message. The work of God is done by nameless priests, God entrusts his message to men who must be content to be messengers and nothing more. Pheidippides had one thought only—to be in time. And how anxiously he watches the faces of those slow old Spartans—for what? For a reward for Pheidippides? No! but will they come? Can he save Greece? Weariness, the long journey back are nothing to him; but will they grant him what he asks. There, my brother, let us strive for unselfishness like that. God only knows how much good service is spoiled by thoughts of self, by haunting ideas of promotion or reward. Do the hidden work in the shade as carefully as the work that shows. Take for your motto *Ich Dien*, and say with the master, "I am among you as one that serveth."

Varia.

It is much to be regretted that the words High Church and Low Church should ever be used. The extraordinary confusion of mind in which some people find themselves may be illustrated by the remark lately made in all good faith—"We are Low Church. We worship nothing; only go to hear the minister preach." The good old word Evangelical would never have lent itself to such an unconscious parody of the Christian Faith.

Those who call themselves unbelievers are often just as confused in their thought. We heard such an one lately remarking with much apparent sincerity—"Thank God there is one in whom I have not committed. I never did anything to help any religion in all my life!"

Unreasoning class hatred is becoming a real danger in Australian life, and is not only hurtful, but stupid, like all disregard of facts. In a

small country town a man had been drinking hard night and day for six weeks, and was finally taken to the Hospital in a high fever. We happened a few days later to overhear the conversation of a dozen labourers on the subject.

First Labourer: "I suppose Jack will be dead by this time."

Second Labourer: "Yes, they took him to the Hospital, and let him die like a dog."

General Chorus: "Yes, die like a dog,"

Third Labourer: "They never go near him, and let him die like a dog."

Chorus: "Yes, die like a dog, die like a dog."

Now certain facts happen to be known to us:

1. The doctor and the whole staff of the small hospital had been up for three nights in succession with the patient, giving him every care that the mind of man could devise.

2. Not one of the speakers had been near the Hospital to enquire after their friend.

3. Not one of the speakers contributed anything to the much needed support of the Hospital.

When an institution like a well managed Hospital, existing solely for the public benefit, crossing no prejudices of creed, and restricting no passions, is so cruelly and stupidly belied, is it any wonder that the Church suffers from misrepresentation and abuse.

"I am a true Protestant member of the Church of England," said a man to us, the other day, "and I always stand up for my religion." "But I understand you are married to a Roman Catholic wife," we ventured. "Yes," "and that all your children are brought up as Roman Catholics." He admitted that it was so. "And that you subscribe liberally to the Roman Church." Yes, he always gave to the priest. "And you never come within the doors of your own Church." No, he did not know when he had been to Church. "And you subscribe nothing, on the grounds that you give all you can afford to your wife's Church," No, he did not subscribe to the Church. "Then, how do you stand to your religion?" But we got no answer.

A good story is told in the lately published biography of Sir T. W. Acland. At morning and evening prayers he used to address his servants on all sorts of subjects; sometimes showing sketches of the Seven Churches, sometimes describing General Gordon or explaining a contour map of Jerusalem. The effect was not always what was intended. One maid, on being asked if she had understood what he had been telling them, replied, "I never thought of doing that; I look across at the dear doctor, and I think to myself, You poor, dear gentleman, how you are enjoying yourself."

In a recent issue of a Southern Church party paper, we read a violent denunciation of the earnest secretary of an important Church Mission, because in an address he had spoken of the Holy Table as an Altar. In a book just published by the Presbyterian, Dr. R. A. Torrey, with the modest title, "How to hold a successful Revival," we read (p. 158): "If you are fortunate enough to have an altar in your Church" make the penitents come up to it. If the Church is not fortunate enough to have an Altar, then Dr. Torrey recommends that a temporary Altar should be made for the occasion. Verily one man may steal a horse, while another may not look over the hedge.

News of the Parishes.

THURSDAY ISLAND.

The Rev. W. P. Glover returned from a three months' holiday on July 30th. During his absence Mr. W. M. Wilkinson assisted in the parish, and did most loyal and helpful work. The Bishop, being in residence at Bishop's College for some six weeks, took Sunday duty at the Cathedral during that time.

On Sunday evening, June 28th, the Bishop of the Diocese administered the rite of Confirmation to five Japanese male adults who had been previously baptised by the Vicar. The service was said in Japanese, and was largely attended by friends of the candidates and others.

The Annual Sunday School Picnic was held on the cricket reserve on July 2nd, and proved a most interesting event. Thanks to the liberality of parishioners a splendid supply of provisions and a goodly assortment of prizes were distributed to the children. The little ones had a thoroughly enjoyable day.

The piano, which it was decided to obtain at the Easter meeting, has arrived from England, and is now placed in the Parish Institute. The cost of the instrument is about £60, the larger part of which has been collected by Messrs. Douglas, G. Smith, and J. Mitchell. Mr. Geo. Smith ordered the piano from England, and most successfully arranged for its purchase. The instrument, which is one of Brinsmead's, has already proved of great value to our parish work. Thanks to all those who have helped in the movement.

The Quetta Club is making good progress. At the half-yearly meeting, held on August 19th, the committee presented a report of the proceedings for the past six months, which showed that there had been an average attendance of 14 members at the various lectures, debates, discussions, etc. A good syllabus has been compiled for the current half-year. It is intended soon to add a gymnasium to the club.

A beautiful lectern Bible has been presented to the Cathedral by Mr. and Mrs. Abi Murray as an Easter offering. It is a copy of the revised version, well bound, and appropriately inscribed.

An electro-plated paten for the Communion Service has been given to the Cathedral by Mrs. H. T. Morley. It bears the following inscription, "Gloria in Excelsis—Nita Noella Morley. Christmas, 1901."

The Cathedral has also been adorned with a beautiful set of altar curtains, dossal and communion kneelers, which add considerably to its appearance.

On Sunday, 2nd August, a splendid Military Church Parade was held, the occasion being the visit of General Hutton, Federal Commandant, to the Island. Besides the General and his staff we had the Commander of H.M.S. "The Torch," with forty marines, as well as the officers and men of the local defence forces. The Vicar preached from the text, "Truly this man was the Son of God," the utterance of the centurion at the foot of the Cross.

St. Bartholomew's Day.—The anniversary of the Bishop's Consecration was observed in the Cathedral by a special Celebration of the Holy Communion, at 10 o'clock, when, prayers,

supplications, and thanksgivings were offered to Almighty God for the work of the Church in the Diocese.

The death of the Bishop of Brisbane was specially referred to by the Vicar in the Cathedral on Sunday evening, the 9th August. At the conclusion of the Service Mr. H. G. Hodder played the "Dead March in Saul."

PORT DOUGLAS AND MOSMAN.

The Fancy Fair in aid of the Building Fund of the Mosman Rectory was held at the end of June, and was a great success, notwithstanding the many other attractions of Show Week. Those in command at the various stalls, etc., were:—Plain and Fancy, Mrs. J. Pringle; Refreshment, Miss Jensen and Mrs. Lock; Flower and Lolly, Miss Carstens; Fish Pond, Miss Joyce; Shooting Galleries, Messrs. Lock, Welshman, and Rex; while each of these ladies and gentlemen were assisted by a small army of others. To all we offer our congratulations at the display made; and our heartiest thanks for their kindness, energy, and untiring work. The contract for the building is now let, and active operations will shortly be begun.

During the past quarter, the Rector has arranged for a monthly service at Mowbray on Sunday afternoon, through the kindness of Messrs. Robbins and Devine; and also on Wednesday evening, monthly, at the growing mining centre of Mount Molloy.

The Port Douglas Sunday School keeps well to the fore, under Mr. Devine and Misses Gregory and Hurwood. But we regret extremely the loss of Miss Moore, who had endeared herself much to the children by her loving interest.

The Mosman School is officered by Messrs. Rex and White and the Misses Jones. To all teachers we would express a deep sense of appreciation of their self-denying work for Christ's children. Miss Jones is a new recruit to our Mosman staff, and a very welcome one.

Two more bereavements have occurred in our ranks since last issue. The first to pass into Paradise was Walter Groves, the youngest son of a much-respected mother, Mrs. Groves, of Weatherboard. The other was Miss Spon, the sister of Mr. E. Spon, of Mosman, who arrived here last year from England in search of health. The greatest sympathy was shown to both families by their many friends.

PORT DARWIN.

The past three months have been marked by steady progress in Church work, in spite of a considerable amount of illness among the members of the congregation. The new vestry was used for the first time on May 31st, and it has also served both for a school and committee room.

The Church bell has been affixed to an iron stand, the kind work and gift of Messrs. Tilley, Harrison, Collis, and Cave, and it now daily recalls the hour of prayer to the township.

The first instalment of Church furniture and decorations—the hangings for the East wall, the stained glass windows and the brass cross, greatly adds to the beauty of the interior of our Church. We have to thank several ladies of our congregation for their prompt and willing help.

Through the generosity of Wyndham—visited by the Rector in response to an invitation from

the Church people there—we have been enabled to order the remaining furniture for the chancel.

The Sunday School picnic was held July 18th, which proved a delightful day. A general invitation was given to the children of the township, their parents and friends. Punctually at nine, there was a good attendance at Church of children and friends for a few children's prayers and hymns. Buggies, kindly lent by friends, and constantly coming and going, conveyed all to Mindel Beach. The tide was coming in and the clear cool water proved a great attraction to the boys. A spacious bough shelter, erected through the kindness of Mr. Holtze for the occasion, was soon filled by a throng of ladies opening hampers and preparing lunch. Nothing could have been added to the arrangements made by our indefatigable secretary, who, with a committee of gentlemen, was responsible for the games, sports, and all arrangements for coming and going.

It was very satisfactory to find a surplus of 35s. of the money subscribed for the picnic. This has been expended in part payment for a bookcase for the books of the Sunday School library, which will now very shortly be in working order. We start with forty-four volumes, chiefly provided by the offertories at the children's services. A working party of the members of our branch of the Girls' Friendly Society has kindly undertaken to cover and label the volumes. We gladly welcome the institution of this excellent society in our midst, and are grateful to those who have banded themselves together to forward the work.

We are pleased to record that, since the opening of the Parish Room, the Communicants' Guild has been properly organised, the objects explained, the rules agreed upon, and further, six subjects for lectures chosen for alternate months during the year. Four of these have already been allotted and accepted.

We note, with much pleasure, the increased ability and power of the choir. The standard aimed at is by no means a low one.

Both at Pine Creek and Brock's Creek the mines are growing busy again. At Yam Creek great developments are taking place. During the Rector's visits up country, the services are well attended.

CROYDON AND GOLDEN GATE.

During the past quarter we have been twice helped by a visit from the Bishop. His lordship arrived in Croydon at the end of June and stayed with us over Sunday, July 4th. After a month's work at Normanton, the Mitchell River, and Burketown, the Bishop returned to Croydon.

On Sunday, August 16th, what has been up to now the most important event to the Church in this young diocese, took place in Croydon, when on the morning of that day Mr. W. M. Wilkinson received the order of a deacon in the Church of God at the hands of the Bishop.

It was gratifying to see the genuine pleasure manifested by the parishioners at the presence of Mr. Wilkinson again in Croydon. His faithful work in the parish last summer, during the Rector's enforced absence, had gained him many warm friends. At both services on Sunday, August 9th, he preached most earnestly to the worshippers at St. Margaret's, and spoke to the Sunday School scholars at St. John's, Golden

Gate. It was this fact of the regard and affection in which the Rev. W. M. Wilkinson is held by the residents of the goldfield which enhanced the interest felt here in his ordination.

On Monday, August 17th, a concert was arranged to take place in Eginton's Hall in aid of Bell Fund. The attendance was large. The evening opened with a lecture by the Bishop on the history of the Celtic Church. Owing to the help so kindly given by Mr. O'Hare, the lantern views illustrating the lecture were thrown on the screen by means of limelight, which displayed the pictures to full advantage. After an interval for refreshments, provided by the Ladies' Committee, a most successful musical programme arranged by Mr. T. H. Waldie was gone through. Songs were contributed by Messrs. D. P. Viles, Stewart, and Bray, Mrs. Stewart, Misses Peake, Rogers, and Hawkes—all warmly appreciated by the audience.

By the time the issue of the *Carpentarian* will have been read by its subscribers, we trust the present cracked bell will be replaced by a large rich toned one of nearly 2½ cwt. The order has been given to Messrs. Stewart & McKenzie, of the local foundry, and we have very little doubt with regard to a most successful job.

The Sunday School attendance both at Croydon and Golden Gate has been steadily increasing. At St. John's, Golden Gate, under Mr. Philp's superintendence, the improvement is most noticeable. In addition to his love for God and zeal for souls, his pleasant and cheery manner fits him for the important work of attending to the religious training of the young.

This year being the first one in which a Sunday School picnic was held since the opening of St. John's Church, both Sunday Schools combined, and the festivities were arranged for Croydon. The Golden Gate scholars were driven in cabs to St. Margaret's, from which they were marched to the Racecourse. The banners of both schools were carried in the procession. The picnic was a brilliant success. The Bishop arrived in Croydon during the day and was present at the gathering.

The continued patient and unselfish labour of the Ladies' Committee have enabled the Church to meet her current liabilities during the most depressed times.

On the whole, though to ourselves we seem to make so little headway, yet God's goodness has still been manifested towards us during the past quarter. For His mercy in watching over His Church we thank Him, and earnestly pray and expect that, through His Holy Spirit, a great spiritual revival will visit us, making itself evident in the love of Church members to Christ and His Church, and in holiness of life, which will lead others to God.

SPEECH SEASONED WITH SALT.

A British and Foreign Bible Society colporteur, of Marseilles, once offered a Bible to an old man, who angrily replied, "Wine is my god." "Indeed," said the colporteur, "then let me tell you that you have not imitated your god." "What do you mean?" "Well, wine becomes better as it grows old, while you, as you have grown old, have become more wicked." The other was taken aback by this reply. "Look here," he said, "I'll buy a Bible. It is the least I can do after such an answer."

DIOCESE OF CARPENTARIA.—Diocesan Statistics for Year ended 31st March, 1903.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total Population of District.	Estimated No. of Church People reached by the Church's Ministrations.	No. of Clergy.	No. of Lay Readers.	No. of Lay Helpers.	No. of Centres at which Services are Regularly Held.	CEREMONIES OF THE HOLY COMMUNION.		Sunday Schools.		SUNDAY SCHOOL TEACHERS.		SUNDAY SCHOOL SCHOLARS ON ROLL.		Average Attendance of Scholars.	Number of Communicants in Parish.	Baptisms.	MARRIAGES.		BURIALS.		PERSONS CONFIRMED.		Services and Classes for Melanesian Boys.
								Sun- days.	Week Days.	Fe- males	Males	Girls.	Boys.	Banns.	Li- cense.				Fe- males	Males					
COOKTOWN	51	4	1	8	2	89	45	115	70	45	...	6	18	13	...	...	...
CREYDON	33	6	3	14	4	174	99	170	85	58	...	9	10	26	7	...	...
cum-GOLDEN GATE AND GEORGETOWN	
NORMANTON	21	4	1	10	1	48	38	67	34	19	5	2	10	...	...	...	...
PALMERSTON	52	6	1	1	4	19	28	32	60	4	1	...	...	12	11	...	...
PORT DOUGLAS	45	5	2	2	2	30	21	30	67	43	...	7	...	2	18	128	...	
cum-MOSMAN	74	36	3	7	7	56	60	72	83	20	...	...	7	20	...	...	302	
THURSDAY ISLAND	276	57	11	42	20	416	291	486	399	189	6	31	58	53	36	430	...	
		9983	2350	6	...	7	12																	89	
																								27	

* Including Coloured People.

FINANCIAL INFORMATION.

PARISH.	RECEIPTS.										EXPENDITURE.										PAROCHIAL CR. BALANCES.						PAROCHIAL INDEBTEDNESS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
	Direct Offerings.					Indirect Giving.					Cr. Balance from previous year.	TOTAL.	Dr. Balance previous year.	Clergyman's Stipend.	Assistant's Stipend.	Expenses of Divine Services.	Diocesan Objects.	Missions.	Church Buildings.	Indebtedness Reduced.	Interest on Loans.	Miscellaneous.	TOTAL.	Current Account.	Church Building Funds.	Rectorry Fund.	Sunday School Funds.	Other Items.	TOTAL.	Current Account.	Churches.	Rectorry.	Sunday School.	Other Items.	TOTAL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
	Offering Collections.					Subscriptions.					Society of the Treasury.					Special Efforts.					Pew Rents.					Bazaars.					Entertainments.					From Diocesan Funds.					Miscellaneous Income.					TOTAL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							

THE WALL.

A PARABLE.

In Holland, as all are aware, much of the land lies actually below the level of the sea, and yet the inhabitants live in safety and comfort, protected from the ocean by those wonderful dykes which their skill and industry have erected. Some three hundred years ago a certain city was founded on a tract of land separated only from the sea by a high sand-bank, which was strengthened in its most exposed parts by strong piles, and securely jointed beams. When the houses were finished, and the citizens settled into their new abode, one, more provident than his neighbours, pointed out the insecurity of the town. The sea at high tides rose level with the top of the dyke, and if at any time a violent storm from the west should occur at spring tide, the whole country might be inundated, and the city destroyed. The danger was so obvious that, as soon as it was pointed out, the citizens took measures of precaution. They held a meeting, and determined to build a wall which would at least protect the city from destruction. The work was at once commenced, and stones were brought from every quarter. The originator of the scheme hereupon suggested that the stones should be squared and fastened together with iron clamps, but the meeting called to consider the matter was of opinion that it was absurd to waste time in cutting the stones, while they were missing golden opportunities for monopolising the trade, to secure which that particular site had been chosen for the city. Accordingly the wall was hastily constructed of unhewn stone, and, as it had no very slightly appearance when finished, it was determined to cover it with cement, which, it was argued, would, hardening by exposure to the air, much increase its security. But it so happened that no cement was to be obtained except by importation, a thing which the citizens considered beneath the dignity of their new emporium. Accordingly ordinary mortar was used; and, to give it a better finish, they painted it white and blue and adorned it with one of those neat patterns which are the joy of the Dutch heart. Before long the citizens became proud of their wall, and pointed it out to strangers as a triumph of skill, and the secure defence of their city; and if the plaster did crack here and there, they had little time, amid the press of business, to attend to such trifles. At length, one dark and stormy night, the tide rose unnoticed, flowed over the dyke, and, swiftly covering the intervening country, began to beat in ever increasing depth and fury against the wall of defence. In a few minutes the huge waves, driven by a hurricane from the west, had stripped off the plaster and were beating wildly against the ill-jointed stones. First one was driven from its place, then another and another. Yet a few minutes more and a fierce cataract was pouring in upon the devoted city from three distinct breaches in the wall. In the dead of night arose a terrible cry, and above the roar of the tempest a wild shriek was heard by the far-off dweller on an inland dyke. When the sun shone forth in the calm dawn, after the storm, his rays were reflected from a level expanse of water, amid which rose a dismal heap of ruins, strewn with the dead bodies and wasted goods of the unhappy citizens. The dyke was afterwards repaired and the land reclaimed, but no city ever rose again on the site of that unhappy town.

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The Carpentarian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

ministers of various denominations visiting Thursday Island to preach in the Quetta Memorial Church, now the Cathedral. He took his stand on the protest made by Mr. Douglas before the consecration, which ran as follows: "On behalf, especially of the Presbyterian body and of others not belonging to the Anglican Communion who have subscribed to this Church, I claim that it shall, subject to the

The Bishop here enquired whether they wished to claim the full wording of the protest which asked for the "free use" of the Church, by which he understood a right to use it parallel to and equal to that of Church people, or whether they only wanted to claim a right that the ministers referred to should be asked to preach at a Church service. In the former case he would like to know if they had any



QUETTA MEMORIAL CATHEDRAL.

THE QUETTA MEMORIAL CATHEDRAL.

On October 16th, 1903, the following deputation waited on the Bishop of Carpentaria at Thursday Island:—Mr. G. Smith (spokesman), Hon. J. Douglas, Messrs. Corran, Hodel, Mitchell, Murray and Shiress.

Mr. G. Smith said that the deputation represented Presbyterians and others not members of the Church of England, but in the habit of attending the Church services. They asked that a return should be made to the practice which had, he said, been authorised by Bishop Barlow at the consecration of the Church—continued with his sanction by his clergy until the advent of the present Bishop—of allowing

sanction of the Bishop of the Diocese for the time being, be freely used by the ordained ministers of any recognised Christian congregation.—(Signed) John Douglas, November 12, 1893." The words "with the sanction of the Bishop for the time being" were not in the original draft, but were included at the suggestion of Bishop Barlow, who had, by this action, he maintained, accepted the protest. He was ready to admit that there was no legal claim, as the ground belonged to the Church of England, and in any case the protest left the matter in the hands of the Bishop absolutely, but he claimed on the grounds of equity and because of the precedents which had been established.

precedent to show.

Mr Hodel said that there was certainly no such precedent. It was only the latter privilege that they wanted to claim. The other members of the deputation expressed their agreement on this point.

Hon. J. Douglas said he was present, not as a member of any other religious body than the Church, but as the author of the protest. The words referred to by Mr. Smith had been inserted at the suggestion of Bishop Barlow. There was no doubt that it was an Anglican Church and no question as to the legal rights of the matter, but the members of other religious bodies in Thursday Island had been most generous to the Church, and he hoped that on

fitting occasions reciprocity might be extended if the minister visiting was sufficiently authenticated and well-known.

Mr. Hodel said Rev. W. M. Woods had granted the privilege claimed and had promised to advise his successor of the understanding.

Mr. Murray said that in his view the chief advantage of the proposal was that the congregation would get variety of preaching. He thought that people liked a strange voice.

Mr. Corran said that he differed from the other speakers. He recommended it on Christian grounds. He thought that no distinction ought to be made between one religious body and another.

Mr. Mitchell said that he had had communications from the Presbyterian Church, but he thought it best to wait until the Bishop's return to Thursday Island.

The Bishop said that it was an unfeigned pleasure to him to find so many of the most prominent men of the town devoting an afternoon to a religious question. He quite recognised and endorsed all that had been said as to the harmony that had prevailed, and the kindness and consideration that had been shown to the Church of England. Of course, as had been said, there was no question of legal right, but he would endeavour to act with justice. He must remind the deputation that several of the points brought up were quite new to him, as, though he had been three years here, it was the first time they had been formally raised. They must not expect a hurried answer. It would, in the first place, be an obvious impertinence in him to take any action or express any opinion until he had consulted the present Bishop of Goulburn, on whose alleged action and precedent the claim was based. He would give a categorical answer as soon as he had received a reply, and had had time to consider the case in all its bearings.

Hon. J. Douglas, on behalf of the deputation, thanked the Bishop for the careful attention he had given to the matter, and expressed a hope that it might be brought to a satisfactory issue.

The deputation then withdrew.

The Bishop forwarded to the Bishop of Goulburn an account of the foregoing meeting, and received the following reply:—

GOLBURN, November 6th, 1903.

My dear Bishop of Carpentaria,

The facts in connection with the opening of the Quetta Church were much as you state, save that I did nothing either to "accept" or reject the suggestion made in Mr. Douglas's remarks.

I simply regarded them as a desire expressed by him and others on the Island, but of course they possessed no legal or official value. Any remarks made by so honoured and beloved a man would always receive a respectful hearing.

I have on two occasions, if not more, allowed Mr. Chalmers to officiate on his visits to Thursday Island. The question of permission or otherwise is one entirely in the hands of the Bishop for the time being, and I doubt not will always be decided on its merits as each occasion presents itself.

Your affectionate brother,
C. G. GOULBURN.

On December 3rd, 1903, the Bishop of Carpentaria read the preceding minutes and letter, and addressed the following reply to the members of the deputation:—

Gentlemen,

I am now in a position to reply to your deputation of October 16th, on the subject of the use of the Quetta Memorial Cathedral.

The matter is one of such grave importance that I must request your attention to a brief history of the events connected with the history of the Church of England in Thursday Island.

The first Church committee meeting was held on April 16th, 1887, to meet Rev. T. Taylor, and to arrange for the more regular visits of a curate. On June 2nd, 1887, an account was opened at the Q.N. Bank entitled "Thursday Island Church of England Fund Account." Certain lands were purchased or presented to the Church and vested in the Synod.

The project of the erection of a Church was first mooted at a meeting of the Church of England Committee at Thursday Island on April 10th, 1890. Rev. A. A. Maclaren proposed to invite the members of the Anglican Church to subscribe to the erection of a Church, as a memorial of those lost in the "Quetta." Mr. Hennessy suggested that it would be easier to raise money if a Union Church were erected instead. Dr. Salter, the Hon. Secretary, pointed out that the Church of England ground could not be used for such a purpose. Hon. J. Douglas said that he was strongly in favour of Mr. Maclaren's scheme. Rev. A. A. Maclaren said that he could not accept Mr. Hennessy's suggestion, and that he would write to the papers in terms embodying his own idea.

A General Meeting of the congregation was held at the Courthouse on July 20th, 1890, the Bishop of North Queensland (Dr. Stanton) in the chair. Mr. Hennessy proposed:—

"In the opinion of this meeting, it is desirable that a Church and Parsonage be erected on Thursday Island, as a memorial of those who were lost in the wreck of the 'Quetta' on the night of February 28th last, and that the present Church Committee be empowered to take the necessary steps."

The Bishop expressed his approval.

Tenders for the erection of a Parsonage were accepted March 23rd, 1891. Appeals were sent out for subscriptions and a letter in reply from Sir W. Mackinnon, representing the Queensland Steamship Co., in which he says that he would have felt more interest in the proposal had it been intended to erect a Church open to Presbyterians and others, shows clearly that the appeal was fully understood to be for an Anglican Church. An "explanation," now lost, was sent by Dr. Salter, the Hon. Sec., in reply to this letter, but before its arrival Sir William had sent £100 in answer to the original application.

The Church was consecrated on November 12th, 1898, by the Bishop of North Queensland, Dr. Barlow, when the protest referred to was shown to the Bishop immediately before the service and the qualifying words added at his suggestion.

The protest was read and no statement was made by the Bishop as to its acceptance or rejection.

In 1895 a second appeal was issued, which makes it quite clear that the appeal was for an Anglican Church pure and simple. It ends "by contributing you will be assisting the missionary work of the Diocese of North Queensland."

In 1895, also, a sum of £100 was contributed by S.P.C.K. on the evident understanding that the Church was an Anglican Church. This is also clear from a letter written by Hon. J. Douglas, the author of the protest, to the present Bishop on November 7th, 1900, in which he says "the Church is an Anglican Church in every sense of the word."

This is not disputed by your deputation, which admits the full right and discretion of the Bishop in the matter, as the protest does, but claims, on the ground of equity and precedent. With regard to the latter point, I have examined

the Service Books, and find that, from the opening of the Church, until August 15th, 1888, Rev. J. W. Walter (L.M.S.) preached in the Cathedral three times; Rev. J. Chalmers (L.M.S.) three times; also, though there is no record of it in the book, I am informed that Rev. Mr. Hay, Moderator of the Presbyterian Assembly, preached once. It will be seen that with this exception, there were six occasions on which ministers other than ministers of the Church of England preached, and that on every occasion they were L.M.S. missionaries. In the case of Mr. Chalmers, permission was given by the Bishop (Dr. Barlow), but in the other cases, the Rectors acted on their own authority in giving the invitations.

On November 16th, 1900, a public general meeting of the congregation was held, at which the Bishop stated that the choice of the site for the Bishopric was left in his hands, and that he had determined to choose Thursday Island, provided that he could come to a satisfactory agreement with the parishioners as to the use of the Church as a Cathedral, and other matters. It was resolved that all the Church land and buildings should be vested in the Synod of the Diocese, as soon as formed, to be used for such purposes as the Synod should determine. No mention was made of any claim to use the Church for other than Church of England purposes; and when I accepted it as my Cathedral, I was entirely under the impression that the claim had been dropped—if it had ever had a valid existence. I should certainly not have accepted it as a Cathedral on any other terms. I was confirmed in this opinion by the letter which I have referred to from Hon. J. Douglas, in which, after mentioning the fact of his protest, he states that the matter was entirely in my hands.

The claim now made is advanced in the name of justice and fair play, and as such is entitled to the most respectful hearing, and, I must admit, that those who put it forward have made out a case for which much is to be said.

It is an undoubted fact that a number of Presbyterians have, since the consecration of the Church, supported and worked for the Church, have given generous gifts, and have discouraged attempts to invite other religious bodies to the Island.

I do not doubt the statement made that much of this support and some of these gifts were given, and this attitude maintained, because the donors believed that the Church intended to be more lax in her rules in Thursday Island than elsewhere, and intended to give them a *quid pro quo*. It seems to me impossible to deny that the action of the Church encouraged and to some extent, at least, justified, such a belief. The suggestion of the insertion in the protest of a qualifying clause has the *prima facie* appearance of an acceptance of it.

It appears to me also that certain persons were invited to preach, largely because those who were not members of the Church desired that they should be so invited, and in view of the protest which had been made, this appeared to be a carrying out of the terms of it. I feel, therefore, that those who have supported and benefited the Church of England because they believed in the existence of a tacit, if not of an explicit understanding, have a right to feel somewhat sore if they are told that such an understanding does not exist. They may, not unnaturally say, "Surely one representative of the Church does not repudiate an engagement and promise made by his predecessor has made. We have a right to expect that an understanding honourably made should be honourably carried out."

here are, however, on the other hand, several important facts to be considered. As regards protest, it is not clear that it was definitely accepted, in spite of his suggested amendment, by the Bishop for the time being. His letter, in which he says, "I did nothing to 'accept' or 'reject' the suggestion," seems to show this.

With regard to the invitations to preach the one authorised by the Bishop was that to Rev. J. Chalmers, the well-known L.M.S. missionary, evidently on the grounds of his unique personality, not as representative of any religious body. Rev. W. M. Woods and Rev. C. F. Honour both state that the invitations given by them were on their own authority and without consultation with the Bishop. In only one instance could the minister be said to represent a distinctive religious body. Hence it would seem that for me to give my authority for ministers to preach as representatives of a religious body would be a distinct and new departure for which there can be found no legal precedent. Secondly, great weight must be attached to the fact that the Church has been changed into a Cathedral. A custom, removable, perhaps, in a simple Parish Church under exceptional circumstances, becomes a different thing in the Mother Church of a diocese under the immediate control of the Bishop, and the pattern and example for other churches in the diocese. I maintain that a matter of such importance ought to have been put forward at the general meeting of the congregation at which it was determined to convert the Church into a Cathedral. I had already given my own belief by informing the Wesleyan Conference in answer to an enquiry from them that I believed that they had no rights whatever in the Quetta Memorial Church. This was known to Hon. J. Douglas, who wrote me on the subject. I was allowed to select Thursday Island as the See Town without any attempt being made to raise the point which years later is put forward as such a weighty matter. I state emphatically that had no claim been then put forward and had it appeared to me a just claim, I should not have selected Thursday Island for my Cathedral. Thirdly, I consider that as an individual Bishop of the Church I have no authority to sanction anything which appears to me to be in direct contravention of the canons of the Church. I claimed that Thursday Island is an exceptional place and that things may be allowed there which would not be right elsewhere. It is quite true that Thursday Island is isolated and in some ways an exceptional place, but the principle and example are the same everywhere and will form a precedent for the whole Church, and I cannot accept this plea as sufficient grounds for action.

It has been used as an argument, and I think I am justified in saying as a threat, that if I do not give way an attempt will be made to establish an opposition Church in Thursday Island. I do not think that this argument ought to be used. The matter is one of right and wrong, not of mere expediency. The Church of England in Thursday Island has always recognised the exceptional position of the Christians who did not belong to her communion. It has been grateful for their constant, ready help and generous sympathy. It has recognised that they attended the Church of England rather than attempt to subvert a community so small that division would make the maintenance of religious ministrations a desperate struggle for either body. It has striven always, without compromise of its

own principles, to respect the scruples and convictions of others, nor has any difficulty been felt or expressed hitherto as to the services or ministrations of the Church. We ask in return that our scruples should be respected even if they do not seem reasonable to those who differ from us. It is not for any light cause, not from any pride or self-sufficiency, that I plead a difficulty of conscience in granting what the deputation ask. I am fully conscious of the responsibility that I incur. I am aware that I am in opposition to the opinion of many of our own Church people who think that peace should be purchased by what they regard as an unimportant concession. I am conscious that those who ask have from their point of view a strong case, and that I must appear to them unreasonable, if not unjust; but it is of the essence of my office that I should judge according to what I believe to be right without fear or favour, and this I must do whatever the cost.

I should like to say that I yield to none in my desire for reunion. I have already stated publicly, on the occasion of the enthronement of the Bishop of North Queensland, that—with Bishop Wordsworth—I regard re-union, with the Presbyterians especially, as one of the most obviously necessary tasks of English speaking Christianity at the present day. I regard it as nothing less than a disaster that that great body which has held so loyally to the doctrine of the apostolic ministry, as they understand it, which has produced, and is producing, some of the most learned and devout of English speaking theologians, should be separated chiefly on a single point of order from the Church with which it is so largely in sympathy in doctrine, but I do not think that anything is to be gained by acting as though we were united when we are not. The interchange of preaching, *i.e.*, of authorised teaching, comes at the end, not the beginning of union. I pray earnestly that we may be guided to reunion, but I do not consider that I have any individual right to try to anticipate it by such action as is suggested.

It seems to me that this matter is practically confined to the Presbyterians, who are especially referred to in the protest, and who, if any, religious body has suffered wrong in the matter, are the only ones who have suffered to an appreciable extent. Although I have frankly expressed my own views, I have no intention of allowing them to override justice.

I recognise, in the first place that, owing to the circumstances of the case, my own individual judgment cannot settle the question finally or bind my successor, and in the next place, that I am too much interested, and feel too strongly, to be an impartial judge in my own matter, since the question of the use of my own Cathedral is involved. I have therefore resolved to submit the matter to the Heads of the Church of England in Australia, who are in a position to approach the matter in a dispassionate spirit, and to enquire of them whether I ought in justice to agree to the request made me (1) with regard to the Presbyterians especially mentioned and concerned; (2) with regard to "other recognised Christian congregations." I shall be guided by their recommendations, because I consider this not to be an occasion for the putting into practice of my own theories, but for doing that which, on the broadest basis, seems just and fair.

In conclusion, I have to acknowledge the patience and courtesy with which the deputation have expressed their views, and the entire

absence of any personal feeling. Especially my thanks are due to Mr. George Smith for the great trouble that he has taken to bring about an amicable settlement, and for the broad view he has taken of the matter.

I shall welcome any criticism as to the way in which I have stated the facts, as I wish to present an issue as to the facts of which at least both parties are agreed.

Yours, most faithfully,

GILBERT,

Bishop of Carpentaria.

Notes

Rev. W. Hudson, M.A., has been appointed Rector of Croydon in succession to Rev. G. H. Smith, who leaves for Cooktown at the New Year.

Rev. W. M. Wilkinson will take charge of Normanton for the present.

Rev. T. K. Pitt, M.A., leaves for the South for a short holiday immediately after Christmas.

Mr. S. Lewis completes his three years' course at Bishops College in March next.

Mr. H. H. Ayscough, of Brisbane, has been appointed to one of the vacant studentships at Bishops College.

Mr. P. R. Allen has been licensed as hon. Lay Reader at Palmerston.

Miss Buchanan has obtained first-class honours in the Th.A. examination of the Australian College of Theology. We congratulate her and the Diocese most sincerely.

The Diocesan accounts for 1903 will be published in our next issue.

The Advent examinations at Bishops College were conducted by the Bishop, who complimented Mr. F. C. Hall on his Greek Testament papers, in which he obtained 95 per cent.

"JESUS CHRIST AND THE SOCIAL QUESTION."

This Book, by Professor Peabody of Harvard (Macmillan and Co, 6/-), is a very interesting and helpful discussion of modern social problems in the light of the teaching of Christ. The author points out very clearly the aims and principles of modern social democracy and where they agree with and where they diverge from the teaching of our Lord. He shows that the fundamental institution of the family is now attacked not only from the side of loose morality, but as an institution tending to uphold private property, and antagonistic to socialistic aims; whereas Christ bases all his teaching on the idea of the sacredness of family relations. Socialism thinks that external mechanism will right every wrong, while Christ taught that reform must come from within, not from without. On the whole, the author regards modern socialism with hopefulness if it can only rid itself of the false materialistic bent imparted to it by the teaching of Marx, Bax, and other German writers. The book would have been still more helpful if Professor Peabody had added to his social studies some knowledge of the principles of the Catholic Church. In spite of its shortcomings, we strongly advise all to purchase the book, which has already gone through many editions. It strongly emphasises the great truth that the Christian Church cannot afford to stand outside modern social and economic questions.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. IV.—No. 13. Thursday Island, Jan. 1, 1904

THE USE OF THE CATHEDRAL.

We draw our readers' attention to the lengthy report which we publish of the interviews between the Bishop and a deputation representing Presbyterians and others, who waited on him with regard to a claim that non-episcopally ordained ministers should be allowed to preach in the Cathedral. The matter would be simple enough, for the Church of England allows no such claim, but that it is complicated by certain precedents and events which occurred before the present occupancy of the See. The decision of the Bishop will be seen to be that, personally, he is opposed to the claim, but that, recognising that he cannot settle the matter finally by his own action, and that also he is placed in the difficult position of having to act at once as judge and advocate, he has determined to seek the advice and guidance of the Heads of the Church in Australia. The point is a difficult one. It seems that justice must come before all other considerations, but it is not very easy to ascertain exactly whether or no the case is sufficiently made out to necessitate setting aside the law of the Church. If the Church has practically pledged herself to a certain course of action, then she cannot repudiate it, even if her own laws are contravened. If she is not so pledged, then her own laws must prevail. The Bishop could of course say that he would exercise his discretionary right to refuse the claim whenever it was preferred, but such action would not settle the question for his successor, and would be an ignoring of the main contention that the claim is made as a matter of moral right. Obviously, again, the Bishop is in a difficult position as to deciding the question of moral right, for he is intimately concerned in the result. Hence the necessity of an appeal. The matter has, so far, been kept free from personal feeling, and we hope that it will be fairly decided on its own merits. One fact is very clearly brought out, and that is the danger of vague understandings. They generally result in grave misunderstandings.

THE REV. W. P. GLOVER.

To the Faithful in the Diocese of Carpentaria. —I cannot allow Rev. W. P. Glover to leave the North without a formal expression on my part of the high estimation in which I hold his work and character, and an acknowledgment of the eminent services that he has rendered to the Diocese.

In regard to parochial work, Mr. Glover has set an example and a standard for us all. Unceasing individual pastoral care, combined with a real interest in all public institutions; fearless loyalty to the Church, combined with a sympathetic understanding of the difficulties and convictions of others; continual visitation from house to house, combined with carefully prepared ministry in Church, have resulted in the creation of a strong and healthy parochial life, and most marked improvement in the material position of the Church in Thursday Island.

But parochial work, taken up so thoroughly and conscientiously by no means exhausted Mr. Glover's energies. As Diocesan Secretary and Vice-Warden of Bishops College, he has been of the greatest possible service to the whole Diocese; and during the necessarily anxious first three years of a new See, it has been a source of great strength and relief to me to know that I had at Thursday Island, during my constant absences in the more remote parts of the vast Diocese, one whom I knew to be absolutely loyal, and in the soundness of whose judgment I could repose every confidence.

Mr. Glover is leaving us only under the most peremptory medical orders. The knowledge that things could not possibly be otherwise, takes away at least the anxiety of choice. I had been about to offer Mr. Glover the post of Sub-Dean of the Cathedral when I heard of the hitherto unsuspected medical decision. It is a source of regret to me that one who has done so much for the Cathedral should not have been officially connected with it.

I believe that in the more congenial climate of the South Mr. Glover will recover that health, the loss of which—though he has never suffered it to impair his energy—has put upon him of late such a severe strain; and I know that I speak for all in the Diocese who know him, as well as for myself, when I wish him the fullest happiness and success in the new sphere in which his activities may be cast.

Yours affectionately,

GILBERT,

Bishop of Carpentaria.

Thursday Island,

Dec. 12, 1903.

VACANCY AT THURSDAY ISLAND.

At evensong in the Cathedral on Sunday, December 13th, the Bishop made the following statement:—"I feel, my friends, that I owe it to you to say something about the vacancy in this parish. You will not think that it is an easy matter to find a suitable successor to the present Vicar. He has set a high standard, which we feel we must maintain for the future. I have not been idle. The subject has been rarely out of my thoughts even for a few hours. On November 1st I issued a prayer, modelled on that for the Ember season, asking that God would so guide and govern the mind of the Bishop that he might make choice of a fit person to serve as Vicar. This was, perhaps, not quite the way in which it ought to have been put, since it seems to imply that there are suitable men willing so to serve, among whom the Bishop has only to choose wisely. This I have not found to be the case, so far as my limited means have enabled me to ascertain, and so I have altered the prayer to the following: 'So move and dispose the hearts of faithful and devout men to Thy service in this place that the Bishop may be enabled, by Thy guidance and government, to make choice of a fit person.'

"This is a prayer in which I would very earnestly ask you all to join, since the matter concerns you all very closely, and I cannot doubt that to earnest and faithful prayer God will give a generous answer.

"In accordance with a long-standing promise, made before your Vicar's resignation, I am leaving to take Confirmations for a fortnight in the Diocese of North Queensland. I hope to return here on January 8th, and to remain until this matter is settled."

THE UNSECTARIAN GOSPEL.

We have in these days become very familiar with the demand for an "Unsectarian Gospel." Enough, we are told, of religious distinctions and religious bitterness, enough of creeds and formularies, enough of hampering rules and organisations, enough of priestcraft and intrusion on the sacred relation of the soul to its God; let us go back to the old simple Gospel, let us sweep away all human interpretations and interventions of the past, and take good care that they do not again arise in the future, let us disregard all that divides and separates Christians, and fix our attention only on the few great underlying principles of the Gospel, and let every man interpret them in his own way!

Now there is much at first sight in such an appeal to arrest the attention and attract the sympathy of a sincere Christian. He sees clearly enough the evils of religious differences, the counteracting efforts, the scandal, the bitterness, the loss. He desires to get as near to Christ as possible and he asks himself seriously whether it is not only possible but probable that men have with the best intentions marred by their meddling the direct simplicity of the Master; he knows how easily men become partizans of their own institutions, and he asks whether it may not be that Christendom has obscured Christ.

While freely acknowledging the sincerity and often the devotion of those who hold these views, while admitting the awful evils of religious divisions, admitting that formularies may become hardened into formalities, admitting that men easily become more zealous for their party than for their Lord, there is yet grave reason to suspect that the theory of the unsectarian Gospel is false to facts. In the first place the fact that countless saintly Christians of all creeds are unable to accept it may well give us pause. As a theory it is so easy, so fascinating, such a simple way out of those heart-breaking questions and quarrels that distress and try the faith of the true Christian so deeply, it seems to open such a direct road of return to that happy time when it was said "see how these Christians love one another," that it would be a libel on all that is best in Christendom to suppose that it would not be at once accepted by at any rate the best and most loving souls were there not some grave reason to the contrary. As a matter of fact they do not accept it; on the contrary it would almost seem as if the more a soul grew in grace the more closely, as a rule, did it cling to the distinctive creed, doctrine and organisation of the religious body to which it belongs. No doubt there are exceptions, but they are relatively few. For eighteen centuries and more the doctrine that the Christian Church was distinguished by a clear and definite creed and that the acceptance of that creed was a necessary condition of sound spiritual life was scarcely disputed. It was always taken for granted. It is true that there were heresies and schisms in abundance, but the very point of almost every heresy or schism was that the authors of it considered that some point of doctrine or discipline was being ignored by the Church, and they seceded in order to emphasise it more strongly. It is only of late years that the idea of an unsectarian Gospel has arisen either within or without the Church, and it will be remembered that the late Mr. Spurgeon was as fiery in his denunciation of watered down doctrine and "downgrade

ology" as the most strenuous advocate of papal succession or of papal infallibility.

In the unsectarian Gospel we are presented with a new phenomenon unknown hitherto to the Church or to dissent, and we have to advance a test provided by our Lord Himself: "by their fruits shall ye know them."

What are the fruits of a vague and undenominational presentation of the Gospel? We have lately had a unique opportunity of obtaining an absolutely impartial and scientific verdict in the great book of Mr. Charles Booth on religion in London. The book is a depressing one. It shows how every religious body, without any exception, has fallen short of its charge, and has failed to reach at all a very large proportion of the people under its pastoral charge, but there are degrees in failure; in some cases the failure has been complete, while in others it has to be offset by a large measure of success. Of all utter failures the greatest, says Mr. Booth, has, in spite of their devoted lives, been that of the Salvation Army, the vaguest and most undogmatic of all religious bodies; the next greatest failure has been the work of the undenominational City Missionaries, men of the highest character and unquestioned devotion. They have themselves admitted it by asking for halls and a more definite organisation. The most successful of all Nonconformists have been the Baptists because, says Mr. Booth, they have a clearer and more sharply defined creed than other bodies. Within the Church the most successful have been churchmen of strong and definite views, the least successful the vaguer and less definite churchmen. The same note runs through the whole book. It is that the Gospel message has failed to reach and influence the just in proportion as it has been vague and undenominational, while it has been successful in proportion as it has been clear, definite and bound up with a living organisation. Whether we like these facts or not we cannot in honesty ignore them, and they seem to give a death blow to the theory of an unsectarian Gospel. It has been tried by earnest good men and completely failed; we are, therefore, justified in saying that it is not the way in which God intended the Gospel to be preached. You will, of course, observe that Mr. Booth does not say that it is one type of doctrine, whether Anglican, Baptist or Roman, that has been successful, but that some clear and definite doctrine is absolutely necessary. For the care for souls we cannot afford to work in any way that has been proved to be inefficient, and we must be clear and definite alike in teaching and in organization. This, of course, does not mean that we must have insistence on small and meaningless points of ritual as though they were matters of great importance; it does not mean hardness, narrowness or pride. It does mean that we believe that Christ meant the Gospel to be clear and not vague and its teaching to be authoritative and not merely of private interpretation.

Are it may be fairly asked what do you mean by clear and authoritative teaching as regards the Church of England? We mean at present those things which our bishops assembled in council have declared to be the most absolutely necessary terms of reunion with others: 1. "The acceptance of the Holy Scriptures as containing all things necessary for salvation and as being the ultimate rule and standard of faith. 2. The Apostles Creed as the baptismal form and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of institution and of the elements ordained by Him. 4. The Historic Episcopate locally adapted in its administration to the varying needs of the peoples and nations called by God into the unity of His Church." In other words we hold that any presentation of the Gospel will fall short of its purpose and fail of its practical efficiency if it does not base itself on Holy Scripture, if it decries or whittles down those two great creeds into which Christendom has gathered up its faith, if it ignores or despises the two great Sacraments ordained by Christ Himself, and finally unless it recognises the historic ministry of the Church as apostolic and necessary. This last clause has proved a stumbling block to many who in name at least would accept the others, but it is really bound up inextricably with them and can only be separated from them by the attachment to the former of an unhistorical sense. The platform of the Church can certainly not be called a narrow one. It has been drawn up with the most earnest desire for breadth and comprehension, but it represents the utmost limit to which the Church can go consistently with her history in the past and her hopes for the future. We can only say with Luther "here stand I and I can no other."

ATTITUDE TO OTHER RELIGIOUS BODIES.

What should be the attitude of the Church of England towards other religious bodies? In the first place, we must do them the justice of assuming that they believe and value their own doctrines. To decry, belittle, and ignore definite doctrine is to insult them, since it assumes that they have divided and maintained division in the Church for a light cause, surely one of the most cruel charges that one religious body can bring against another. We must assume that they attach as great value to their tenets as we to ours. In proportion as we try to understand and respect their scruples will they learn equally to understand and respect ours. The only safety from partizanship lies in the highest ideal. We aim, they aim, not at the triumph of a particular organisation as such, but only in so far as we believe it to be true and to embody the divine will. So far as we realise this ideal, lower and more ignoble grounds of difference are taken away, and attention is more and more concentrated on vital and really important matters. How are we to ascertain what is true and what is the mind of Christ on matters in which good men differ? There seems to be only one way; an appeal to the facts of history, with a loyal intention of abiding by those results which are clearly established as true. Happily one of the results of the scientific spirit of the age has been to largely revolutionise the writing of history. Until quite recently nearly all histories were written avowedly under the influence of some strong political or religious bias. They were not wilfully false, but the authors were content to fix their attention on the facts that interested them and to ignore those that did not, while original research and the use of contemporary documents was almost unknown. Now history is being largely studied with the sole object of arriving at the truth, and a vast store of contemporary letters, memoirs and documents have been examined, valued, and made available to speak for themselves. Many cherished beliefs have

been destroyed, but on the other hand many little-regarded facts have been established beyond the possibility of cavil. All this is full of hope for the Christian Church. Science, which is from God, has already conferred on us many great benefits, but perhaps none so great as will be the process by which, by establishing beyond all doubt the disputed facts of history, she will remove from religion one of the most fruitful of all sources of dispute. To be agreed about the truth is the first stage towards that blessed consummation of reunion for which every real Christian must long and pray. Never were the hopes of it so fair as at the present day if we will only have patience, and not throw away the prospects of a real and final reunion of doctrine for the utter chimera of a mere outward show of concord attained by the surrender on both sides of what the best souls think most vital, a mere film of sound flesh on the surface while below the gangrene of individualism, mining all unseen, eats away by degrees all that is the very life of true religion.

Our attitude then must be one of respect and sympathy, of willingness to learn, and willingness if needful to unlearn, of patient and diligent seeking for the truth, but at the same time of care lest we let go the old before we have grasped the new. We have learned that only clear and definite teaching will win men permanently to the Gospel of Christ. It is a thousand pities that we cannot all agree as to what that clear and definite teaching is to be, but it is a thousand times better that we should differ than abandon that definiteness, which is our only hope of winning souls for Christ.

It is an age of experiment and change, but the Gospel of Christ does not change. It is the same yesterday to-day and for ever. Experiments with it are dangerous—for the experimenter. We can neither eviscerate or remodel the teaching of the Master. The safe path for us as for the apostles lies in holding fast the form of sound words, the faith once delivered to the saints. Just as for long centuries men gazed with unassisted eyes on the glories of the star-lit heaven, then gained through rough glasses some, and now through costly telescopes, more, of the splendour which is yet to be revealed, so may we, age by age, see more and more deeply into the depths of that revelation of God in the flesh, whose full glory we shall know only hereafter, but the Gospel itself changes even less than the stars. It is for ever and ever, and world without end

When will our Churchpeople forego the stupid use of "Catholic" as equivalent to "Roman Catholic?" Yet every time we say the Creed we profess our belief in the "Catholic" Church. Even the Romans themselves do not claim to be the Catholic Church in their official documents, and the Catechism of the Council of Trent is entitled "Catechismus Romanus," or Roman Catechism. If we members of the Church of England are not "Catholic" we are not members of the true Church, and to voluntarily make a present to the Roman Church of the ancient title of "Catholic" is about as crass a piece of wanton carelessness as we can possibly commit. Every time that we speak of the Romans as "Catholics" we are furthering the cause of Romanism in the eyes of intelligent people, since we are admitting that they are the only people who have a right to the name which was used, long before there was any Romanism, to distinguish the true Church from heresy and falsehood.

News of the Parishes.

THURSDAY ISLAND.

On All Saints' Day the Bishop of the Diocese administered the Rite of Confirmation in the Cathedral. Seventeen candidates—seven males and ten females—were presented by the Vicar. The service was reverent and impressive throughout.

The Bishop delivered two lectures in the Parish Institute during the past quarter. In the first he dealt with the history of the Church in England, and in the second with Cotter Morrison's book—the "Service of Man." Both addresses were appreciated by those who were present.

Miss Buchanan has been laid aside for some time suffering from an affection of the foot. She is now making good progress towards recovery, and gradually resuming her cheerful work in the parish. We heartily congratulate her on the splendid result of her recent examination in connection with the Australian College of Theology.

The Bishop and Miss White were "at home" at Bishop's College to all the parishioners on the second of November. An enjoyable evening was spent in the grounds of the College where hospitality was dispensed.

A marriage was celebrated in the Cathedral on the 2nd of November between Miss Findlay, late matron of the hospital, and Mr. Ben Thomas, who is well and favourably known on Thursday Island. We wish them both much happiness in their wedded life.

On the evening of the King's Birthday a parish concert was held in the Victoria Memorial Institute. It was splendidly organized and was a triumphant success. The sum of £30 13s. 9d. was cleared on behalf of the Parish Institute furnishing fund.

The sum of £11 11s. 5d. is the total indebtedness existing on the Parish Institute, Church fence and belfry, which have recently been erected at a cost of some £550. We congratulate our parishioners on the satisfactory financial condition of the parish.

The Hon. John Douglas delivered an interesting lecture in the Parish Institute on the 26th November. The subject of his remarks was "Australian Reminiscences." The sum of £5 12s. was handed over to the piano fund as a result of the lecture. There now remains only £3 odd owing on the instrument.

The sum of £5 5s. was kindly given by Mr. R. A. C. Hockings for the purpose of providing a day's outing for the teachers of the Sunday School. The teachers accordingly arranged a picnic at Hammond Island on the 28th November, which was thoroughly enjoyed by all who were present. We appreciate the thoughtfulness of the gentleman who so kindly provided the wherewithal for the outing.

The Quetta Club has had a profitable quarter's work. Interesting lectures have been given by Messrs. G. Smith, H. C. Vermersch and A. Murray. Discussions, debates, etc., have filled in the remainder of the evenings. The club has a good membership roll, and is doing useful work among the young men. A gymnasium has been established in connection with it.

The *Parish Gazette* has run its first year's course, and has proved a most useful means of arousing interest in local Church matters.

Many changes are taking place in the parish. Several well-known Church supporters are

removing elsewhere, the loss of whom we regret exceedingly. We trust others will come to supply their place.

The Rev. W. P. Glover after nearly three years' work as Vicar of the parish, has decided to seek work in a cooler climate. The resignation of this gentleman is a matter of regret both on the part of himself and the parishioners. The relations between Vicar and people have been of the happiest nature and much useful work has been accomplished by their united efforts. Mr. Glover leaves us early in the new year, and will probably go to the diocese of Newcastle.

PORT DOUGLAS AND MOSMAN.

Little has befallen since the last issue of the *Carpentarian*. The Bishop's visit was a great pleasure to all. He was welcomed at a very hearty social at St. David's; visited the new centre at Mount Molloy, preaching at the first religious service ever held there; gave a much appreciated lecture on "Early English Church History" in both Port Douglas and Mosman, and confirmed seven Polynesians.

Beside His Lordship's visit, however, there is little to relate. A concert, in aid of St. Andrew's Church funds, held on the King's Birthday, proved a great financial success. We are greatly indebted to the performers, and to Mr. Albert Christian, for his kindness in exhibiting his fine cinematograph.

Apart from Church matters, we have been honoured by a visit from His Excellency the Governor, who won golden opinions from all; and, favoured by the most splendid weather for the sugar-cane that the district has had for many years, next season should indeed be a good one for the planters.

PALMERSTON.

We regret to record that there have been many invalids in our small community, and also that, owing to the completion of our fine new jetty, our numbers have diminished. Still, in spite of these facts, we are able also to state that Church work and Church life have been steadily developing. The Sunday School library is now open for use in the parochial room. We started with forty-three volumes, and these have been considerably increased through the gifts of members of our congregation. The original supply was provided out of the children's Sunday offertories. We are glad to note the children's appreciation, and that there has been a somewhat unexpected demand for the more instructive books. The Sunday School attendance continues excellent. The choir has worked bravely and well, in spite of the greater demand upon the energies of a few, and we think we may fairly state that the standard has not suffered. Many thanks are due to the untiring efforts of our choir-master—Mr. Price—who, we regret, is so shortly to leave Darwin. No difficulties have damped his good-will or his ardour, and we realise how inevitably he must be missed. It is with pleasure we record that Mrs. J. Barnes has resumed her share of valuable help as organist. The Communicants' Guild has duly met, and two papers, the one on "The Making of Character," the other on "The Original MSS. of the Bible," have been read and discussed by members.

On September 9th Mr. C. H. Davis, our Lay Reader, returned to Adelaide. In him we have lost a devoted and useful member of the Church. When the movement to establish a branch of the Anglican Church was practically taken up,

the difficulty of finding a successor to Mr. Craig was removed by the willing offer of Mr. Davis, and from July 14th, 1901, to September 13th, 1903, he conscientiously fulfilled his duties. As a regular worshipper, chairman, catechist, and communicant, he has set a worthy, manly example. We are grateful to him for his energy and loyalty.

We are very glad to welcome the institution of a branch of the Girls' Friendly Society in our midst. Weekly meetings are held at the house of Mrs. Langdon, the hon. sec., to whose energy and warm interest the promotion of the movement is chiefly due. The number of members is steadily increasing, and, since its ranks are representative of our whole community, we feel assured the true spirit of the Society is understood.

The Bishop arrived November 8th during the afternoon, and preached at the evening service. As usual, His Lordship's time has been very fully occupied. Much of it has been devoted to visiting the members of the congregation, and the opportunity of personal intercourse is much appreciated by all. On Wednesday, 11th, at the usual evening service, the Bishop gave an address to the Confirmation candidates, to which all were invited to attend. The close attention with which the address was followed marked the occasion. On Thursday, 12th, His Lordship delivered a lecture at the Town Hall on "The First Six Hundred Years of Christianity in England." All were invited to attend, and the hall was well filled in response to the invitation. The beautiful illustrations were somewhat marred by the inequality of the light. But, in spite of this, the able handling of the wide and difficult subject made the lecture of great interest to all. On Saturday, 14th, there was a short evening service, at which a reception into the Anglican Church was held by the Bishop.

The Confirmation Classes have been carried on throughout the past three months, and six candidates were presented for Confirmation at the special service on Sunday, 15th. This service was deeply impressive, and the addresses given by the Bishop helped all to realise the sacredness and solemnity of the Rite.

On Monday, 16th, at the Residency, through the kind hospitality of Mr. Dashwood, by whom His Lordship is, as usual, entertained, the supporters of the Anglican Church were invited to meet the Bishop. A very pleasant musical evening was spent. On Tuesday, 17th, the Bishop, accompanied by the Rector, left Palmerston for Pine Creek. There was a Celebration at 7 on Wednesday morning, after which the Bishop journeyed by train to Yam Creek, where he and the Rector were hospitably entertained for two days by Mr. and Mrs. Roberts. On Wednesday evening the Bishop again repeated the lecture to an interested audience, and on Thursday an evening service was held. On Friday morning the Bishop drove to Brock's Creek, and visited during the afternoon. The lecture was given in the evening, and, we learn, was fully appreciated. The up-country visit ended on Saturday, when the travellers arrived again in Palmerston in the evening. On Sunday, 22nd, the Bishop preached both morning and evening. We are grateful for the opportunity of hearing His Lordship on these occasions—the definiteness of teaching and impressive earnestness are helpful to all. During the ensuing week much of the Bishop's time was devoted to visits among the people. A proposed visit to the Daly was rendered impracticable by the uncertainty of the service of boats

in both directions. The Bishop left on December 30th for Thursday Island.

A beautiful sanctuary stall for the Bishop has been presented to the church by Mr. Johns. It is entirely his own work, and has been carried out with due regard to the general scheme for the furnishing of the chancel. The stall was first used on November 15th by His Lordship at the Confirmation Service.

We have received a very generous offer from Mr. Holtze to prepare, plant, and maintain the church-yard. We hope, in due time, a guild may be formed in which others may join in relieving Mr. Holtze of the charge of maintenance. This kind offer has been gratefully accepted.

During these last months the Rector has, as usual, visited at Pine Creek, Yam Creek, and Brock's Creek. From Pine Creek the Rector proceeded on a pastoral visit to the Katherine; thus journeying for the first time to this extremity of the parish. Services were held both in the morning and evening of the following Sunday. Many thanks are due to the kind hospitality of Mr. and Mrs. Pearce, by whom all arrangements were made for the 65-mile buggy ride to and from Pine Creek, and by whom Mr. and Mrs. Gocher were entertained whilst at the Katherine. We have again also to thank Mr. and Mrs. Schunke, and Mr. and Mrs. Roberts, for the repetition of their accustomed kind hospitality. At all the services held the attendance was encouraging.

Before his departure the Bishop licensed Mr. P. R. Allen as hon. Lay Reader at Palmerston.

"REASON AND REVELATION."

We commend most strongly to our readers Dr. Illingworth's book with the above title. It is a most masterly defence of Christian thought, and not merely a defence, for it carries the war fearlessly into the enemy's camp. Dr. Illingworth does not deal with details and minor points but goes straight to the great underlying principles of all thought and all philosophy. He begins by showing that Christianity has always claimed to be rational, and he illustrates this from the early apologists, the fathers and the schoolmen. Noting the speculations of Kant and his critics, he points out the distinction between abstract and concrete knowledge. Everything has the whole universe for its context and we can attain exact knowledge only by isolating things from the context. Take even the supposed exactitude of mathematics. They are only exact so long as we confine them to pure mental abstractions. Apply them to actual fact and they have to be modified or they would be untrue or absurd. A general, for instance, may dispatch troops in sufficient numerical proportion to crush the enemy, but fail because they are cowards and the others brave. A bridge may be erected mathematically correct but collapse from the use of unsound material and so on. Science is only exact in proportion as it leaves the context of things out of sight; what we gain in exactness we lose in actuality and *vice versa*. Our reason is strictly limited to that comparatively small portion which we have rationalised for ourselves; all the rest we accept merely on authority. All persons come to the discussion of questions full of presuppositions as much on side of science as on the side of religion. These presuppositions are the most important things to consider, because all questions are inevitably decided largely by them. We cannot abstract things from their context and then expect to

arrive at a correct conclusion. Knowledge is a matter of the whole being, not of only one part of it. Hence the different ways in which the Incarnation is regarded. The author contrasts the Patristic and modern view of Christian evidences, and points out with keen insight the temporary causes of the modern irreligious temper. The fact that religion is common property, a thing that concerns all men, easily leads to the assumption that all men are competent to pass an opinion on its truth or falsity. This is not the case. The most important elements in its evidences are moral and spiritual facts, and these can only be read aright by men of moral and spiritual insight—insight born of discipline and effort. He concludes by showing that Christianity appeals to the whole personality and that faith is not only reasonable but based on beliefs which all men implicitly accept. This brief sketch can only faintly outline a book which is full of keen reasoning, great philosophic power, and deep spiritual insight. We can strongly recommend it to all who desire to see the Christian cases stated firmly and fairly in the face of modern thought and discovery.

Naria.

While the Bishop was delivering an illustrated lecture on Church history in a certain township he remarked that St. Patrick found a great difficulty in explaining the Christian doctrine of the Holy Trinity to the heathen Irish. Good Irishwoman among the audience got up in great indignation, exclaiming, "Heathen Irish, indeed!" and marched out with audible reflections on English baseness and injustice to Ireland. She was evidently under the impression that Ireland was Christian from the day of its creation, and only English perversity could fail to acknowledge the fact.

This is a true story, but many people do not see the point of it for twenty-four hours. The new Rector of a Western parish had just arrived, and was walking down the main street when he espied an "old identity" tacking down the centre of the road to meet him. He had evidently been celebrating some festive event. "Hi!" he exclaimed, "are you the new parson?" The fact was admitted. "Well, give us your hand. I hope we'll be good friends; and look here—I'll tell you what. If I can't get on with you—if I don't like you, I'll—I'll—come and hear you preach!"

We strongly recommend to every man who cares about his country the careful study of Sherwell and Rowntree's book on the regulation of the drink traffic. It is the first entirely sober and scientific book we have seen on the subject. Two striking results emerge from a mass of evidence:—(1) In country districts Prohibition is both possible and successful. When it is in force prisons stand empty, rates have decreased and income increased, while happiness and prosperity are most marked; (2) In large towns Prohibition has been an utter failure, and has given rise, in many instances, to even worse evils than the hotel system. Eminently practical and safe suggestions are made for fighting the awful evil of intemperance, and we earnestly recommend the book, which is intensely interesting, and an abridged edition of which, containing many maps and photographs, can be obtained for a shilling.

BUSH WORK.

Rev. W. M. Wilkinson has been doing yeoman service in the bush districts. During September he visited Gilberton and the various lonely mining camps to the South of Georgetown, and then travelled overland to Cairns and Cooktown from which place he proceeded by cutter to Port Stewart, and from there visited the Coen, Ebagoolah, and other camps, returning overland to Cooktown via the Laura. This is the first visit of the Church to both of these districts. Mr. Wilkinson is acting as *locum tenens* at Cooktown until Mr. Smith's arrival.

MR. HUGH PATON.

Mr. Hugh Paton writes as follows of Thursday Island in the Brisbane *Young Man's Magazine* of September 1st last:—

"Religiously the Island is run by the Roman Catholics and the Church of England. There is great need for another Church with a clearer and less encumbered Gospel. I made careful enquiry and elicited the sad fact that a conversion among the whites is an unheard-of occurrence. The Roman Catholic Church is, of course, intolerant, but I found the Anglican equally so."

We prefer not to comment on the above statements. We do not consider that it is necessary to refute a charge of intolerance so expressed.

The Church-Congress was held at Bristol on October 13th last. In the course of his inaugural address the Bishop of Bristol (Dr. Browne) said:—"Our National Church is from its beginning well worth working for, living for, dying for. No National Church has so few episodes in its history, or in the history of its leading ecclesiastics, for which men of the present day have to blush. No National Church has greater deeds to show, for the benefit of the poor and needy, for the advantage of the State, than those which history has handed down as examples to our own generation. I cannot understand the desire of English people to injure so noble an institution. It is the most ancient of all our ancient institutions; and at the same time it is possessed of unbounded modern vitality. I could have understood it at some points in the harsh history of the past; but even then it must be remembered that it was the nation, not the Church, that made harsh laws, and no fair opponent will debit the Church's account with the harshness of the nation. The Church can say with truth that it has taken from time to time its share with the nation in affording relief to honest consciences. I could have understood it at times when the Church was indolent, was slumberous. I do not find that opposition to us is based on our idleness and sleepiness now; it is our activity, our vigour, our success, that seems to make bad blood. In our work, as in our purpose, our conscience is fairly clear towards God and towards man. I may claim to know something of the mind of those who are called the rulers of the Church. I declare that in the private councils of the Church, as in the public action of the Church, there is but one desire—to be of the highest service to the nation, that nation which has grown into constitutional unity round the example of the Church. When the kingdoms of England were seven, the Church of England was one."

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THURSDAY ISLAND.—JULY 1ST, 1904.

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NOTICE.

communications to be addressed to the Editor of *Carpentarian*, Bishops College, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

Contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Official Acts.

- July 5.—Resignation of Rev. H. P. Gocher, accepted as from August 5th.
July 20.—Mr. S. Lewis ordained Deacon at Thursday Island.
July 21.—Rev. J. Jones appointed Vicar of Thursday Island and Sub-Dean of the Cathedral.
July 24.—Resignation of Rev. T. K. Pitt, accepted as from June 30th.
July 25.—Rev. O. M. Jones, M.A., licensed Assistant Curate, Thursday Island.
July 29.—Rev. J. B. Drabble, A.K.C., appointed Rector of Palmerston as from August 1st.
July 3.—Rev. E. Taffs appointed Rector of Douglas and Mosman as from June 1st.
July 5.—Permission given for the erection of a new church at Thursday Island.
July 28.—Laying foundation block of the new church by the Primate.

Bishop's Diary.

- July 1.—Left Thursday Island for Gulf.
July 5.—Arrived at Croydon.
July 6.—Preached at Croydon.
July 8.—Returned to Normanston.
July 12.—Ordination examination.
July 13.—Preached at Normanston.
July 15.—Returned to Croydon.
July 20.—Ordination and Confirmation, Croydon.
July 22.—Left for Normanston.
July 29.—Arrived at Thursday Island.
August 1.—In charge of Thursday Island parish.
August 4.—Visit of Primate.
August 31.—Left for Townsville with Primate.
September 7.—Re-opening of Townsville Cathedral.
September 10.—Arrival at Cooktown.

Notes.

S. Lewis, the first student of Bishop's College, to be ordained, was made Deacon by the Bishop at Croydon on Sunday, March 20th. The sermon was preached by Rev. W. Hudson, to whom Mr. Lewis has been licensed as assistant curate.

W. M. Wilkinson returned to Normanston, recovered health in time for Easter Day. He writes most cheerfully of his work.

The Bishop has spent much more time than usual this year at Thursday Island on account of the prolonged vacancy in the parish, now happily filled.

A letter from the Bishop of New Guinea tells of the death of three white workers in ten months. We have to thank God that so far we have had not a single death among the clergy or workers of the Diocese.

The work of Bishop's College is going on steadily. Messrs. A. E. Smith and F. C. Hall are entering for the Th.L. Examination of the Australian College of Theology in October, and hope to be ordained shortly after.

The Governor of Queensland visited Thursday Island on May 10th, and showed much interest in the work of the Church.

We are most thankful to say that in God's providence all the vacancies in the Diocese have been satisfactorily filled since our last issue, when the outlook was full of anxiety. We have now more clergy by two than we have ever had, and the Bishop is relieved from a very great anxiety. He hopes as soon as possible to summon another Conference, which has been impossible hitherto owing to the many parochial changes.

Melbourne lady, and, as her health did not permit her to face the voyage to the North, he felt obliged to resign his charge after two years' service and return to Melbourne. We gratefully acknowledge Mr. Pitt's willing and cheerful service in the Diocese, and regret very much that circumstances have taken him away from us before the time.

Rev. H. P. Gocher, B.A., who came to Palmerston as Rector in December, 1901, has, we regret also, been obliged to resign his charge on account of Mrs. Gocher's health. Mr. Gocher has done excellent work at Palmerston. During his charge a stone Church has been built and gradually furnished by the Rector's care, and the Church work consolidated and put in order. Mr. Gocher is, we believe, going to South Australia. Mrs. Gocher has won universal regard in Palmerston, and we fear that her ill-health is largely owing to her over-exertions in the Church's cause.

NEW CLERGY.

We welcome among us two new clergy in addition to the Sub-Dean to whom we have elsewhere referred, namely, Rev. John Brownell Drabble, A.K.C., who has been appointed Rector of Palmerston, to which place he will proceed at the end of July to succeed Rev. H. P. Gocher, M.A., and Rev. Edwards Taffs, who follows Rev. T. K. Pitt, M.A., at Port Douglas.

Rev. J. B. Drabble, A.K.C., was ordained deacon in 1887 and priest in 1889. He was curate of Eppington and Tibshelf, in Derbyshire, and came out to Queensland in 1898, when he became the present Bishop of Carpentaria's curate at Hughenden. The following year he was appointed Rector of Walkerston, where he has since remained, doing good service for the Church, riding immense distances to visit the remoter stations, building Churches, and strengthening the Church's work in the sugar districts around Mackay. He volunteered for Carpentaria upon the Bishop's appointment in 1900, but has loyally remained at his present post ever since in order not to inconvenience the Diocese of North Queensland in the time of



DEPARTING CLERGY.

We are losing two of our clergy, to the great regret of Diocese and parishes alike.

Rev. T. K. Pitt, M.A., came to us for three years in March, 1902, and has endeared himself to the people of Port Douglas and Mosman, among whom he has worked with marked success. Mr. Pitt was married early in the year to a

trouble through which it was passing. With the return of the Bishop and the advent of more clergy he has felt himself free to redeem his promise to this Diocese—an instance of loyalty and tenacity of purpose which will, we believe, not be without its influence. He is unmarried.

Rev. Edward Taffs, who, at a time when the Bishop was in great straits for men, has volunteered to come to Port Douglas, and refused, though married, to be frightened by a small house and small income, was ordained deacon in 1900 and priest in 1901, and has been curate of the fashionable parish of Kew (Melbourne), which he is leaving for the simpler conditions of the North. We wish him all happiness and success. He arrived at Port Douglas June 14th.

[We would rather have left this matter alone, but before God and the people we dare not. If any of our readers are so good that their neighbours' sins and troubles are of no interest to them they can let this article severely alone.]

THE DECLINING BIRTHRATE.

The Royal Commissioners of N S.W. in their report on the decline of the birthrate in that State, and equally over all Australia, make a solemn appeal to the clergy to assist them in instituting a crusade of such an impressive character as may arouse the torpid consciences of the people of Australia to the immorality and selfishness of the growing practice of deliberately restricting the number of children to be born of them, and enable them to realize the horrible degradation of their own character and the national degeneration and decay that must inevitably ensue.

The report is an appalling document. It shows that about 15 years ago this degrading and unnatural practice, which had previously prevailed only to a small extent, took possession of the Australian people, and has been growing and extending ever since, so that during the last 10 years the birthrate has declined so rapidly that of all the countries in the world only two—Ireland, where the low rate is caused by excessive emigration of the young, and France, where the births hardly equal the deaths—have a lower rate than Australia, which as a new and thinly populated country ought to be well in advance of older countries. It is calculated that during the last forty years nearly a million children have been prevented from being born in Australia—one-fourth of our total population, the greater part of whom should have been alive and serving the State to-day. There is, moreover, overwhelming medical testimony to the fact that the attempts to interfere with nature have had the most disastrous effect upon the women of the country, nature inevitably avenging the violation of her laws.

The commission put aside the plea that poverty is the cause of this crime. The real reason is a selfish unwillingness to submit to the strain and worry of children, a dislike to the interference with pleasure and comfort involved in child-bearing and child-rearing, and a love of luxury and social pleasures. The commissioners say "a circumstance that causes grave misgivings as to the future is that so many women do not realize the wrong involved in the practices of prevention and abortion. They converse with one another upon these subjects apparently without shame and freely approach doctors and chemists to procure the

means to gratify their desires." Dr. A Murray-Oram, after referring to the frequency with which he was approached with requests for illegal treatment, added: "They do not seem to grasp the immorality of it, though they are otherwise good living and right thinking women." The commissioners conclude: "We have been reluctantly but inevitably driven to the conclusion that the people—led astray by false and pernicious doctrine into the belief that personal interests and ambitions, a high standard of ease, comfort and luxury are the essential aims of life, and that these aims are best attained by refusing to accept the consequences which nature has ordained shall follow from marriage—have neglected and are neglecting their true duty to themselves, their fellow-countrymen and to posterity. Forgetful of the lessons of history, ignoring the teaching of science, bent on gratifying their selfish desires, and on pursuing social advancement, they are seeking to follow the dictates of a narrow reasoning, and blindly imagine that in raising the standard of their own physical comfort they are smoothing the path of life for themselves and their posterity, while leaving to others the creation of that posterity for which they professed to be so concerned. . . .

Already we see in the injury to health, the wrecking of life which is manifesting itself, how nature has begun to avenge herself on those who oppose her laws. . . . We find that the practices and habits which the doctrines of limitation inculcate tend to undermine the morality of the people, to loosen the bonds of religion, and to obliterate the influence of those higher sentiments and sanctions for conduct with which the development of high national character has ever been associated. . . . We do not hesitate to declare that the doctrines which advocate and justify the deliberate restriction of child bearing in marriage are vicious. With the decay of individual and social morality we must expect the loss of all those qualities which have made the British race predominant. In whatever way the waning birthrate is viewed, whether in its effect on the health, character, or social worth of individuals; on the value of the family as the basis of national life, on the quality and dignity of civil life, on the character of the people, on their social, moral and economic progress, on their national aims and aspirations, or on their capacity to survive in the rivalry of nations, and whether it is viewed in the light of history or of science, it is seen as a grave disorder sapping the vitals of a new people, dispelling its hopes, blighting its prospects and threatening its continuance." The commissioners go on to say that unless there is a great change Australia will be lost to our race, and that the blame will rest on the selfishness and lust of the present generation.

The Christian Church speaks with no uncertain voice. The Archbishop of Sydney says "I think this practice is a sin against God, a sin against nature, and a sin against society." Cardinal Moran says "It implies a violation of the natural law and a violation of the divine law." Rev. Dr. Dill Mackay says "It is contrary to the teaching of Scripture and contrary to the well being of the nation." Archdeacon Langley says "It is a violation of the sanctity of marriage, and morally and spiritually deadening to persons of religious mind and heart." Rev. T. J. Stephens says "It is a sin and immoral practice, a crime in the sight of the law of God." Rev. J. Howell Price says "My

own view in regard to this question of the limitation of families would be summed up practically in one word—'Murder.'"

The Church has kept silence on this subject quite long enough. While we have feared to accentuate the evil by speaking, the poison has been spreading, and thousands of otherwise decent and right-thinking men and women have been drifting into deadly sin. Let us, at least, have no mistake about the position of the Church in the future. Let those who sin at least know that they are committing a sin which is condemned by science as ruinous to health, condemned by those who have gravely considered its effects as absolutely destructive of national life and character, and condemned by the Church as a deadly sin against God, and an act of selfishness and self-degradation. If the women of Australia are so lost to all shame as to continue in sin, knowing it to be sin, we must indeed despair of our country; but it is because we believe that many have sinned in ignorance of the deadly character of their sin that we have brought up this matter in the hopes of saving some and bringing others to repentance.

DR. WACE ON DOCTRINE AND RITUAL.

At the Church Conference at Bristol, in 1903, the Very Rev. Dean Wace, who may fairly be regarded as the most able and learned of the Evangelical clergy of England, read a paper, from which we make the following extracts:—

"That which is Catholic is indissolubly connected, in the mind of the Church of England, with that which is ancient and with that which is apostolical. But what do we mean by ancient? Where, or at least whereabouts, are we to draw the line which marks those venerable limits? Now, for English Churchmen, it appears to me that we have a remarkable indication of the mind of our Reformers. In the famous challenge put forth by Bishop Jewel, at Paul's Cross, he enumerates a variety of practices and doctrines which prevailed, and still prevail, in the Roman Church, and which had been abolished in the Church of England, and he said that 'if any learned man of all our adversaries be able to bring any one sufficient sentence out of any old Catholic Doctor or Father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the Primitive Church whereby it may be clearly and plainly proved that such things existed for the span of six hundred years after Christ, I promise that I will give over and subscribe unto him!' This would seem to be fair evidence of what the Reformers of Jewel's time—of what, for instance, men like his pupil Hooker—understood as marking the limits of what is ancient and Catholic. . . . Now it deserves, I think, more consideration than it has received whether this does not constitute an historic landmark of the highest significance for determining what, in the judgment of the Church of England, can justly claim the sanction of Catholicity. It has, indeed, a double aspect. It is a practical admission all the more weighty as proceeding from one of the most Protestant of the Reformers that if a doctrine or a practice could be shown to have adequate authority within the first six centuries it ought not be treated as inadmissible within the Church. It must not merely, of course, have been an occasional practice or an individual belief, but must have had the support of

some settled authority; for in those days, no less than in these, there was plenty of irregular thought and action. It would not follow, even then, that it was altogether right and desirable, but it would fall within the sphere of that which had Catholic countenance, and therefore, on the Catholic principles on which the Church of England is reformed, it would have a *prima facie* claim to be regarded as allowable to be taught by her ministers and accepted by her people. That is, it seems to me, the principle to which Bishop Jewel has practically committed us. There never was a stronger Protestant among us, and that which he was prepared to accept as a test of Catholicity we ought not to shrink from. . . . But, on the other hand, the line must be drawn here, and drawn with firmness. Doctrines and practices which arose after that date may be good or bad, but they must stand on their own merits—they cannot claim to be Catholic."

It is difficult to exaggerate the importance of this statement of Dr. Wace's. If the Evangelical party are prepared to stand by their leader—and it is difficult to see what possible grounds they can put forward for refusing to do so—then the end of party strife would seem to be already in view. We believe that all loyal and reasonable High Churchmen—and they form the vast majority—would be fully prepared to accept Dr. Wace's standard of Catholicity. Nine-tenths of the common objections to Church teaching and to decent and orderly ritual would be swept away at once, since there is no shadow of a doubt as to the doctrine and practice of the first six centuries. The remaining points would be removed out of the region of opinion and liking into the cold region of historical fact. No doubt many habitual accessories of worship would have to be acknowledged as without Catholic authority and continued, if continued at all, only on their own merits; but, as a rule, these are the least contentious parts of our service. The zeal of fanatics is too often directed chiefly against that which is most Primitive and most Catholic, and from this ignorant misdirection of energy, so harmful to the cause alike of Reformed doctrine and discipline, we should be saved by the adoption of Dr. Wace's standard. We hope in another article to point out some of the doctrines and practices which come under Dr. Wace's definition of Catholic.

NEW GUINEA.

The following interesting communication has been received from Mr. Eric Giblin, from Dogura, and bears date March 15th, 1904:—

"On arrival at Dogura I received instructions to go to Taupota and hunt up a number of our people who were more or less out of touch with us; some indeed from simple reasons of distance, but others because they had relapsed into certain heathen customs which even they themselves could not reconcile with a profession of Christianity.

"With this understanding I went down in the schooner to Hioge to get details from Mr. Dakers. I was very much astonished at the size of our settlement there, and also at the extent of the work. It reminded me very much of the Yarrabah Mission, which I had the privilege of visiting on my way up, only, of course, it has not one-third of the staff.

"Leaving Hioge at midnight, we arrived at Taupota next morning at daybreak, and then began a series of visits and interviews which took up the whole of that day and part of the next.

"Here at Taupota we have two workers about a mile and a half apart: one, a South Sea teacher, Bob Tasso, and one of our Christians, Gabriel.

"Next morning we left at grey dawn for the mountains, and with two visits *en route* arrived at Uria at mid-day. Here we formerly had a school, but, as the children had all left to go to Hioge, there was no longer any need of this, and it was closed nearly two years ago.

"Soon the news of our arrival reached the workers in the gardens, and by three o'clock most of them were gathered around us, wanting to know the reason of our visit. In the evening we had service for all under a gigantic mango tree. It is very solemn and still up there in the mountains—the distant roar of the river in the ravine many hundred feet below us, the hush of the eternal hills above and around, combined to awe us into reverence, even if we had not already felt it for our service. There, in the gathering shades of night, the sweet strains of 'Now the day is over,' ascended as readily to the throne of God as in any Cathedral built by the hands of man. After this the evensong for Christians, and after a few moments' chat over our camp fire we wrapped up in our blankets—for it is cold up here in the mountains, often going down to 63° Fahr.—and in a few minutes nothing stirred the stillness save an occasional flap-flap of flying-foxes in the trees overhead.

"Next morning we were awakened just before sunrise. It was raining. 'The rains had begun,' said the boys. We hoped not, for many of the mountain tracks are impassable during the rainy season. We waited for two hours, and then, as there was no sign of it clearing, we took the track, and were wet to the skin before we had gone twenty paces, for the grass and scrub is over four feet high and loaded down with rain-drops.

"On and up, until, after four hours' hard going, we came to the head of the pass, and called a halt for refreshment. We were sopped through and through, the boys were angry with the leeches—for which they have an intense disgust—and, to add to our discomfort, a cold wind was coming over the pass from Milne Bay, but we were leaving the rain behind us, and thousands of feet below we saw the fertile Maiwara plain lying bathed in warm sunlight, and the sight gave us renewed vigour.

"We camped on the lower slopes for the night, and next day made our way to the plain. Here we met many well-known faces, as also many never seen before. We had left the Mission district at the head of the pass, and were now in L.M.S. territory.

"Altogether I spent two weeks and a few days over the trip, and the results, on the whole, were very cheering."

DRIVER ON GENESIS.

The Book of Genesis, by Professor Driver, 1904, is a powerful and interesting attempt to expound Genesis in the light of modern critical science, and is the first volume of a series of commentaries designed to follow the same lines. The name of the general editor, Dr. Locke, warden of Keble College, is a guarantee that the series will contain nothing that in the opinion of at least some earnest and devout men is inconsistent with the Catholic faith; but while we gladly acknowledge the reverent tone of Dr. Driver and his insistence on the spiritual

value of Genesis, we cannot but think that he has in some instances made statements impugning the historical value of the book which are ill supported by facts. For instance, he insists over and over again that the Hebrew accounts of the Creation, the Fall, and the Flood must be derived from Babylonian sources. While admitting the infinite superiority of the simple monotheistic Hebrew account to the wild polytheistic legends of Babylon, we do not think that he at all proves his point. In all such cases the presumption is that the simpler unadorned account is the earlier, and we see no reason why the account in Genesis should not be an independent and earlier tradition which has become overlaid and embroidered in the Babylonian account. Dr. Driver can scarcely be ignorant that the great German scholar, Dr. Hommel, whom he often quotes with approval, holds this view strongly, and has in a lately delivered lecture commented in very scathing terms on the rashness of those who attribute these traditions to Babylonian sources. A more serious question is raised by Dr. Driver's treatment of the institution of marriage. He implies that the author of Genesis is mistaken in attributing to monogamic marriage, and, indeed, to marriage altogether, a relation established by the Creator. He does not produce any evidence in support of his statement, and it is needless to say that it is diametrically opposed to our Lord's statement and to his references to this very verse of Genesis. With much that Dr. Driver says it is impossible not to agree. He shows that there is every reason to believe that the Patriarchal narratives are substantially accurate, and he shows little inclination to accept the theory that the patriarchs were not real persons, but tribal names. He utters also a needed warning when he says "It must be remembered that the doctrine that the Bible contains nothing but what is historically true, is one for which there is no foundation, either in the Bible itself or in the formularies of our Church. It is intimately connected with, if not entirely dependent on, a particular theory of inspiration. . . . The doctrine of the verbal inspiration and verbal exactitude of Scripture is in fact an *a priori* theory framed not on any basis of warrant contained in Scripture itself, but framed on an antecedent conception of what an 'inspired' book must necessarily be. It is, however, a complete mistake of principle and method to frame first an *a priori* theory of inspiration, and then insist that the Bible must conform to it. The Bible is the only 'inspired' book we know of; and as no independent definition of inspiration exists, the only sound method is to study first the facts presented by the Bible and to formulate our theory of inspiration accordingly. . . . If we make proper allowance for the human element co-operating with the divine, then all those facts which are fatal to the authority of the Bible on the theory above referred to are adequately accounted for and the Bible becomes a consistent whole, inspired throughout, though not 'dictated,' and with its authority firmly established upon a sound and logical basis."

A holy life is the very gate of heaven. But let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart. It is made up of relative duties and habitual devotion. —Cardinal Manning.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. IV.—No. 15. Thursday Island, July 1, 1904

DIOCESAN STATISTICS.

We publish in this number the Diocesan Statistics for 1903. The estimated number of Churchpeople reached by our ministrations shows an increase of 300, while the number of clergy has increased from 6 to 7, and the number of centres at which regular services are held from 12 to 16. The number of Celebrations of Holy Communion has slightly decreased, while the number of Sunday School teachers has increased by 1. The number of Sunday School scholars has decreased by 78, but this is entirely owing to the extraordinary difference in the returns from one parish, which reports 122 less than last year. All the other parishes have increased their numbers. All told, 629 children bears an inadequate relation to the Church population of the Diocese, which is about 5000. Of course this is largely owing to the number of children in the bush, out of reach of any regular ministrations. The number of communicants has increased by 74, while the baptisms have diminished by 11, the confirmations by 10, and the marriages by 3.

Turning to finance, there is at first sight a large decrease in the money received (£2,088 instead of £3,308), but this is chiefly owing to the fact that last year special efforts were made for church building in nearly all the parishes—(hence the difference)—but £61 coming under this head. The amount paid as stipend has increased, contributions for diocesan objects have increased from £15 to £37, expenses of divine service have decreased by £146, and parochial indebtedness decreased by £65. The total indebtedness of the Diocese, after deducting credit balances, amounts to £488, of which the sum of £413 is the long standing building debt of one parish. It is unsatisfactory to note that the Cathedral was the only parish which contributed to Missions during the year. Others have given generously to us, and we ought to give freely according to our ability.

On the whole the returns may be said to be fairly satisfactory. There have been no great church building efforts, but the general work and income of the Church has been maintained during a time of general financial depression, and in some important particulars increased. The ranks of our clergy will be again reinforced during the present year, and it should show a distinct advance on 1903.

VISIT OF THE PRIMATE.

His Grace the Primate arrived at Thursday Island by the s.s. Maranoa on Tuesday, May 24th. In the afternoon, by invitation of the commanding officer, the Bishop and Primate visited the fort, and were present at the firing of the big guns. On Wednesday the Primate was present at the weekly meeting of the Quetta Club, and on Thursday he was welcomed at a crowded conversazione in the Parish Institute, which had been most tastefully decorated. Addresses from the Diocesan Council and the parish were read by Hon. John Douglas, C.M.G., and Mr. H. G. Hodder respectively, while the Bishop expressed his own personal pleasure at the Archbishop's visit and his sense of His

Grace's kindness, patience, and impartiality in the discharge of the duties of his high office. The Primate expressed his pleasure at the welcome he had received, and then read the following formal reply:—

In reply to the addresses which you have kindly presented to me, let me assure you how glad I am to be again in Thursday Island, and to see it in the improved and progressive condition in Church matters which is, under God, the result of the establishment of the Bishopric of Carpentaria. It was with a view to the formation of the new Diocese that I came up with the Bishops Stanton and Barlow nine years ago. In 1900 our plans had a practical issue in the consecration at Sydney of the diligent, able, and self-denying Bishop who now presides over the *missionary* Diocese (as it eminently deserves to be called) of Carpentaria. None of us who took part in that consecration, or witnessed it, can forget the impressive solemnity of the service, or the appropriate association therewith of a week of remarkable missionary meetings in the Sydney Town Hall.

I am truly glad to be here to give such encouragement, and such exhibition of personal sympathy, as I may, through my position as Primate, be enabled to give to this new and distant Diocese.

Believe me that this sympathy, which my presence here exhibits, is not only felt whilst I am present with you, but in my absence also; and that you are not forgotten in my prayers.

I thank you heartily for your welcome and good wishes, and I pray that the Bishop, the Diocesan Council, the parish of Thursday Island, and the Anglican Church in this Diocese, with its official centre in this Island, where, as you have reminded me, Christianity has to commend itself to men of varying creeds and nationalities, may enjoy increased spiritual blessing, and may exercise an ever-increasing influence for good in our complex Commonwealth of Australia.

WM. SZ. SYDNEY.

May 26, 1904.

On Friday the Primate, who was the guest of the Bishop at Bishop's College, went for a sail round the islands in the government yawl, Mystic, kindly put at his disposal by Captain Webster, the harbour master. On Saturday afternoon the foundation block of the new vicarage was laid by His Grace. The procession left Bishop's College at 4 p.m., headed by the choir singing "Onward, Christian Soldiers." The Primate wore his scarlet robes, and his Pastoral Staff was carried by Mr. F. C. Hall, and the Bishop's by Mr. A. G. Smith. Mr. C. H. Hindmarsh, people's warden, read a financial statement, which showed that a sum of £272 was in hand, and that £108 more was required to complete the work. A formal statement and a copy of the day's "Pilot" were placed in the block. A small silver trowel, presented to the Primate, who proceeded to declare the block duly laid, afterwards giving a short address. A large number of visitors were present and were afterwards entertained at tea in the Parish Institute. The offertory amounted to £16 5s. 3d. On Sunday morning a church parade of the R.A.A. and Garrison Battery was held. There was a large congregation. The Primate preached on the doctrine of the Holy Trinity. Mr. H. Ayscough, assistant organist, played, and the singing was very good and hearty. In the afternoon the Primate visited the South Sea Islanders' Home and addressed a few words to the boys. At night the Church was crowded and the singing

was especially good. The Primate, whose staff was carried by Mr. H. H. Ayscough, preached an impressive sermon on the text, "God is love." After evensong a Japanese service was held, and the Primate gave an address, Mr. A. Kashiwagi interpreting. The offertories for the Vicarage Fund on this and the previous day amounted to £26 4s. 5d., leaving an amount of £82 8s. 7d. to be still raised. The Primate expressed himself as greatly pleased with his visit and congratulated the diocese on the progress which had been made. He also kindly promised to contribute £10 a year towards Bishop's College. His Grace left by the Maranoa on Tuesday, May 31, for Townsville.

THE NEW SUB-DEAN.

Rev. John Jones, B.A., senior curate of the Parish Church, Woolwich (England), has been appointed Vicar of Thursday Island and Sub-Dean of the Cathedral. He will be married shortly before leaving England, and hopes to arrive at Thursday Island in August.

Bishop Montgomery writes that he is much impressed by Mr. Jones' personality, and that he considers the Diocese exceptionally fortunate in securing his services, and equally so with regard to the lady who is to be his wife.

Dr. Harris (the Bishop's commissary) writes that he has energy, enthusiasm, good sense, and good physique.

The Rector of Woolwich writes that Mr. Jones is a good preacher, and most faithful and punctual in the discharge of all the duties of a parish priest.

Mr. Jones was educated at Christ's College, Brecon, Lampeter, and London; was ordained deacon 1898, priest 1899, and has held two curacies—Cymmer, in Wales, and Woolwich—a parish well known for the vigour and efficiency of its Church life.

We are sure that Mr. Jones, who is also a vigorous athlete, and very successful with young men, will, with Mrs. Jones, find a warm welcome at Thursday Island.

Immediately on the receipt of the news of Mr. Jones' appointment the Wardens and Parochial Council called tenders for the erection of a Vicarage, and tenders have been accepted for the erection of a suitable building at a cost, with extras, of nearly £400, of which about two-thirds is already in hand.

News of the Parishes.

THURSDAY ISLAND.

Rev. O. M. Jones, M.A., Tutor of Bishop's College, has been licensed as assistant curate and has been doing most excellent work in that capacity.

Miss F. Buchanan, Th.A., has returned to her labours in the parish, but we regret to say that she still suffers much from her foot, and is unable to dispense with crutches.

The Easter services were bright and well attended, but the number of communicants fell short by ten of our highest number at Christmas, owing to the large number of Church workers who have recently left the Island.

The Easter meeting was held in the Parish Institute on Thursday, April 14th. Messrs Hodder and Hindmarsh were appointed Wardens and Messrs. O'Brien, Sullivan, and Shires Parochial Councillors.

There has been an unusual amount of sickness in the parish this year, owing, probably, to the long and late wet season.

When the new Vicarage is erected there will be no less than six separate buildings enclosed by the fence of the Church grounds, a group of which we may well be proud.

The Quetta Club continues its good work, and some very interesting debates and literary evenings have been held.

A lecture was given by the Bishop on May 12th to the men of the R.A.A. on Mr. Wells' anticipations, and appeared to interest them very deeply.

The Primate was present at the meeting of the Quetta Club on May 25th, and showed much interest in the proceedings.

The tender of Mr. J. Young for the erection of a new Vicarage at a cost of £390 8s. has been accepted. About £310 of the required sum is in hand.

The Vicarage will be a handsome and commodious building with 13ft. walls and broad verandas, and will stand in the south-west corner of the Church grounds.

COOKTOWN.

Christ Church.—Notwithstanding much encouragement the past three months have been uneventful so far as the Church is in question. There is still room for improvement in attendance at Sunday morning and Wednesday evening services and at Holy Communion. The Church is still well filled at the evening service, and there are good attendances of children at Sunday School and at week-day service and instruction, 3.45 a.m.

There was a moderate attendance at the Easter meeting. The following officers were elected for the year:—Churchwardens: Messrs. Rich (rector's), and Thomas (people's.) Parochial Councillors: Messrs. Boddington and Grant (rector's), F. Brown, Reid, Perry, and E. Jeagreen.

The weather greatly interfered with our Easter services, but the attendances were very good considering. The week-day administrations of Holy Communion on St. Mark's and Ascension Days were attended by eight and ten respectively, and the evening service of the latter festival was very much appreciated and helpful.

Miss E. Baker has joined the staff of Sunday school teachers.

Mrs. Patching, a very old resident of Cooktown, and one long identified with Christ Church, was laid to rest April 8th. Her remains were followed to the grave by a large number of friends and relatives. Exactly one month afterwards Mrs. Davies, another old Church member, departed life after a protracted illness.

Maytown.—On May 13th, taking advantage of a visit of Mr. Lee-Bryce to the District Court at Maytown, the Rector accompanied him to that place on a pastoral visit. Here a most useful work for Christ has for some time been carried on by Mr. J. J. Moran. Though rarely visited by a clergyman Mr. Moran has never allowed his zeal for the welfare of the Church to decrease. Last year candidates were carefully prepared by him for Confirmation, and our children are weekly instructed in the Christian faith. He is assisted in the latter work by Mr. Franklin. With such a fellow labourer as Mr. Moran it is but natural that a clergyman visiting the place should feel a special pleasure in his duties. On Sunday, May 15th, Holy Communion was administered at 7.30 a.m. in the

Divisional Board Hall, at which eight were present. Children's service was held in the morning, and a hearty service fully attended in the evening.

The Rector purposes to pay regular visits for the future.

PALMERSTON.

During the past three months our numbers have continued small, and everything in Port Darwin has been very quiet. For these reasons we are the more grateful to record the continuance of good and encouraging marks of our Church life, as throughout the year the attendance at Holy Communion is an increase on the past, and a high average is maintained.

On Good Friday there were 25 communicants, and on Easter Day 31. It is right that the death day of our Lord should be thus reverently observed by His servants, and we are thankful to note the increase on the 11 of last year.

The newly-formed choir has succeeded in establishing a reputation of merit. Anthems have been sung almost fortnightly, and they tend to show great improvement in confidence and taste. We have to thank especially the various members of the choir who have so kindly given much additional practice to the preparation of the choruses, trios, duets, etc.

The Sunday School attendance is uniformly good. Five new scholars have been added to our number. The children show a growing familiarity and understanding of the Church service.

There have been several additions made to the furnishing of the chancel. The sum of £5 10s. was handed to the Rector by Mrs. Andrews, who had most energetically undertaken to collect it from the ladies of the congregation to provide an altar frontal. This amount, together with a handsome gift of money from Mrs. Waters, and the fees of the French Club, has enabled us to write South for two frontals—a green and white. We hear from Miss Richardson, the secretary of the Adelaide Cathedral Guild, that the work is well in hand, and we hope soon to see them in the Church. Such a desire to beautify our dear little Church is very encouraging, and highly to be commended.

Two large water-tanks have been placed against the east wall of the parish room through the interest and energy of Mr. Waters, who collected the money from the gentlemen of the congregation.

Mr. P. R. Allen has kindly given six large hymn books and six psalters for the use of the choir. Gifts of books have been received from Mr. F. L. Finnis for the Sunday School Library.

The Girls' Friendly Society has now twenty-two names on the roll. There are seven candidates, nine members, and six associates. Mrs. Gocher is now hon. sec., Mrs. Langdon having left Palmerston for England. Meetings are held for the candidates fortnightly at Mrs. Andrews', and for the members and associates there are meetings once a month at the Rectory. All the meetings are very well attended, and some useful occupation is combined with the entertainment provided.

The Easter Vestry was fixed for April 7th, but owing to very bad weather was postponed.

The adjourned annual meeting was held on April 14th, and there were nine present. The wardens' report and balance sheets, together with those of Pine Creek, were read, and will be printed in the parochial report. The officers for the present year are:—Messrs. Andrews and Noble, wardens; Messrs. Johns and F. L.

Finniss, sidesmen. The Rector announced his resignation, and said he was going South about August next, and the following resolution was carried: "That the wardens offer £225 as the stipend, and pay the rent of a suitable house for a rectory to the incoming Rector."

On Sunday, May 1st, the Rector announced the appointment of Rev. J. B. Drabble as his successor.

On April 18th Mr. and Mrs. Langdon left us for England, *via* the South. They have been good friends and supporters of our Church. In all branches of Church work—the G.F.S., the Altar flower guild, sales of work—Mrs. Langdon has shown great interest. Mr. Langdon has acted as people's warden ever since the Church was started here, and the Rector owes a debt of gratitude to Mr. Langdon for the way in which he has carried out his duties. It was through his influence we obtained the financial support of the Cable Co., and as one of our first adult confirmation candidates he set a good example to the men in seeking Divine assistance for the struggles of life. They will both be greatly missed.

A cable was received on Friday, February 26th, stating that Mrs. H. Clark had passed away. This is a great grief, we may be sure, to all who had learned to love her and esteem her friendship. She was a devoted and regular communicant, and took great interest in all Church work, especially in the religious training of half-castes. As a member of the choir she was one of our mainstays. Her kindness and generosity were unbounded. If any witness were required for the value of Church teaching and influence we would point to this esteemed lady.

On Sunday, May 2th, the infant daughter of Mrs. Gurry was baptized after the churching service in the morning.

At Pine Creek during the wet season the evening service was held at 4. At both services held by the Rector in February the congregations were good, and there was the full number of communicants.

The Rector visited Pine Creek again in April. On April 10th (the octave of Easter) there were seven communicants, and a very good attendance at 4 p.m.

On Monday the first wedding was celebrated in the Mission Church, and a reception held in the house of Mr. and Mrs. Niemann.

At 8 p.m. the annual meeting was held, and Mr. Niemann read a report on the last year's work, and a new committee and officers were elected. This report will be printed in the parochial annual report. The balance sheet was very satisfactory, and reflects the greatest credit upon the congregation. The Rector again thanks Mr. and Mrs. Schunke for their hospitality.

We are pleased to welcome Mrs. Schunke and Mrs. Marsh upon their return from a visit South.

At Yam Creek there are constantly further developments, and the population continues to grow. The services held by the Rector in March were well attended. There were three communicants, and in the evening a congregation of 18. The Rector was entertained as usual by the very kind hospitality of Mr. and Mrs. Roberts.

CROYDON.

St. Margaret's.—Since our last we have been visited by our Bishop.

On Passion Sunday Mr. S. Lewis was ordained as deacon in St. Margaret's Church. Mr. Lewis

is the first student who has gone through his three years' course at the Thursday Island College. He is to remain here as curate.

On the afternoon of the same Sunday the Bishop administered Confirmation to twenty-five candidates at Croydon, and nine (three girls and six boys) at Golden Gate. Good congregations at both services.

We are about to sustain a great loss by the removal of Mr. and Mrs. Waldie to Brisbane. Mr. Waldie has rendered noble service to the Church both financially and by personal work. He will be much missed at the organ, where he has presided for the evening service. As a Church and as individuals our good wishes go with Mr. and Mrs. Waldie, and we feel sure that some Southern Church will gain by our loss. We are fortunate in having Mr. Stewart to fill Mr. Waldie's place as organist and choir leader.

Our choir has suffered severely by the departure of Miss Hawkes and Mr. Bray, the former to Brisbane and the latter to Almaden. Mrs. Gregg has been obliged, for health sake, to seek a Southern clime, and we shall be without her for some time.

The Easter vestry meeting was held after evensong on the Sunday following Easter Sunday. We were sorry more did not stay, but "the faithful few" remained, and the business was done by them. Mr. Bechtel was re-elected as Rector's Warden, and Mr. Harries as People's Warden; Messrs. Maslin, Foster, North, O'Connell and Arthur, Committee; and Mr. Eric Frost, Secretary. The latter has proved himself worthy in the past. It is encouraging when the young men come forward and help. We welcome Mr. Arthur, he being new blood into the committee, and we hope it will be invigorated thereby.

Mr. Wilkinson exchanged with Mr. Hudson for one Sunday, and all his old friends were glad to see his face again. A good congregation turned up at night to hear one who had endeared himself to them in times past.

We must not forget to thank those who so kindly helped with the decorating of the Church for Easter Sunday, and those who sent flowers and greens. The decorations were much admired, and the Church was in true festal array.

A three hours' service was held on Good Friday, and the Rector was pleased with the number who kept the hours sacred.

The Rector is much encouraged by the condition of things at Golden Gate. The vestry meeting was well attended, although no one old enough to take the responsibility of churchwarden could be found. A good committee was formed, viz., Mrs. Duffy, Mrs. Whitaker, Miss Boyle, Miss Jensen, Miss Nellie Ussher, Mr. Wheeler, and Mr. W. Crane. A choir has been organised, with Miss Grant as organist.

We are contemplating a bazaar, to be held in Croydon during carnival week, to reduce the debt on the Church building. Shall report progress hereafter.

A fortnightly Girls' Bible Class has been started, but the attendance is very discouraging.

NORMANTON.

St. Peter's Church.—The Rev. Mr. Hudson resigned his cure of the parish for that of Croydon in response to a call from that parish, and left for the goldfield on the 15th January. His resignation was received with much regret, as during Mr. and Mrs. Hudson's stay with us they endeared themselves to the hearts of the people, and the fruits of their good work were ever manifest.

The choice of a successor claimed the attention of the councillors at a special meeting, and, as a result, His Lordship the Bishop was asked to appoint the Rev. W. M. Wilkinson to the cure of the parish. This His Lordship was pleased to do, but as Mr. Wilkinson was suffering from a severe illness at the time, and unable to return from the South for a couple of months, it looked as though the parish would have to do without the services of a minister during that time. We, however, were not to be so disappointed, His Lordship kindly arranging for Mr. Smith and Mr. Lewis, students for Holy Orders from the college at Thursday Island, to minister to our wants the greater portion of the interval, the Bishop taking charge of the parish for the remainder of the time. This makes the second visit of His Lordship during the past year, and as the steamer service is only a three-weekly one, we realize the time it takes to come up here. The addresses on early Church history, given on both occasions in the School of Arts, were well attended, the magic lantern illustrations being appreciated very much.

The Rev. Mr. Wilkinson arrived on the 26th March, being met at the Margaret and Jane landing by a number of Church people, who were pleased to see him looking well again.

The Easter meeting was held on the 12th of April, and it was gratifying to learn from the churchwardens' report that steady progress had been made during the past year, the balance sheet showing the accounts to be in a better position by £10 than at the beginning of the year after paying off £40 odd on Rectory Improvement Fund and painting the Church and fence. Mr. F. Wallin was reinstated as Rector's Warden, and Mr. H. M. Thorne elected People's Warden. The following gentlemen were elected members of the Parochial Council:—Messrs. Alan Sinclair, P. C. Hardie, A. E. Lewis, (Rector's Councillors), W. Crouch, R. Sherrin, G. Dowling, G. Müller, senr., L. Walsh, and J. Scott.

The Sunday evening services are well attended, but an improvement in the numbers attending morning services would be a source of pleasure to our Rector.

The Sunday School is going on nicely, the average attendance of children being a little over 50 out of a roll of 70 odd. The teaching staff is well maintained.

Miss M. E. Gough, who has been teaching in the Sunday School for a good many years, was married to Mr. Dowling, of the Post and Telegraph Department, on Wednesday, the 11th May, in the Church. Miss Gough is the daughter of Mr. and Mrs. Charles Gough, old and respected residents of Normanton, and the many friends of the bride and bridegroom crowded the Church to witness the ceremony, which was performed by the Rev. Mr. Wilkinson in an impressive manner.

As showing the happy relation existing between Miss Gough and her sister teachers, a pleasing function took place at the Rectory on the Tuesday afternoon before the wedding, when the Rev. Mr. Wilkinson, on behalf of the teachers of the Sunday School, presented Miss Gough with an address and handsomely bound prayer and hymn book. In presenting the address Mr. Wilkinson wished Miss Gough every happiness, and trusted that she might be long spared to continue in the good work in which she has been so long interested. The address, which was very artistically drawn up by the Rev. W. Hudson, of Croydon, was read as follows:—

TO MISS MARGUERITE E. GOUGH.

On behalf of St. Peter's Sunday School, Normanton, we, the undersigned teachers, desire to thank you most heartily and sincerely for many years' service in connection with us.

We feel sure that your faithful attention to duty, which you have ever shown with us, will bring you happiness and prosperity in the future.

We pray that God's richest blessing may rest upon your marriage, and follow you all your life through, and bring you to His everlasting kingdom.

Ruby Bates, Ellen McLain, Gertie Hannaford, M. Sherrin, Mary Elizabeth Müller, Frances Lilian Wachter; W. M. Wilkinson, Curate-in-Charge.

The prayer and hymn book was artistically inscribed by Mr. Murchie, and read as follows:

"Presented to Miss Gough by the teachers of St. Peter's Sunday School, Normanton, on the occasion of her marriage. May, 1904."

Miss Gough, with much feeling, thanked the teachers for their kindness and good wishes, and assured them of her continued sympathy and help as far as she possibly could.

We welcome Mr. Day (manager, Q.N. Bank), Mr. Lewis (accountant, B. P. & Co., Ltd.), and Mr. Murchie (head teacher, State School), as parishioners; Mr. Day and Mr. Lewis have joined the choir, Mr. Day kindly undertaking to take charge of same.

The ladies of the Society of the Treasury—Mrs. Sherrin, Miss McLain, and Miss Willmot—are untiring in their efforts collecting monthly subscriptions, and much good will result from the systematic method now adopted. It would be hard to say how we would make ends meet without the ladies' Society of the Treasury.

These and other ladies of the congregation including Mrs. Wallin, Mrs. Thorne, Miss Bates, Miss Wachter, and Miss Hannaford have undertaken to raise more money still by holding a Sale of Work in the School of Art on the 19th July. As this will be Tuesday in next week they expect to make it a success from the fact that we will have a good number of visitors to town then. It is also proposed to hold an entertainment the following night, the 20th July, and the Parochial Council are working up a programme. The Sale of Work promises to nett the best return, and if more material were forthcoming a gratifying result would be achieved, as there are more workers than material.

The object of the Sale of Work is to extinguish the debit balance of £14 odd and provide for Sunday School Prize Fund and the erection of a bell, if possible, and a credit balance at the end of the year. Some may think this is looking long way ahead. We have to here. We can only make hay when the sun shines. Experience has taught us that both the offertories and subscriptions fall off as soon as the wet season commences.

We would indeed be grateful to any kind Southern readers who would help us by subscribing towards a bell. One is badly needed at St. Peter's Church of England has been established here for the last 18 years, and has not yet got a bell. It is a reproach, and we ask our friends to help us lift the reproach from off our shoulders.

The Rev. Mr. Wilkinson will leave here on the 29th July on a visit to Thursday Island in compliance with the Bishop's desire. Mr. Wilkinson is to be ordained priest, and will return to Normanton on the 19th August. During our Rector's absence Rev. Mr. Hudson of Croydon, will arrange for services to be carried on either by himself or Rev. Mr. Lewis. As it is we have a monthly visit from Mr. Hudson, which is much appreciated, facilitating as it does, the Celebration of Holy Communion regularly.

JAMES YOUNG, GEORGE BYRES,

THURSDAY ISLAND.

Contractor and Undertaker,

Cabinet Maker,

Carpenter and Joiner.

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Diocese of Carpentaria, 1904.

Bishop:

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Thursday Island, Queensland.

Dio. Secretary:

REV. W. P. GLOVER, Th. L., Thursday Island.

Hon. Treasurer:

JOSEPH HUGHES, Esq., Registrar-General, Brisbane.

Office in Sydney:

MISS PAIGE, Hon. Sec., A.B.M. Room, Victoria Market.

Commissary in Sydney:

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Commissary in Melbourne:

REV. F. E. S. SNODGRASS, M.A., St. Mark's, Fitzroy.

Commissary in England:

REV. E. HARRIS, D.D., Bullinghope Vicarage, Hereford.

Bishop's College, Thursday Island:

REV. W. P. GLOVER, Th. L., Sub-Warden.

D. M. JONES, M.A., Assistant Tutor.

STUDENTS:

S. LEWIS, A. E. SMITH, F. C. HALL, H. H. AYSCOUGH.

Clergy:

REV. W. P. GLOVER, Th. L., Thursday Island.	REV. T. K. PITT, M.A., Port Douglas.
REV. G. H. SMITH, Croydon.	REV. W. HUDSON, M.A., Croydon.
REV. H. P. GOCHER, M.A., Palmerston.	REV. W. M. WILKINSON, Normanton.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. IV.—No. 16.]

THURSDAY ISLAND.—OCTOBER 1ST, 1904.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishops College, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Aug. 4.—Rev. J. B. Drabble, A.K.C., licensed as Surrogate for Marriages.

Aug. 9.—Rev. W. M. Wilkinson ordained Priest, and licensed as Rector of Normanton.

Aug. 21.—Rev. J. B. Drabble, A.K.C., instituted and licensed as Rector of Palmerston.

Aug. 22.—Bishop executed Deed of Trust for land at Palmerston.

„ 4—Arrived at Normanton.
„ 4-7—Held examination for priest's orders.
„ 5—Preached at Normanton.
„ 9—Left by s.s. "Maranoa."
„ 11—Arrived at Thursday Island.
„ 26—Conference began at Thursday Island.
„ 29—Conducted quiet day for Clergy.
Aug. 3—Visited Friday Island Leper Station.



MEMBERS OF CONFERENCE.

Official Acts.

June 19.—Rev. E. Taffs instituted and licensed as Rector of Mosman and Port Douglas.

July 26.—Rev. F. M. T. Palgrave, M.A., licensed to officiate in the Diocese.

July 30.—Rev. G. H. Smith licensed as surrogate for Marriages.

July 30.—Rev. E. Taffs licensed as Surrogate for Marriages.

BISHOP'S DIARY.

June 17—Left Cooktown by s.s. "Wyandra."

„ 18—Arrival at Mosman.

„ 19—Instituted Rev. E. Taffs as Rector.

„ 20—Rode to Mount Molloy and held service.

„ 24—Arrived at Georgetown.

„ 26—Held service and confirmation, Georgetown.

„ 27—Rode to Cumberland and held service

„ 29—Arrived at Croydon.

July 2—Confirmation at Croydon.

„ 3—Services at Croydon.

„ 7—Ordination of Rev. W. M. Wilkinson to priesthood.
Left by s.s. "Eastern."

„ 10—Arrived at Port Darwin.

„ 11—Left for Pine Creek.

„ 14—Services at Pine Creek.

„ 17—Left for Yam Creek.

„ 18—Services at Yam Creek.

„ 20—Institution of Rev. J. B. Drabble at Palmerston.

„ 24—Fourth Anniversary of Consecration.
Conducted quiet day at Palmerston.

„ 28—Left by s.s. "Empire."

Sept. 1—Arrived at Thursday Island.

Proceedings

OF THE SECOND CONFERENCE OF THE DIOCESE OF CARPENTARIA.

FIRST DAY—Tuesday, 26th July, 1904.

After Special Service in the Cathedral, when the sermon by the Rev. W. Hudson, M.A., was read by Rev. D. M. Jones, M.A., the Conference met in the Parish Institute, Thursday Island, at 9 p.m.

The Lord Bishop of the Diocese presided, and opened the proceedings with prayer.

1. The Rev. E. Taffs was elected Clerical Secretary by the Conference, and Mr. H. Ayscough was appointed Lay Secretary by the President.

2. The President extended a very hearty welcome to Dr. Salter, and invited him to a seat and voice in the Conference.

3. The Roll of Members was read as follows :
Rev. J. B. Drabble, A.K.C.; Mr. C. Armbrust, representing Croydon.

Rev. H. P. Gocher, M.A.; Mr. C. H. Hindmarsh, representing Thursday Island.

Rev. W. Hudson, M.A.; Mr. H. G. Hodder, representing Palmerston.

Rev. D. M. Jones, M.A.; Mr. C. D. O'Brien, representing Normanton.

Rev. F. M. T. Palgrave, M.A.

Rev. G. H. Smith; Mr. B. H. Ogilvie, representing Cooktown.

Rev. E. Taffs; Mr. A. Sullivan, representing Port Douglas.

Rev. W. Wilkinson.

Rev. S. Lewis.

The President said that Revs. H. P. Gocher, W. Hudson and S. Lewis had received leave of absence from him on account of the long absence from their parishes which would have been entailed.

4 The President then said: Before I begin my address I will ask you all to rise to your feet in honour of the memory of the oldest and most respected member of our Conference, whose name is still on our printed programme, and whose body we laid to rest only two days ago. The Hon. John Douglas, C.M.G., was a man in whose heart dwelt truth and justice, religion and charity. He was no mere name of a Christian, but a devout and regular communicant, one who lived by what he believed, and whose belief was his life.

He was one of the prime movers in the establishment of the Church here, and the erection of the Cathedral, the foundation stone of which he laid in 1893. In 1896 he represented the Diocese of North Queensland in the General Synod, where I remember well the attention which his noble head attracted. He was present at all the meetings of our first Conference, and was deeply interested in this gathering, at which he hoped to the last to be present. God has willed otherwise, and while we grieve that we have no longer his stately presence and experienced counsel, we rejoice in a noble life brought to a fitting and worthy close, full of days and honour.

A formal motion will be submitted later on, but I felt I could not begin without a brief reference to him who has been so lately taken from us that we cannot yet realise our loss.

5. When the members had resumed their seats, the President delivered his Inaugural Address, as follows:—

WELCOME.

Welcome, my brothers of the clergy and of the laity, to this, our second Diocesan Conference. Welcome, especially those of you who have travelled many hundreds of miles from your lonely parishes to meet your brethren once more, and to consult for the common good.

I bid you welcome in the name of the Holy Catholic Church, of which we form, if a very small, yet an integral part, and in the name of our Lord Jesus Christ, its head, from Whom we have received grace and apostleship for obedience to the faith. More than two years have elapsed since our first formal gathering showed our desire to work on the ancient lines of full consultation between bishop, priests and people, so far as the difficulties of circumstances and the checks of distances will allow. These years have been years of anxiety and change, but thanks to the gracious favour of God we meet to-day with increased numbers of clergy, and with a record from every parish of faithful and strenuous work.

PAROCHIAL PROGRESS.

The people of Thursday Island have, under the direction of the Rev. W. P. Glover, the late vicar, shown an enthusiasm worthy of the Cathedral parish. The South Sea Home has been further enlarged, the whole church property surrounded with a picket fence, a handsome and most useful Parish Institute erected, and a new vicarage built. Not less energy and determination has been shown by the much smaller parish of Palmerston, Port Darwin, where a substantial and very cool stone church has been erected, free of debt, and a Parish Room subsequently added. Rev. H. P. Gocher has been most successful in obtaining many beautiful gifts for the interior of the church. At Croydon, acetylene gas has been installed in the church, the rectory repaired, and a fence and fine new bell erected. There still remains on this parish an old-standing debt on the church, incurred in the days of prosperity, some ten years ago, and a heavy burden in these days of adversity. At Cooktown the rectory has been entirely repaired, and the church is now being restored, the necessary funds being in hand. In spite of very bad times, this parish is displaying great energy and zeal. At Port Douglas St. Andrew's Church, the oldest, we believe, in the diocese, has been thoroughly restored, and a new belfry erected, while a new rectory has been built at Mosman. These necessary works are largely due to the energy of Rev. T. K. Pitt, M.A., the late rector. At Normanton the rectory has been considerably enlarged, and now affords proper accommodation for the rector of the parish. The parish has now in hand some necessary improvements to the church. The erection of these buildings, costing in all £2195 in a little over two years, is a gratifying sign of the real progress of the diocese.

CLERGY LEAVING.

Since last Conference we have to deplore the loss, through their own ill-health, or that of their wives, of four of our clergy, who could ill be spared. Rev. W. P. Glover did most excellent work at Thursday Island, both as parish priest and diocesan secretary. His loss is most keenly felt. I desire to testify to my deep sense of his earnestness and loyalty to the diocese. Rev. W. H. Curtis, the only priest whom I found remaining in the diocese at my consecration, has left us for the diocese of Goulburn. We all sympathise with him in the terrible blow he has recently sustained in the death of Mrs. Curtis. Rev. T. K. Pitt, M.A., has done excellent work at Port Douglas, and we had hoped he would have been with us to-day, but the health of Mrs. Pitt decided him to accept a post in Melbourne. Rev. H. P. Gocher, M.A., is also, I regret to say, leaving the diocese for the South, owing to Mrs. Gocher's health. Both Mr. and Mrs. Gocher have done excellent work for the church at Port Darwin.

NEW CLERGY.

We have lost four clergy, but we are happily able to welcome to the diocese no less than eight since our last Conference. (Rev. W. Hudson, M.A., has faced with courage the difficulties of the work at Normanton and Croydon. I especially regret his inability to be with us to-day. Rev. W. M. Wilkinson was ordained deacon last year, and having happily recovered from the dangerous illness brought on by his over-zealous devotion to duty, is now working at Normanton. He will be ordained priest on Sunday week. Rev. D. M. Jones, M.A., who has done very good work as tutor of Bishop's College, was in April last licensed also as assistant curate of Thursday Island. Rev. S. Lewis, the first fruits of Bishop's College, has been licensed as assistant curate of Croydon. Rev. E. Taffs, whom we warmly welcome on his arrival amongst us, has succeeded Rev. T. K. Pitt, M.A., as rector of Port Douglas and Mosman, and is facing with energy and courage a small house and a small income. He and Mrs. Taffs have already commended themselves to the warm-hearted people of that parish. Rev. J. B. Drabble, A.K.C., whom we also welcome for the first time to-day, and whom I personally also welcome as an old curate of my own at Hughenden, brings to us from Walkerston a record of singularly patient and successful work. He succeeds H. P. Gocher, M.A., as rector of Palmerston. Rev. J. Jones, B.A., the new vicar of Thursday Island and sub-dean of the Cathedral, will, I regret to say, not arrive in time for this Conference. He brings with him from the old country a high reputation, and we wish him a long continuance amongst us. Rev. F. M. T. Palgrave, M.A., has come out from England to volunteer for aboriginal work. He has had large experience among the Indians in the far frozen north-west of Canada. We can promise him a welcome as warm as our climate.

FINANCE.

You will find on the table an account of diocesan receipts and expenditure for the last two years—1902 and 1903—taken from the audited statements which are annually published in the *Carpentarian*, and which will be formally presented to the Conference for adoption. A summary of parochial finances is also to be found in the pages of the same journal. With regard to the former you will see that, exclusive of Lord Beauchamp's subscription to the college, we have received £195 from England in grants and £244 5s. 11d. in subscriptions, and £413 11s. 3d. from friends of the diocese in Australia, while £72 19s. 3d. has been raised in the diocese for diocesan purposes. With regard to expenditure I have spoken below of the college expenses, amounting to £674 9s. 5d. Grants to parishes amount to £227 18s., and travelling expenses of the clergy, an absolutely necessary and unavoidable item, to £129 5s. 3d. We have expended £173 4s. on missionary work, and printing and postages with telegrams, have cost £93 19s. 10d., and £62 0s. 5d. respectively. I shall welcome any suggestions or criticisms as to the disposal of diocesan funds or any plans for the attainment of greater efficiency and economy.

It will be seen that with the exception of the small amount raised by fees and parochia assessment, we have absolutely no assured income wherewith to meet our diocesan expenditure of £750 a year. That we have been able to carry on the work of the diocese for four years without debt or overdraft is due to the generous help that we have received, both from

England and Australia. I desire here to acknowledge most gratefully the constant and ready help that I have received in all financial matters from Mr. C. H. Hindmarsh, our present hon. diocesan secretary. He has spared no time or trouble to keep everything in perfect order. We are all deeply indebted to him.

With regard to parochial finance a sum of £4,525 has been raised by the parishes themselves between Easter, 1902, and Easter, 1904, for church ministrations and church building. When we find from the returns that the portion of the church population, which is reached by the Church's ministrations, amounts to only 2650, we cannot but feel that this result is satisfactory. The item I must regret in parochial finance is the most inadequate amount contributed by the parishes for missionary work. We are ourselves a missionary diocese, and have received such generous help that we ought to be the first to give of and even beyond our ability to others.

BISHOP'S COLLEGE.

Bishop's College has now entered on the fourth year of its work, and has begun to produce results from its three years' course of training. One student, Mr. S. Lewis, has been already ordained, and I hope to ordain two more, Messrs. Smith and Hall, in the course of this year. They are both entering for the Th.L. examination in October. I have to acknowledge great assistance rendered by Rev. D. M. Jones, M.A., the tutor of the College, who has thrown his whole heart into his work. That we are able to continue our work at all is owing to the generosity of Lord Beauchamp, who has extended for another three years his munificent subscription of £150 a year. I have also to acknowledge the generous help received from the S.P.C.K. and from His Grace the Archbishop of Sydney. The expenses of the college have amounted to £337 per annum, representing the cost of the board of the students, tutor, and lady superintendent, the salary of the tutor, and the cost of maintenance of the building. Subscriptions specially given for the college amount on the average to £242 per annum, and the balance of £95 has been supplied from diocesan funds.

USE OF CATHEDRAL.

Only one difficulty has disturbed the quiet of diocesan life and work, namely, the claim made on behalf of certain persons that ministers of religion who were not members of the Church of England should be invited to preach in the Cathedral as a matter of right, consequent on a certain protest made at the consecration of the Cathedral, and the reception accorded to it. I could not see my way to admit the claim thus made, but as the whole case has been fully reported in the *Carpentarian*, our diocesan paper, I need not again give my reasons. I have to thank my brethren of the episcopal bench for their readily afforded advice and assistance in a matter of extreme difficulty and delicacy. I cannot hope that the decision will please everyone; it would probably be worth very little if it did. But I trust that those who are conscientiously compelled to differ will recognise that the same rights of conscience, which they justly claim, must be conceded also to others, and acquit me of any desire to be either arbitrary or unjust.

VISIT OF PRIMATE.

We have been much cheered this year by a visit from His Grace the Primate. It is needless to say that he met with a most loyal welcome. It was no small thing for him, amid the multiplicity of his engagements, to spare the

extra fortnight which was required to extend his visitations from Townsville to Thursday Island. We are so far away from the centre, and so utterly out of the current of Church life and thought, that we value even more than others can do such signs of interest and consideration on the part of those who hold prominent positions in our Church. Eight years had elapsed since the date of the Primate's first visit to enquire into the possibility of founding a new See, and nearly four years since the See itself had become an accomplished fact.

DIOCESAN COUNCIL.

Since the last Conference the Diocesan Council, consisting of Messrs. Bennett, Hodder, Hindmarsh, and Hon. John Douglas, C.M.G., has held eight meetings, and has given much valuable assistance in the work of the diocese. We greatly miss the presence of Mr. G. Bennett, whose wise and sober judgment was always at the service of either parish or diocese. In accordance with the wish expressed by the last Conference that all lands and property should be held by the Bishop under a deed of trust until such time as a Diocesan Synod should be formed, the Diocesan Council have requested the Council of the diocese of North Queensland to transfer to the bishop all lands now held by them in trust for the diocese of Carpentaria. I find that there are some legal difficulties in the way of this being done at once; but the Bishop of North Queensland and his Chancellor have promised to introduce a short explanatory canon at the ensuing session of the North Queensland Synod with a view of enabling the transfer to be made.

DIOCESAN NOMENCLATURE.

It will be remembered that when the See of North Queensland was last vacant, I protested against the use of the name "North Queensland" in the consecration of the new bishop, on the ground that the diocese of Carpentaria was geographically the North of Queensland; and that the use of the name "North Queensland" for the Southern diocese led, after the division of the dioceses, to considerable confusion and misunderstanding. After consultation with the Bishop-elect, I withdrew my protest, on the mutual understanding that the question was to be referred to the General Synod, which meets next year. Lapse of time has but strengthened my conviction of the present unsuitability of the name "North Queensland," and multiplied the instances of confusion that have arisen. I propose to submit the matter to General Synod, in accordance with the agreement to which I have referred.

BISHOP'S VISITATIONS.

Since the last Conference, two years and four months ago, I have visited Cooktown 6 times, Normanton and Croydon 5 times, Port Douglas 4 times, Georgetown 3 times, Palmerston and Maytown twice, and Burketown once. I have spent ten months in all at Thursday Island, during five months of which I was in charge of the parish, in the absence of any priest in charge. I have also made two expeditions to the Mitchell River, in connection with the starting of the Aboriginal Mission, and I spent three months in making known the needs of the diocese in the South. This last I feel to be the least satisfactory, as it is the most unwelcome part of my duties; but, while the diocese remains without endowment for her missionary work, and is as poor and scattered as it is at present, I do not see how this loss of time from strictly pastoral work can from time to time be avoided. I must acknowledge most gratefully

the extreme kindness that I have invariably encountered, and the generous help that we have received from Southern dioceses, and also the readiness of Southern bishops to give me every facility in visiting their dioceses.

BISHOP OF BRISBANE.

Queensland has lost, since our last Conference, the bishop of its principal See. The late Bishop of Brisbane was a man of singular devotion to duty, and an ecclesiastical statesman, the results of whose foresight and sagacity will be evident in probably the whole of the after history of the Australian Church. His gallant fight with death, that he might breathe his last in his own city, and near the site of the Cathedral, to found which he practically gave his life, roused admiring sympathy even in those who were not always at one with him in other matters. His work was strenuous, and will not easily die.

To the new bishop we extend a warm welcome. He brings a high record with him for scholarship, energy, and missionary zeal; and, should he, as we expect, become our Metropolitan, we shall hope that the example of the Primate will bring him at no distant date to visit the most distant of his suffragan sees.

The new Bishopric of Bunbury has been worthily filled by the appointment of one who is no novice in ecclesiastical government, and is deservedly beloved by those who know him.

TOWNSVILLE CATHEDRAL.

We congratulate the diocese of North Queensland on the restoration of the Cathedral, after the demolition of the roof by the late cyclone. I felt that you would wish me to represent you on the occasion of the re-opening by the Primate. We congratulate the diocese also on the restoration of its bishop to health and work. During his stay in England, Bishop Frodsham was not unmindful of our needs, as well as of those of his own diocese, and we owe him thanks for his efforts on our behalf. The diocese has indeed passed through a time of tribulation, but we trust that better times are at last in store for it.

MITCHELL RIVER MISSION.

At our last Conference I expressed a hope that a mission to the Aborigines might soon be started within the diocese. Unexpected delays have occurred, but the matter is now fairly under way. In June, 1902, I visited the Mitchell River, in conjunction with Rev. E. J. Gribble, and selected a site for a mission station near the mouth of that river. At my request, the Government proclaimed an aboriginal reserve of about 700 square miles for the purposes of the proposed mission, but the boundaries assigned were not satisfactory, and two large occupation licenses in the midst of the proposed reserve rendered it almost useless. Amended boundaries were suggested and agreed to by the Government, but the licenses took twelve months to determine, and notice of the proclamation of the final boundaries of the reserve did not reach me until some six weeks ago. Until this important matter was settled, we felt that it would be unwise to take any definite steps. In August, 1903, however, I visited the reserve, and came in contact with the natives, a fine, well-made race, almost untouched by white influence, and free from drink, opium, and disease. Mr. Gribble is organising a party, and hopes to start shortly to commence the work. The party will probably withdraw for the first wet season, after fixing the permanent site for the station, and possibly erecting

Continued on page 129.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. IV.—No. 16. Thursday Island, Oct. 1, 1904

THE LATE HON. JOHN DOUGLAS, C.M.G.

The funeral of the late Hon John Douglas took place in the Quetta Memorial Cathedral on Sunday afternoon, July 24th. Representatives of the Freemasons, Oddfellows and all municipal and other local bodies were present in full force. The body was placed on a gun-carriage and escorted by the military forces. The Bishop, clergy and choir walked in front of the gun-carriage. After the committal to the grave, Dr. Wassel read the masonic service, volleys were fired by a party of the garrison troops, and the last call played by the trumpeters. We give some extracts from the Bishop's address at the funeral:—

"The outward appearance bore witness to the strong, yet tender soul within. The massive form and grand leonine head, with its beautiful snow-white hair, would have drawn attention in any assembly in the world; but to know the man was to know one from whom goodness and charity shone forth. Never since I have known him did I hear him utter a word of unkindness or a complaint against any living soul. You who are present know how large his heart was, not merely towards his own people, but towards all the various peoples and nationalities on this and the surrounding islands. I know how the people of each little island in the Straits looked forward to his coming, how they poured out all their troubles into his sympathising ear and accepted his judgment and direction in all their most intimate affairs. It is probable that his end was hastened by his journeys round in rough weather, in his anxiety not to miss his regular visits to those under his charge.

"Like most strong characters, he had a firm and unwavering religious faith. He took the keenest interest in this Cathedral, and was a regular communicant at the early celebration even when he could with difficulty walk to service. He knelt at the altar last, just a fortnight ago to-day, and he told me that he had made it the final act of communion with, and resignation into, the hands of God. On the last occasion that I saw him before he became unconscious, I read him that wonderful description of the lot of the righteous in the Book of Wisdom. "Yes," he said, "those men of old felt as we feel, struggled as we struggle, and believed as we believe." Then a few hours later he himself has passed without a struggle or a sigh into the company of those who 'are at peace.'

"He was full of days. He himself felt that he had lived his life and done his work to the end. 'I am beginning to feel the infirmities of age,' he said. 'I cannot do my work as I would. If it is God's will I am well content now to leave it in his hands. If I recover I shall try to work on, but if not I am content.' The last few days, surrounded by family and friends, he seemed especially bright and cheerful, and then God took him.

"He was full of honour. His name will not easily die in Thursday Island. The respect in which he was held was absolutely universal.

This assembly shows it. The State does him honour in a military funeral. The members of that ancient and honourable craft, of which he was such a distinguished member, are sharing in his obsequies, every public body on the island is represented in full numbers, and last, but not least, the people whom he loved, and who loved him, are here, men of all colours and nations, to do him honour. We grieve, but not for him, he has died as he wished to die, at work and in full possession of mind, and before his natural strength was much abated. We believe that he has passed from earthly work to higher and fuller work with God, work without pain or weariness, and therefore full of satisfaction and rest. We are about to lay his body in the beautiful spot on the top of the hill overlooking the busy town where he worked for nearly twenty years and looking over it to the blue water channels, and the everchanging play of light and shade on the islands he loved. But he will not be there, he is not dead, but alive in the fuller and yet more beautiful life of God.

"Let me end with some words which he read a little while ago with deep pleasure from old Richard Baxter: 'Rest! how sweet the sound! it is melody to my ears; it lies as a reviving cordial to my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul! Rest! not as the stone that rests on the ground, nor as the flesh that shall rest in the grave, nor such a rest as the carnal world desires—O blessed rest! when we rest not day and night saying "Holy, Holy, Holy, Lord God Almighty"—when we shall rest from sin but not from worship, from suffering and sorrow, but not from joy.'

DIOCESAN NOTES.

The second Conference of the clergy and laity of the diocese was a great success. It was a very real advance on its predecessor in numbers, concentration, and quiet despatch of business; the quiet day was also most helpful to the clergy and students. We wish that we could meet more often, but that is, alas, impossible, owing to the running of the boats, and the great distances. As it was, none of the Gulf clergy were able to be present.

The church was crowded, and all the services were most hearty. Great credit is due to the hon. organist of the Cathedral, Mr. G. H. Hodder, for his unflinching zeal on behalf of the musical services.

The ordination of the Rev. W. M. Wilkinson to the priesthood was a most impressive and solemnising service. It was the first ordination that has been held in the Cathedral, and the congregation entered into it reverently and intelligently. Of Mr. Wilkinson's proved earnestness and devotion there is no need to write.

In consequence of recent changes, we give the names and addresses of the present clergy of the diocese:—

Rev. J. B. Drabble, A.K.C., Palmerston, N.T.

Rev. W. Hudson, M.A., Rectory, Croydon.

Rev. J. Jones, B.A. (sub-dean), Vicarage, Thursday Island.

Rev. D. M. Jones, M.A., Bishop's College, Thursday Island.

Rev. S. Lewis, Rectory, Croydon.

Rev. F. M. T. Palgrave, M.A., Aboriginal Mission.

Rev. G. H. Smith, Rectory, Cooktown.
Rev. E. Taffs, Rectory, Mosman.
Rev. W. M. Wilkinson, Rectory, Northampton.

From a return presented to the Conference we learn that the Church lands in the diocese are valued at £2150, and carry buildings valued at £7910, which are insured for £4800. The deeds are vested in almost all cases either in the Synod of the Diocese of North Queensland or in the Bishop of Carpentaria under Deeds Trust.

Notes.

The Archbishop of Canterbury has accepted the invitation to attend the general Convention of the Church in the United States. It will be the first occasion on which an Archbishop of Canterbury has crossed the Atlantic.

The foundation stone of the Liverpool Cathedral was laid by the King, who was accompanied by the Queen, on July 19th. There was an enormous attendance.

Two Japanese officers, Colonel Ukoko and Captain Otti, were caught attempting to blow up a bridge, were court-martialled, and sentenced to be hanged as spies. General Kouro patkin commuted the sentence to shooting. The colonel, who was a Christian, received the Holy Communion from a Russian priest, and made a will, leaving 1,000 roubles to the Russian Red Cross work. It is added that both officers died like heroes.

The Bishop of Massachusetts, Dr. Lawrence, in a word to the laity, said:—"When you are considering your rector's salary, you have no right to give that man a man's salary, and at the same time employ his wife in the work. Give her the freedom of any Christian woman to do her part in the parish, and do not demand of her, because she is the rector's wife, that she shall be called upon to do the work which the rector has not time to do. Raise the rector's salary, if you will, and let them get servants to do the house work, and then turn in the wife to help her husband."

The Townsville Cathedral was reopened on Tuesday, 7th June. There was a Choral Eucharist. The Bishop celebrated, and the Primate and the Bishop of Carpentaria were present. The Bishop said appropriate prayers, including one for contributors throughout the world. Judge Chubb, Chancellor of the Diocese, read the deed of restoration. Many communicants were present. At the evening thanksgiving service the Primate preached an impressive sermon, after which there was a solemn Te Deum.

The Consecration of the Very Rev. Goldsmith, Dean of Perth, as the first Bishop of Bunbury, took place on Sunday, 17th July in St. George's Cathedral, Perth. The Bishop of Newcastle was chief Consecrator, assisted by the Bishop of Perth and Bishop Stretch.

The Bishop-elect of Brisbane, the Rev. S. Clair G. A. Donaldson, M.A., is a son of S. A. Donaldson, the first Premier of New South Wales, under responsible Government. Mr. L. S. Donaldson, a well-known Police Magistrate in New South Wales, is a brother of the Bishop-elect.

Continued from page 127.

one or two buildings. One of the greatest hopes of the mission becoming self-supporting and industrially useful lies in the formation of a herd of cattle, and we trust that we may receive some gifts for this purpose. The mission will be worked in connection with the A.B.M., this diocese contributing, if possible, one third of the cost. Even this will be a heavy burden on such a small and poor diocese, but I feel that it is an imperative duty to do all that we can for the unfortunate aborigines who have suffered so many wrongs, and who are capable, as has been shown at Yarrabah, of remarkable advance in industry and civilisation, and are so susceptible to the influences of religion, when kept away from the uninspiring influence of the merely nominal white Christian.

SOUTH SEA ISLANDERS.

Mission work among the Japanese and South Sea Islanders has gone on steadily. The work among the latter has received a severe check at Thursday Island from the enforcement of regulations forbidding their employment except at sea, and limiting the extent of leave on shore. This has necessarily very largely diminished the attendance at the South Sea Home and at the classes. A useful work is, however, still being done, though, owing to the Commonwealth legislation against the Islanders, it cannot look forward to permanence. A good work is also being done among the South Sea Islanders at Port Douglas and Mosman, where they are still employed in the sugar industry, though in necessarily diminishing numbers. I must again record my protest in this matter against the selfish injustice of the Commonwealth legislation, which takes no account of long residence in Australia, and forbids men who have been fifteen and twenty years in Queensland to earn their bread, intending shortly to deport them to islands where, in some cases, even their lives will be in danger, and in nearly all, they will have to give up what they have learned and gained.

DRINK.

I turn now to some of the difficulties and dangers by which we are confronted both as a people and Church. In the first place, I am more and more impressed with the subtle dangers of drink in Northern Queensland.

I am no fanatic, and I quite recognise the awfulness, and in some cases no doubt the usefulness, of a moderate use of alcoholic liquors under ordinary conditions, but I have had twenty years' experience of the North; I have seen relay after relay of young men come up from the South with a profound contempt for drunkenness, and sink into drunkards; I have seen steady, well-intentioned middle-aged men gradually become more and more habituated to the use of spirits until they become steady drinkers; I have seen so many homes desolated, so many lives end in disaster and death, so many broken-hearted wives and neglected children, that I cannot but record my belief that in this tropical climate all men are better without any stimulants at all, and that for the majority of men it is a question of life and death. In tropical weather there is constantly a feeling of exhaustion which does not revail in cooler climates. If left alone this means little more than a mere feeling, and does not interfere seriously with work, but to attempt to remove it by stimulants is a hopeless task, and compassed with the risks that spring from the law of habit, and tending towards but one

result. If I am right in what I have said there surely rests a very grave responsibility on both the clergy and the laity in the way of example as well as precept. The evil has attained gigantic proportions, and it is a grave question whether it does not need heroic remedies.

THE BIRTHRATE OF AUSTRALIA.

A lurid light has been thrown on the morals of Australia by the report of the New South Wales Commission on the decline of the birthrate. When some years ago the late Bishop of Ballarat made some remarks on Australian morality, he was met with an outburst of angry denial. Now a body of doctors and other laymen appointed by parliament say far worse things, and no one attempts to deny their truth. The most appalling feature of the whole thing is the callous insensibility of many otherwise good and right-thinking people. The commissioners say—"A circumstance that causes grave misgivings as to the future is that so many women do not realise the wrong involved in the practices of prevention and abortion. They converse with one another upon these subjects apparently without shame and freely approach doctors and chemists to procure the means to gratify their desires."

The commissioners conclude their report—"We find that the practices and habits which the doctrines of limitation inculcate tend to undermine the morality of the people, to loosen the bonds of religion, and to obliterate the influence of those higher sentiments and sanctions for conduct with which the development of high national character has ever been associated. We do not hesitate to declare that the doctrines which advocate and justify the deliberate restriction of child-bearing in marriage are vicious. With the decay of individual and social morality, we must expect the loss of all those qualities which have made the British race predominant. In whatever way the waning birthrate is viewed, whether in its effect on the health, character, or social worth of individuals; on the value of the family as the basis of national life, on the quality and dignity of civil life, on the character of the people, on their social, moral, and economic progress, on their national aims and aspirations, or on their capacity to survive in the rivalry of nations, and whether it is viewed in the light of history or of science, it is seen as a grave disorder sapping the vitals of a new people, dispelling its hopes, blighting its prospects, and threatening its continuance." The commissioners go on to say that unless there is a great change Australia will be lost to our race, and that the blame will rest on the selfishness and lust of the present generation.

The Church has kept silence on this subject quite long enough. While we have feared to accentuate the evil by speaking, the poison has been spreading, and thousands of otherwise decent and right-thinking men and women have been drifting into deadly sin. Let us, at least, have no mistake about the position of the Church in the future. Let those who sin at least know that they are committing a sin which is condemned by science as ruinous to health, condemned by those who have gravely considered its effects as absolutely destructive of national life and character, and condemned by the Church as a deadly sin against God, and an act of selfishness and self-degradation.

I feel that this matter is the most serious danger that has ever confronted Australia either from a national or a religious point of view, and I feel it my duty as a Christian bishop to express my feeling without reserve.

RELIGIOUS EDUCATION.

The New South Wales Commissioners appeal to the ministers of religion to check the awful evils which forms the subject of their report. How can they do this unless the people have some foundation of religious knowledge on which to base the precepts of morality, and how can the people have this basis if they are forbidden to learn it as children at school? The religious education of our children is a matter that is becoming daily more pressing, as the older generation, who have for the most part received some religious training, is passing away, and a new generation growing up largely without religious knowledge of any sort or kind. The distressing thing is that it is not the wish of the parents that the children should be deprived of all religious training. They have already expressed, by an enormous majority, their desire that the New South Wales system should be adopted in the Queensland State Schools; but having expressed their opinion, they do not care sufficiently about the matter to see that their wishes are carried out; and so far the politicians have been able, as is often the case, to defeat the feebly expressed will of the people. It is the Church's duty to see that no opportunity is lost of reiterating again and again the peril in which the State stands through its neglect of the most fundamental element in all education worthy of the name, and urging the parents to make their already expressed wish on religious instruction effectively felt.

SUNDAY MORNING SERVICES.

While our churches are well filled at night, it is lamentable to observe the miserably small congregations that often assemble on Sunday mornings. It would seem as though our people imagined that the fourth Commandment had been re-written for them: "Remember Sunday evening to keep it holy." It is of course true that we have practically no leisured class, and that nearly all our people have homes and household work to attend to. Still, this does not explain or justify the general neglect of Sunday morning worship, for those who do come are often those who could with best show of reason make excuse. This neglect is the sadder, because it means that to a large number of our people the Holy Communion, the one service ordained by Christ himself, is a strange and unfamiliar thing. What can we do to remedy this state of things? We cannot transfer the Holy Communion to Sunday night, because, even if there were any sufficient authority or precedent for such a course, which there is not, it would, under the circumstances, be a practical abandonment of Sunday in favour of Sunday night, and an accommodation of the essentials of the Christian faith to the sloth and indifference of the people. The only cure seems to be to impress upon our people constantly, that which is so largely lacking in modern life, the true conception of worship, not as a mere passive reception of spiritual good, but as an active offering to God of ourselves, our souls and bodies, our time and substance, and personal service. I confess to attaching little value merely to crowded evening congregations, however exhilarating they may be. It is not so that the Kingdom of Christ is permanently enlarged and the spiritual life really deepened. Our real progress must be judged by the increase of regular communicants, and by the number of people who deny themselves in order to be present at the public worship of God while His day is fresh, and not when it has been already spent in other ways. I would say

to my brethren of the clergy—"Take care of the morning congregations, and let the evening, if needs must, take care of themselves."

MODERN ARIANISM.

Certain attacks have lately been made by men who find it consistent with their consciences to retain a connection with the Church whose *raison d'être* they assail. The question is often asked, Why does the Church at home permit some of its members to violate its fundamental precepts. The answer is that effective action can rarely be taken to deprive them of their temporalities without invoking the secular arm, which is apt to prove a somewhat doubtful ally, and because it is usually poor policy to make martyrs of men who either court notoriety, or desire an opportunity to draw public attention to their ideas. Although in England the assailants of the Virgin Birth of Our Lord, and of His Resurrection have not been distinguished by weight of learning and authority, yet their attacks, old and often refuted as they are, sometimes carry weight with earnest people, who think that Christianity can be more easily commended to the world if it is deprived of its miraculous element. Personally it seems to me that these attacks would have come with a better grace from without than from within the Church. I do not believe that an expurgated Christianity will ever really touch men's consciences, or stimulate their wills. Those who make these attacks profess that in making them they are consulting the interests of the faith, and they are no doubt sincere in this belief, but the Arians and semi-Arians of the fourth century made the same profession, and deceived even Popes and Councils. They must be met now, as then, by an appeal to the Catholic belief in Jesus Christ as God, as well as man, miraculously born of a virgin mother and miraculously raised from the dead; things miraculous in one sense, but yet after all natural to one who was not as other men, and over whom death had no power. There must be no compromise about these fundamentals. If we were to surrender one or two articles of the Apostles' creed in order to commend Christianity, there would still be no peace, for the attack would simply be transferred to other articles, and most reasonably and justly so; for all stand or fall together, and the belief in the Resurrection is so fundamental in Christianity that apart from it there is little possibility of defence, while the belief in the Virgin Birth is contested just because men do not believe that Christ differed in any way from other men. We must remember that after all generations of Christians have looked back with reverence to St. Athanasius, because he once stood *contra mundum* alone in maintaining those truths which to-day are so lightly impugned by persons who do not seem to see that they are not lopping off overgrowth, but striking at the very roots of the tree.

WAR AND CHRISTIANITY.

Our attention has been fixed for the last six months upon the tremendous struggle between Russia and Japan in the far East. It is our duty to pray for the speedy restoration of peace, and that neither we nor other nations may be involved in a disastrous conflict which cannot but produce widespread misery and destruction. As Christians one of our deepest interests is to forecast what effect it will have on the future of Christianity in Japan, and therefore indirectly of China; we wish we could say that the conduct of the Christian nation had been such as to predispose the enemy towards Christianity, but

unhappily such does not seem to have been always the case. Japan apparently has so far set by much the better example in humanity, courtesy and consideration for others. I am not of those who think that the victory of Japan would encourage its resistance to Christian influences. We must remember that Japan has already unconsciously imbibed an immense amount of Christian thought with Christian civilisation. Most of the English books most popular in Japan in the form of translations are steeped in Christian sentiment. We believe that a victory gained by the adoption of Christian civilisation would tend largely to pave the way for the formal adoption of the Christian faith. The practical lesson for us in this diocese is the need of strengthening our mission work among the large number of Japanese whom we have more or less opportunities of influencing.

SUBJECTS OF CONFERENCE.

With regard to the subjects to be discussed at our Conference, I have already referred to Religious Ministrations in State Schools, the Degradation of Marriage, and Church Attendance. Other subjects are a Clergy Superannuation Scheme, Our Relation to the Church at Home, the Permanent Diaconate—discussed at the request of the Canadian Church, a Diocesan Sunday School Course, Details of a Scheme for a Province of Queensland, the principle of which was accepted by the last Conference, Difficulties of Religious Belief, and the question of the Boundaries of Parishes. Various diocesan accounts and reports will be laid before you, and you will be asked to review and bring up to date the diocesan regulations adopted at the last Conference.

AD CLERUM.

In conclusion, may I address a few words to my brethren of the clergy. There are several who are not with us to-day: Rev. W. Hudson, M.A., and Rev. S. Lewis have been granted leave of absence because, owing to the running of the boats, attendance would mean over six weeks' absence from their parish, and the Rev. H. P. Gocher wishes to remain at his post until the expiration of his time in August. Rev. W. M. Wilkinson will be with us before we part. To those of you who are absent as well as to those of you who are present—yes, even more to those of you who have to be absent than to those who are happily able to be present—I wish to speak words of sympathy and encouragement. I know, as no one else can know, the isolation and loneliness of your lot; two years, some of you, without the sight of a brother priest; long months alone in the burden and heat of the long tropical days uncheered by the sight of any friend to whom you can, consistently with your duty, open your whole heart. I know the terrible strain on faith and hope of ministering to scanty congregations, standing at apparently forgotten and neglected altars, watching the crowds that, even on God's day, hasten past the house of God to some sport or amusement, wondering how men can be so deaf to the message of Christ, so blind to the beauty of His holiness. I know these things; I have felt and feel them with you. I know of the temptations which assail you to give up the apparently vain struggle; to go, in answer to the invitations which so often reach you, to some easier and more congenial work, under pleasanter conditions, in the South of Australia. I know how you have resisted these temptations and held on to your work because you believed that there lay the way of duty, if not of

pleasure or of profit. I thank you for your constancy and I bid you be of good cheer. Your work is hard, harder than my own, which has at least the refreshment of constant change and variety of duty, but if hard it has in the reward which the Gospel promises to faithful unseen work and prayer "Your Father which seeth in secret, shall Himself reward you openly." I need not remind you that the word "openly" is an early interpolation; a striking instance of the incapacity of men to improve the sayings of our Lord. It is of the very essence of the promise that the reward should not necessarily be an open reward. If we aim at lower ideals and are content with the mere conventional performance of duty we shall have our reward, the reward at which we have aimed often liberally, usually openly, conceded. But if we are content to live and labour for Christ alone He will take us at our word, and though He seeth in secret, keep His reward for where and where it is best. Beware of hasty reward even spiritual rewards, as you would beware of hasty results; the greatest reward is the reward that is withheld in the silence and patience of God, the reward of those who can wait and be silent till they see of the glory of God and are satisfied.

6. Mr. C. H. Hindmarsh then laid upon the table the balance sheet and parochial statistics of the diocese for the past two years, together with the terrier of lands and property of the diocese.

7. A number of notices of motion were given.

8. The Bishop nominated Rev. John Jones B.A., as a clerical, and Mr. H. G. Hodder as lay member of the Diocesan Council. Rev. G. H. Smith and W. Hudson were elected clerical members, and Messrs. B. H. Ogilvie and C. H. Hindmarsh as lay members of the Diocesan Council.

9. Rev. D. M. Jones, M.A., proposed a vote of thanks to the President for his excellent Address. Carried with acclamation.

10. Rev. J. B. Drabble, A.K.C., moved, and Rev. G. H. Smith seconded: "That a vote of thanks be passed to the Rev. W. Hudson, M.A. for his excellent sermon, and that a wire be sent to him conveying the vote of thanks." Carried.

11. Hearty votes of thanks were also passed to S.P.G., S.P.C.K., C.C.C.S., Dr. Harris, Lord Beauchamp, Rev. E. Snodgrass, Rev. E. Beck, and Miss Paige for their contributions towards, and efforts on behalf of the maintenance of the work of the diocese.

12. The President expressed a desire that all lay members attend as much as possible, after which he pronounced "the Grace," and declared the Conference adjourned until 4 p.m. on Wednesday.

SECOND DAY.—Wednesday, July 27, 1904.

1. The President took the Chair and read Prayers at 4 p.m.

2. The Minutes were read and confirmed.

3. Two notices of motion were given.

4. Rev. D. M. Jones, M.A., moved, and Rev. E. Taffs seconded: "That in the opinion of the Conference it is desirable that the teaching of the Sunday Schools be unified, and that copies of the same books of graded lessons be used in every parish. Further, that a Diocesan Examination be held annually on the lessons learned." Discussion ensued. Carried.

5. Rev. G. H. Smith read an able paper on the subject of the "Degradation of Marriage." The subject was then discussed by all present, after which the Rev. G. H. Smith moved, and

Rev. F. Palgrave seconded: "That this Conference deploras the degradation of marriage in Australia, as illustrated by the recent report of the Royal Committee on the Decline of the birthrate in New South Wales." Carried.

6. Rev. G. H. Smith moved, and Rev. B. Drabble, A.K.C., seconded: "That an effort be made to raise the sum of £500 to erect a suitable monument over the remains of the late Rev. A. A. Maclaren in the Cooktown cemetery, provided that they be not removed, and that a committee, consisting of the Bishop of the Diocese, the Rev. G. H. Smith, and Mr. H. G. Hodder, be appointed to carry this project out, communicating first with the Bishop of New Guinea." Carried.

7. The "Diocesan Regulations" was discussed in committee and amended. The regulations, as amended, were presented to the conference and carried.

8. The Conference adjourned until 8 p.m.

9. On resuming, Rev. J. B. Drabble, A.K.C., moved, and Mr. H. G. Hodder seconded—"That this Conference accepts the Determinations of the General Synod of 1900." Carried.

10. Moved by Mr. C. H. Hindmarsh and seconded by Mr. H. G. Hodder, that the statements laid on the table the previous night be adopted. Carried.

11. Mr. C. H. Hindmarsh moved and Mr. Armbrust seconded—"That the Croydon Parish requested to transfer the titles of the Croydon Parish Lands to the Bishop of Carpentaria." Carried.

12. Rev. J. B. Drabble, A.K.C., read the draft proposals for the Federation of the Queensland Dioceses into an Ecclesiastical Province. These were discussed in committee, several alterations being agreed upon. Rev. J. B. Drabble moved and Mr. B. H. Ogilvie seconded, that the draft proposals, as amended, be adopted. Carried.

13. Moved by His Lordship the Bishop, and seconded by Mr. C. D. O'Brien, that it is desirable that a Clergy Superannuation Scheme should be adopted for this Diocese. Carried.

14. Mr. H. G. Hodder then gave notice of a question and motion to be put on the following day, after which the President pronounced "The Grace," and declared the Conference adjourned until 4 p.m. on Thursday.

THIRD DAY.—Thursday, July 28, 1904.

The Conference met at 4 p.m.

1. The President read Prayers, and the minutes of the previous day were read and confirmed.

2. The President answered Mr. H. G. Hodder's questions, of which notice was given the previous day, as follows:—"The question of the Administrator is answered by clause 16 of the Constitution, which provides that the Bishop shall appoint a commissary in writing, in the event of the Bishop's death or incapacity, the powers of a commissary shall be exercised by the person who shall be next in ecclesiastical rank or degree holding office in the Diocese, until the return of the Bishop, or the death of his successor." The Bishop thought that the appointment of the next Bishop would be in accordance with the Bishops of Australia.

3. Two notices of motion were then given.

4. Moved by Rev. E. Taffs, seconded by Rev. G. H. Smith: "That the Conference is doubtful of the possibility of a compulsory scheme, and that it is in favour of the Clergy

Superannuation Fund, and the Widows and Orphans' Fund being kept separate. Carried.

5. Rev. G. H. Smith moved, and Rev. D. M. Jones seconded: "That the Revs. J. B. Drabble, A.K.C., and E. Taffs be appointed to draft a reply to the Archbishop upon the subject of our relations to the Church of England." Carried.

6. Moved by Rev. J. B. Drabble, seconded by Rev. E. Taffs: "That this Conference welcome the idea of a Missionary Congress, to be held in London, in July, 1908, and requests the President to forward to the secretaries the suggestions made by this Conference."

7. Rev. F. Palgrave, M.A., moved, and Rev. G. H. Smith seconded: "That the Church should ever be prepared to inquire into, and make a study of, the current difficulties of Christian Belief, with a view to grappling with them in every possible way." Carried.

8. The Conference adjourned until 8 p.m.

9. On resuming, the Rev. E. Taffs moved, and Mr. C. H. Hindmarsh seconded: "That the Clergy call a meeting of their Parochial Councils to ask the members to discuss the boundaries of the Parishes with a view to the said boundaries being defined by the Bishop in Council." Carried.

10. The Rev. E. Taffs moved, and Rev. G. Smith seconded, that the offertories at Extra-Parochial Services, conducted by the Bishop in Bush Districts, be devoted towards the Bishop's travelling expenses, and that the extra expenses incurred in collecting funds for the Diocese, in the south, be charged against the amount collected.

Mr. A. Sullivan proposed, and Rev. D. M. Jones, M.A., seconded, that the following words be added to the motion:—"Further, that seeing one-third of the Episcopal Income of £300 is spent in necessary travelling expenses, it is desirable that, as soon as possible, provision be made by the Diocese to relieve the Bishop of the burden." Carried.

The motion, as amended, was then put to the Conference and carried.

11. Moved by Mr. G. H. Hodder, seconded by Mr. A. Sullivan: "That this Conference desires to record its sense of the great loss sustained by the Diocese in the death of the Hon. John Douglas, C.M.G., and affirms the desirability of commemorating his long and valuable services to the Church by a permanent memorial in the Cathedral, the foundation stone of which he laid." Carried.

12. Moved by Rev. J. B. Drabble, seconded by Mr. C. Armbrust, that the Diocesan Council, at the proper time, invite two clergymen and two laymen to represent the Diocese at the General Synod of 1905.

Rev. G. H. Smith suggested that Mr. Weiss be asked to act.

Mr. A. Sullivan suggested the names of Dr. Salter and Mr. Bowden.

The motion was then put and carried.

13. Rev. G. H. Smith moved, and Mr. A. Sullivan seconded: "That this Conference calls attention to the Diocesan organ, *The Carpenterian*, and advises more strenuous efforts by the Clergy to increase its circulation and to prevent defaulting subscribers. Further, that the matter of enlargement and printing be referred to the Diocesan Council." Carried.

14. Moved by Rev. J. B. Drabble, seconded by Mr. H. G. Hodder: "That this Conference is not prepared to endorse the suggestion of the Canadian Church as to the perpetuation of a Permanent Diaconate." Carried.

15. Rev. G. H. Smith moved, and Mr. C. Armbrust seconded: "That this Conference considers it desirable that attention should be called to the tendency to neglect Church worship, especially that of Sunday morning." After considerable discussion the motion was carried.

16. Moved by Rev. D. M. Jones, M.A., seconded by Mr. A. Sullivan: "That this Conference pass a vote of thanks to the two secretaries of the Conference, and to the two newspapers of Thursday Island." Carried.

17. The President then addressed the Conference, as follows:—"Although our Conference has only lasted two days and a-half, we have got a very great deal of work into that time. Scarcely an unnecessary word has been uttered. Only the essential points have been dwelt on; mere talking has been conspicuously absent. I have to thank the lay members for their regular attendance, and their valuable contributions to the debates. I feel that the Conference has been of real value to the members and to the diocese. Perfect harmony has prevailed, and there have been but few differences of opinion on the matters submitted, and these have not prevented a unanimous decision on every question. I desire to express my thankfulness to Almighty God that the Conference has been so happily concluded, and to express a hope that it may gradually grow yet further in numbers and usefulness as the years go by."

The President then pronounced the "Benediction."

FRIDAY, July 29, 1904.

The day was spent in devotional exercises, conducted in the Cathedral by the Bishop.

Special services were held in the Cathedral on Sunday, July 31. The preacher in the morning was the Rev. J. B. Drabble, A.K.C., and in the evening Rev. G. H. Smith. The congregations were large, and the services most hearty.

On Monday the Bishop held a meeting of the clergy, at which it was decided to adopt the St. Paul's series of Sunday School lessons throughout the diocese, and to arrange for an annual examination. On the following day, the Revs. F. Palgrave, G. H. Smith, and E. Taffs left by "Maranoa" for their respective duties. Rev. J. B. Drabble, A.K.C., proceeded to Port Darwin by the next boat.



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News of the Parishes.

THURSDAY ISLAND.

The new vicarage is now completed. The cost has been £400, of which about £40 has still to be raised. The building is in every respect an excellent one.

Universal grief was felt at the death of Hon. John Douglas, C.M.G. His funeral was a solemn and never-to-be-forgotten sight.

There was a full parade of troops on Sunday, July 17th. The Bishop preached a sermon on war which was published in the local press.

Mr. Saville Kent, F.L.S., delivered a most interesting lecture in the Parish Institute on behalf of the Vicarage Fund. It was illustrated by some most remarkable photographic slides, taken in colour photography by Mr. Kent.

The tremendous fall in the price of shell, from £300 to £75 a ton, has had a most serious effect on our only industry. The boats are now working at a dead loss, and the outlook is very gloomy.

The woodwork of the Cathedral has been overhauled and repainted. It was found necessary to replace some of the iron of the roof.

Services have recently been held at Goode Island by the students of Bishop's College, and at the Leper Station by the Bishop and Rev. D. M. Jones.

The lepers have built themselves a very neat little Church, which was opened on August 3rd by the Bishop.

Rev. J. Jones, B.A., the new Sub-dean and Vicar of the Cathedral Parish, accompanied by Mrs. Jones, arrived at Thursday Island by the "Yawata Maru" on Sept. 8th and received a warm welcome.

PALMERSTON.

Rev H. P. Gocher and Mrs Gocher paid a farewell visit up country on June 10th. The services were extremely well attended, and the full number of communicants present at the celebrations. A social gathering was held in the Pine Creek School, and addresses presented from the congregation and scholars.

A mural tablet has been erected in the Church in memory of Edward Borradaile, who, with Permain, was lost in the Northern Territory in 1874.

The Bishop and Rev J. B. Drabble, A.K.C., arrived by the "Eastern" on August 10th, and left on 12th for Pine Creek, where services were held on Sunday. On Wednesday, 17th, they visited Yam Creek, where the Bishop held a well attended service the following day. The Bishop also gave a lecture on the Torres Straits Islands, illustrated by lantern views.

On Sunday, August 21st, the Bishop preached in the morning on "Pain," and in the evening instituted Rev. J. B. Drabble, A.K.C., as Rector of Palmerston.

On Monday, August 22nd, a social gathering was held in the Town Hall, to bid good-bye to Rev H. P. Gocher, the late Rector, and Mrs. Gocher. The function was a great success. A purse of sovereigns was presented by Mr. Dashwood on behalf of the congregation. Mr. and Mrs. Gocher left by the "Empire" for Adelaide on August 29th.

COOKTOWN.

Mr Bligh, the representative of the White Cross League, visited Cooktown at the request of the Rector, and, with the approval of the Bishop, Mr Bligh gave some most earnest addresses to men, to boys, and to mothers, on the subject of purity of life, and much good has resulted from his visit, which he hopes to repeat next year.

A sum of £140 is in hand towards the repair of the Church, but the building is in such a bad state that it is feared that that sum will not be sufficient.

Influenza has been raging here, as elsewhere along the coast.

During the repair of the Church, services will be held in the (disused) Presbyterian Church, where the Bishop has sanctioned the Celebration of Holy Communion.

Rev G. H. Smith is communicating with the Bishop of New Guinea with regard to an effort to be made to erect a more suitable monument over Rev A. A. Maclaren's grave.

CROYDON.

The Rector and Rev. S. Lewis had a narrow escape from a serious accident while returning from Table Top on bicycles. Owing to the badness of the road the Rector fell over an incline, and Mr Lewis, who was following, fell over on the top of him; fortunately no serious injuries resulted.

Influenza has been bad here as elsewhere, and has interfered to some extent with Church work.

NORMANTON.

Rev W. M. Wilkinson was licensed as Rector of Normanton on August 7th. He returned from his visit to Thursday Island on August 19th. During his absence services were held by Rev. W. Hudson, M. A., and Rev. S. Lewis.

The recent Sale of Work on behalf of the Church Improvement Fund was a great success. Remarkable unanimity and enthusiasm prevailed.

THE EAST AND THE WEST.

We strongly commend to our readers this quarterly review of missions, published by S.P.G., at 1/- . The articles are all very thoughtful, and often deeply interesting. It can be ordered through the Diocesan Book Depot if desired, price 5/- per annum, post free. It deals not with missionary news, but with missionary problems.

MITCHELL RIVER MISSION.

The start of the expedition to the Mitchell has been delayed by Mr. Gribble having to bring 100 aboriginals from Fraser Island to Yarrabah. The present arrangement is that Revs. J. B. Gribble and F. M. T. Palgrave, with another white helper and several natives, should start overland on September 23rd to fix upon the permanent site of the station. The Bishop will probably visit the Mission in November.

Rev. John Jones, B.A., and Mrs. Jones arrived at Thursday Island by the "Yawatu Maru" on September 9th. The Bishop and Miss White gave a large "at home" on Tuesday, September 13th, to welcome them. Between two and three hundred guests were present, and the grounds were gaily lighted with Chinese lanterns. Mr. and Mrs. Jones have already won golden opinions. On Sunday morning, September 18th, Mr. Jones was instituted as Vicar of the parish and Sub-dean of the Cathedral.

Rev. J. B. Drabble has been suffering from a severe attack of fever since his arrival at Port Darwin.

NOTICE TO SUNDAY SCHOOLS.

Notice is hereby given that a written diocesan examination will be held for senior scholars in St. Paul's Manual of Christian Doctrine, Middle Grade, in October, 1905. Diocesan prizes will be given to the best scholars, and the names of those who pass will be published in the *Carpentarian*. *Viva voce* examinations will be held from time to time in the junior grade.

The Consecration of the new Bishop of Brisbane will take place in England on the F. of SS. Simon and Jude (October 28th).

The Bishop of London, preaching at Christ Church, Lancaster Gate, said that on that day (St. Philip's and St. James') he had been three years Bishop of London, and had received £30,000, while he had spent on the Diocese £35,000, the extra £5,000 being borrowed on his life insurance of £5,000. He said this to show the laity that he and his predecessors, who doubtless did the same, did their best to give not only all they were, but all they had, for the spread of the Gospel in London.

The Bishop of New Guinea writes:—"The year ending March 31st, 1904, has been one of great difficulty—a year of deaths, furloughs, retrenchments, and of holding on with tenacity to positions already won; yet it closes with practically no loss of territory, of numbers, of efficiency, and with one great advantage never previously attained in the 12 years' history of the Mission—freedom from financial liability. God works His purpose out in unlooked-for ways, and the dark days from June to December last were as fruitful, let it be believed, as the sunshine of debt removed which greeted the Christmas festival."

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, APRIL 1, 1905.

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NOTICE.

communications to be addressed to the Editor "The Carpenterian," Bishops College, Thursday I., to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

contributions of Parish News, etc., must reach Editor by the last day of February, May, September, and November in each year.

Official Acts.

May 16.—Rev. W. P. Glover, Th.L., licensed as Commissary in Brisbane Diocese.

May 16.—Rev. S. Lewis licensed as Bishop's Private Chaplain.

Resignations expired by removal from Diocese, Rev. D. M. Jones, M.A., Rev. F. T. M. Palgrave, M.A.

THE CHURCH MOUSE.

I am a Church Mouse, and as there was a wedding yesterday, and the spectators obliged to leave behind them a quantity of rice, I am sorry, without the distractions of business, to deprive your readers the benefit of my experiences. Although we have held a recognised, at times not unimportant, part in ecclesiastical history, yet I am not of those who hold that Churches were primarily built for mice. The other evening, while enjoying the air on the balcony, I heard a well-known amateur musician, who was addressing an audience of small boys at the other end of the town, say that Churches were built, "to enable the purse-proud myrmidons of an irritable hierarchy to tyrannise over the noble hearted and infallible freedom of an intelligent human being."

I have inscribed the sentence in my youngest son's copy book, but must confess there are some things too high for my understanding.

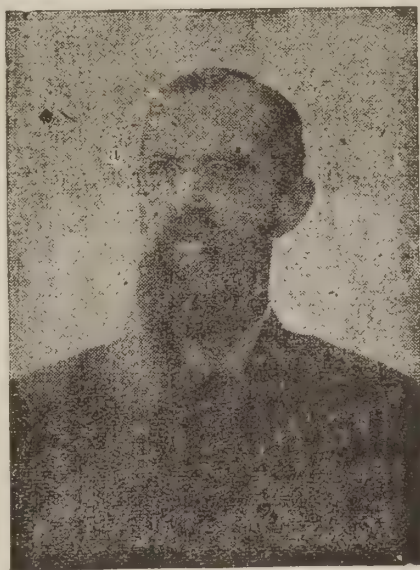
However, if churches were not built for mice, why of the users of the them are most thoughtful of our comfort and leave them to us enjoy for six days in the week. In my own particular church we are I regret to say dissatisfied by services every morning and evening addition to persons who come in by the open door during the day, and further there is so much needless sweeping, and cleaning, that it would be a self-respecting mouse to make a suggestion. A cousin of mine is more fortunate; he is happy enough to live in a Church where the floor is strewn with nuts and crumbs from children's pockets, while piles of old decorations are kept in the vestry, and the hangings never changed afford the most luxurious and comfortable retreats. I am disgusted with all this fuss and changing, and have some thoughts of writing a letter to the papers on "Ritualism in Queensland."

In the meantime it is my intention to favour you with some of my observations on the Congregation, made impartially from my hole in

the wainscot, and corrected by subsequent comparison with those of the most intelligent members of my family.

In the first place I have noticed that a very large number of the congregation never come during the day, but always at night. My wife declares that this is because they are afraid of their complexions being too much noticed by day and prefer the shelter of artificial light but this I put down to mere feminine malice. My own theory is, that those who come at night only are so conscious of their own virtue that they fear to come twice a day, lest they should, through over goodness, incur the end of that blue-bottle, whose fall, I overheard a man say, was thus narrated in the "Spectator."

"A blue-bottle fly on a window pane was thus accosted by a little girl, 'Is oo a dood blue-bottle?' The silence of the fly was held to give consent. 'Would oo like to doe (go)



GILBERT WHITE, M.A., BISHOP OF CARPENTARIA.

to heaven?" Still no answer. "Then doe," and the naughty child ruthlessly inflicted euthanasia on the blue-bottle." Such a fear is the only reason I can conceive for the absence of so many from the services of the day. My wife points out in answer to my theory (wives have a way of always trying to prove their husbands wrong), that the faces of the Churchwardens are always longer when they contemplate the evening than the morning offertory, and that she has observed that most of those who come only in the evening search the corners of their pockets frantically for a three-penny bit when the plate approaches and, if they cannot find one, that they immediately become deeply interested in an architectural study of the tie beams of the roof. Hence she argues that those who only come at night, in-

stead of being as I maintain, somewhat nervous saints, are really very often people who have comparatively little interest in the Church at all. In reply to which I am wont to point out, that these same persons may be overheard any night outside the Church after service, criticising the sermon in very scathing terms, and dissecting the character of the parson in a way that they would surely not employ were it not that they were certainly persons of superior sanctity, in spite of their apparent abstraction on the approach of the plate, a fact which I am not, I must confess, in a position to deny. I have also been a good deal puzzled by the attitude of the congregation during prayers. Some very few kneel reverently on their knees; others loll forward on their seats, or bury their head in their arms as if they were overpowered by sleep; others sprawl in strangely contorted attitudes; while others again simply seat themselves comfortably and look about them. In order to account for this prevalent absence of reverence in such a simple matter as kneeling to pray, I have been driven to the conclusion that gout and rheumatism must be extraordinarily prevalent, and that it is the force of these diseases which keeps people from doing their duty.

At the same time I am lost in wonder at the fortitude with which on other occasions they manage to conceal their pain. I hear for this reason many of them are accustomed to meet in a neighbouring hall, and there to jump about with one another for several hours of the evening in order to supple their limbs and strengthen their joints, by an exercise called dancing. One beautiful trait of character in the congregation always brings tears to my eyes. So desirous are the people to hear the sermon, and so much afraid are they of losing any part of it, that they may be frequently observed to take out their watches while the preacher is giving out the text, as a hint that they will take care that he does not curtail his address, or give them short measure. I have observed that this action never fails to arouse a glow of grateful enthusiasm in the preacher, and to encourage him greatly in his efforts. With this tribute of respect, space compels me to bring this letter to a close.

G. C.

[Originally printed in the "N. Churchman."]

Thirty-two natives were lately baptised at Boiana, N.G. Mr. F. de S. Buchanan is the devoted Missionary in charge.

The light on Dog's Hill, N.G., has at the request of the Government been restored. It was started by the N.G. Mission.

The man who in 1870 did more than any other to save the Bible for the English schools was the agnostic Professor Huxley. He was so deeply impressed with its literary and moral value that he persuaded Agnosticism to vote for its retention.

News of the Parishes.

THURSDAY ISLAND NOTES.

We hope the Cathedral enclosure has said a long farewell to the dengue fiend; at one juncture the whole of the inmates of Bishop's College, the Vicarage and the Melanesian Home, with the exception of the Bishop, were down with the fever. The Bishop kept things going by doing as much as possible of the work of everybody else; the only convenience of dengue is that no one has any desire to eat, but the Bishop resorted to "Force" with the patients. (There is still some of it left.)

The Christmas Festival was a very happy one despite the heat and the rain. Such a pretty and simple service was the children's carol service in the newly decorated church on the night of Xmas Eve. It brought very vividly to one's mind the truth that Christmas is the children's own festival. After the service the children trooped into the Parish Hall where the Xmas tree gorgeously lighted was bending under the weight of good gifts. May our Thursday Island "Father Christmas" long be spared to make bright the children's Christmas.

The Christmas Day services were well attended and the violinists helped the choir to make evensong very bright.

The picnic arranged by Miss Buchanan, and contributed to by several kind friends of the parish and by the boys themselves, took place on 27th December. The place selected was Prince of Wales Island—the outing proved a happy but eventful one; but to the "Islands" to be two or three days in returning from one day's picnic is nothing to cause surprise. Time and tide wait for no man, but man often waits for wind and tide.

The children's Sunday School prize-giving on on January 12th a very entertaining function. Mr. Hugh Milman, the Government Resident, distributed the prizes and spoke kindly to the children, and the children gave much pleasure by the performances.

TEMPERANCE WORK.—A meeting was held in the Parish Hall on February 10th to discuss the question of forming a Temperance Society in the Parish. The Bishop took the chair and it was pleasing to note the attendance of several influential men on the Island. The discussion was brisk and animated with regard to the question "who has the greater influence for good, the total abstainer or the moderate drinker?" It was decided to form a branch of the Church of England Temperance Society on the dual basis, that is, members must either pledge themselves to total abstinence or without being total abstainers they promise to help forward temperance work and the suppression of drunkenness by all means in their power. The concert by which we hoped to clear off the debt on the Vicarage building had to be postponed from January 27th to February 6th on account of the dengue epidemic. The latter date did not prove to be much more useful as so many of the performers as well as many would-have-been listeners were ill. Many thanks are due to those who helped by their service or contributions—the latter amounted to £17 which included a gift of £2 from the Bishop. The debt that now remains amounts to £24 8s. 7d.

PALMERSTON.

Since our Bishop's last visit in August Church work has been progressing quietly and we hope effectually. A meeting was held in

the Vestry on October 25th when a Church Council was formed. Messrs Shelton, Waters, Marsh, Johns, Allen, Barnes, Cameron, Castle, and Pitt were nominated and elected, Mr. Allen undertaking to act as secretary. The white and green altar frontals arrived in October and were at once put to their proper uses. The ladies have now collected sufficient funds to provide a red one and a violet one to complete the set. The Dedication Festival was duly observed on November 5th with hearty services and tasteful decorations as was also Christmas Day. The Church Councillors and their friends have been very busy tidying up the churchyard, planting shrubs, and attending to the damage done to the roof by white ants. The Rector has had a severe attack of fever, which has been prevalent of late, and is yet scarcely quite recovered.

At Pine Creek the new organ has given great satisfaction. A font and set of altar linen have been presented by Mr. and Mrs. Schunke. Services have been held at Brock's Creek and Burrundie. Yam Creek smelter is at present closed down but to our great joy we hear that the company has been reconstructed and that work will soon be recommenced.

CHRIST CHURCH, COOKTOWN.

It is pleasant to be able to report a large increase in attendance at Holy Communion. Besides the few who are present at the weekly Sunday Services at 7.30 a.m., the attendance on the first Sunday in the month is higher than ever. On Xmas morning 90 communicated at the two celebrations. On New Year's Day there were about 40 communicants. On February 5th 50 partook of the Sacrament. The Sunday morning services show an improvement, but our people have not yet realised the importance of making the morning a special time for worship.

The attendance at the children's morning services continues to be very good. The Rev. S. Lewis has been appointed by the Bishop to assist the rector to work the parish and district. His work will begin from April 1st. The population of over 900 whites outside the town scattered over an immense area, surely warrants two men here to minister to all. It is beyond the power of one priest.

We were glad of the Bishop's hurried visit here for Epiphany and Sunday afterwards on his return north after being present at Bishop of Brisbane enthronement. We are fortunate in this diocese in having a chief pastor who can visit the various parishes of his charge regularly.

ST. DAVID'S, MOSMAN.

The late rector, the Rev. T. K. Pitt, who left for a holiday at the end of 1903, returned in April and officiated for about a month, finally leaving for the south on May 14th, 1904. The present rector the Rev. E. Taffs arrived on the 15th June and was instituted at Mosman by the Bishop on Sunday, 19th June. His Lordship preached at both the morning and evening services to large congregations. In the evening he preached a most helpful sermon upon the duties of both the clergyman and the congregation. On Monday he left for Mt. Molloy, where he held a service in the evening. He then proceeded to Georgetown and Croydon &c.

Owing to the gradual decay of Port Douglas and the drifting away of its population, it was considered advisable to close the separate Parochial Council of that place. This was accomplished in August, and from the 1st September the whole district has been managed by one

Parochial Council—the Mosman Council.

Regular monthly services have been held at Mt. Molloy, where a piece of land has been given to the Church, and it is hoped a building may soon be erected.

Soon after the coming of the present Rector, a meeting of ladies took place in the Rectory, Mosman, to consider the subject of reducing the debt of £80.

The meeting decided to hold a sale of gift in November and formed themselves into a working party, holding fortnightly meetings, in order to carry out that object.

The Bazaar or Sale of Gifts took place in Love's Hall, Mosman, on November 11th and 12th. It was opened by Mr. Barnard, the Chairman of Directors of the Central Mill, and proved a great success. The net proceeds amounted to £60.

His Lordship the Bishop visited us on the 19th November and stayed ten days. On Sunday, 20th November, he preached at Mosman and on the next Sunday at Mosman in the morning, Mowbray in the afternoon, and Port Douglas in the evening. The service at Port Douglas was especially cheering. There was a good congregation, and the service was hearty and congregational.

On Monday the Bishop and the Rector started for Mt. Molloy. Divine Service was held at the Smelters, Mt. Molloy, on Tuesday evening. His Lordship left Port Douglas on Thursday, Dec. 1st. We were both cheered and encouraged by the Bishop's visit. During his stay he visited the Churchpeople in all parts of the district.

The South Sea Islanders' School is quietly doing good work. Besides receiving religious instruction, the "Boys" are taught reading and writing.

At the same time that the Ladies' Committee decided to hold a Bazaar, some thought that an effort should be made to get a good bell to replace the small one in use at St. David's, Mosman.

Subscriptions were received and in January a bell, which had been recommended by the Bishop, was bought at Smellie's, Brisbane. It is 21in. in diameter, weighs complete 186lbs and has a good sonorous "Church" tone. The Parochial Council is about to build a tower in which to place the bell, so before this paper is printed, it is hoped that the bell will be sounding aloud through the township and surrounding districts, reminding people of God and His House.

In January the Bishop forwarded to St. David's Church a beautifully embroidered altar frontal, which has been much admired.

GEORGETOWN DISTRICT.

There is but little to tell of the work in Georgetown district. Rev. F. C. Hall arrived here early in December, and the time since then has been well filled in travelling from place to place to meet the people and hold service where possible. There are five fair-sized places outside Georgetown, and several others where only a few people live. This entails a lot of riding in various directions, and sometimes see one or two families only. Still there is much encouragement. Many are glad to see a minister, though living so far away they have almost forgotten the claims of religion. Good Sunday Schools are faithfully kept going at Georgetown and Cumberland but five other places have no one to teach the children. This is very sad, for the children especially need our attention. The branch of the Scripture Union

has been restarted as a means of helping the children and adults to know and value the Bible itself. So far the union has been taken up warmly, and we trust it may increase in numbers and usefulness. There is no church building here, and at present we are glad to assemble in the courthouse. We hope that this may soon be altered, as we should be able to help the children much more if we had a building for our own use.

Our need is forcibly impressed since the Chinese have opened their new Joss house.

Despite all the difficulties and uncertainties of the work here, we hope for great things during this coming year: that souls may be aroused to their need of the Saviour, and being aroused may take the free gift of eternal life as their present possession, and live lives worthy of their King.

NORMANTON.

It is a pleasure to write and tell you that as a result of a special effort, Church funds are in such a healthy state as to permit of our showing a credit balance the last two parochial council meetings; this without using any of the proceeds from the concert and sale of work held during race week, and we hope from this that we will be able to keep up so satisfactory a state of affairs. It must be very gratifying to our pastor, as it allows of his giving more thought to the spiritual welfare of his flock.

The lining of the church has been postponed until after the wet season for two reasons—the swelling of the boards, and the possible shortness of the sale of work funds after paying for the bell. But the lining of the church will claim first attention after Easter.

Speaking of the bell, it is a treat. Imagine us being without one all these years. As it stands it cost some £30 odd—a lot of money you will say, but if you saw and heard it you would say it was well spent, and an outlay that will return more than its cost in the not far distant future, as it is sure to be the means of keeping up a more regular attendance of the congregation. We cannot make the excuse now that we were not ready in time, or we did not know whether we would be early or not. The bell rings out a sweet and inviting call, and the oftener it rings the sweeter the tone develops. It is erected on an iron tower, being elevated some 22 feet above the level of the ground.

Every praise is due to Mr. G. Muller and his two sons for the gratuitous labour they spent in adjusting a mistake made in erecting the tower on the ground. We are proud to have such practical men as Church workers. Had the defect not been adjusted, the quality of the bell would have ever remained a subject of criticism, and the stability of the tower questioned, whereas now everybody is satisfied that a nicer or easier bell to ring could not be wished for.

The children's early morning week day services continue to be well attended. Our pastor however would like to see more children still attending, and parents are kindly asked to take more interest in the good work. We cannot over-estimate the good resulting to the boys and girls in after years from the religious teaching they now receive, so why not send them; at the most it only means getting them ready for school a quarter of an hour earlier. Don't you think it worth the trouble? They are taught to think more of God, to speak to their heavenly Father in prayer, to sing a Psalm and Hymn, to read his Holy Word,

and learn how to be good boys and girls—is this not needed? Of course it is or else where are we to expect to find the foundation for the making of good manly citizens and kindly mothers of the future. Men with a purpose of right ever in their mind and women with a kindness of heart the precious gift of God.

A pleasant function was witnessed a week or two before Xmas in the distribution of prizes to the children attending the early morning week day services. The children indeed being pleased beyond measure at receiving such tokens of reward for their regular attendance.

A Christmas tree and tea meeting was another treat for the children. Every child attending Sunday School received a gift and without favour. The arrangements were perfect and every praise is due to the many ladies and gentlemen contributing and assisting.

A lot has been said about what has been done for the children. Now the children have something to say about what they were able to do, not only for themselves, but also for the entertainment of their parents and friends. With the assistance of their Sunday School teachers they provided an excellent programme of music, songs and glees to the admiration of all attending and the resulting proceeds provided funds wherewith their Sunday School prizes have been bought; these will be distributed on the present visit of his Lordship the Bishop.

Confirmation classes have been held for the last month, or so, and that ever pleasing to be witnessed rite of the Church will be conducted by his Lordship during the month of March.

The question of the parish boundary has, by the request or the Bishop claimed the attention of the council and their proposal will be submitted for his approval; this question reminds us of the needs of our country parishioners and the necessity of an occasional visit being made them by our pastor, and it is to be hoped some arrangement will be made to enable the Rev. Mr. Wilkinson to make a journey into the country during the cooler months of the year.

Another of our Sunday School teacher was married recently—namely Miss Hannaford, the bridegroom being Mr. Wooster. On every hand good wishes have been expressed for Mr. and Mrs. Wooster's future happiness, and the choir and Sunday School teachers were not the last to show their appreciation of Miss Hannaford's past labours amongst them—Contributed by Churchwarden F. Wallin, Normanton.

S. MARGARET'S, CROYDON.

This time of year Church work becomes very hard and discouraging. The heat and the rain both combine to keep people away from the services, and many empty forms have a depressing effect on both clergy and people. It is passing strange that heat and rain should have a beneficial effect upon every thing else, turning the whole country from a desert to a garden, supplying us even with luxuries not obtainable at any other time of the year, yet paradoxical as it may seem, it is strictly true, that this season of the year in this part of the world has at the same time both a damping and withering effect upon religious life, though it makes no difference whatever to other affairs of life.

Our Sunday School work is the most regular and encouraging of anything that we do, largely due no doubt to the faithful and constant devotion of the teachers. Parents also might help us considerably—not so much by enforcing attendance, though this is sometimes necessary but by asking a timely question now and again

as to the subject of the day's lesson and the knowledge of it carried away. Probably sometimes the parents also might gain a little knowledge on neglected subjects by this means.

We hope also a great deal from our daily instruction classes. The attendance and interest in these daily lessons are encouraging. The Bishop's prize for 1904—a beautiful edition of Prayers and Hymns—was won by Master Geo. Trimble, with his brother Jack and little Winnie Hedgelong a tie for second place. We take a shortened form of Morning Prayer, sing the Venite and a hymn and finish with a 5 or 10 minutes' Bible lesson with pictures.

Our choir still maintains its reputation, and the music is really good, when the members don't feel too tired to come. Its efficiency is owing to the energy and devotion of our excellent organist Mr. A. H. Stewart, as well as to the individual members. The Christmas services were especially well rendered, and we had exceedingly good attendances in spite of the heat. After the sermon on two or three Sunday nights we had short services of carols, which were much appreciated by both inside and outside congregations. Our handsome Church looked still more beautiful on Christmas Day. The tasteful and chaste decorations were due to the care and forethought of Mr. and Mrs. Maslen, Mr. Henry Chandler and Mr. Donisch with one or two others. The number of communicants was much larger than on any previous occasion.

The thanks of both Church and congregation are especially due to the Ladies' Committee. We owe more than we can express to the unwearied devotion of Mrs. Bechtel, Mrs. Willocks, Miss Boyns, Miss Harries, Miss Carson.

Services have been held regularly at Croydon King and Tabletop, but the population at both places has dwindled so much—at one of them there is only one protestant family left—that we are afraid we shall have to limit our ministrations for want of congregations.

Towards the end of last year, the rector escorted by Mr. Bechtel made a tour of the Georgetown and Etheridge District. They had everywhere a most flattering reception. Services were well attended at Georgetown and Cumberland and anxious enquiries were made as to future visits. After calling on nearly every family in Georgetown, Donnyville and the Rocky were visited, where disappointment was expressed that no services could be held. Wherever there was a house or even appearance of habitation Mr. Bechtel and the rector made their way. They came across one old pioneer who had lived in the Etheridge in a tent for over thirty years and was still looking for his fortune. Encouraging services were also held both going and returning at the Gilbert River, where our travellers were royally entertained by Mr. and Mrs. Doyle.

Since my last we have been enlivened and cheered by a visit of two Sundays from the Rev. D. M. Jones, M.A. His striking personality and ancient British impetuosity drew crowded congregations, and we have all felt better and stronger and more willing to endure the burdens of the place in consequence of his helpful sojourn with us.

(Continued on Page 147).

About 7000 coconuts have been planted by the N.G. Mission at Hioge.

England spends £931,000 on ornamental feathers, £3,000,000 on diamonds, £150,000,000 on drink, and £1,300,000 on foreign missions.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume V. No. 18. Thursday Island, Apr. 1, 1905

NATIONAL TEMPERANCE.

The evils of drink are too plain to be denied. Probably we shall be well within the mark if we say that 50 per cent of the poverty and insanity and 75 per cent of the crime of the country is directly or indirectly due to it. It causes widespread degradation and misery and the liquor interest is a self-regarding organisation of enormous power, making huge profits often dominating elections and opposing its secret but tremendous influence to the cause of freedom and progress. Surely with regard to such a gigantic evil the Church should speak with no uncertain voice and should have a definite policy to uphold. In the first place we would say that it should be a practicable policy. Half a loaf is better than no bread, and any system which without introducing a vicious principle would reduce drinking by only one half ought to be welcomed by all Christians. Unfortunately there are fanatics who, like sulky children, say they will have no bread at all rather than take anything less than the whole loaf. Nothing plays better into the hands of the liquor interest than this policy which divides those who should be solid against the traffic. Let us aim at total prohibition if we like but let us have some common sense, let us recognise that at present it is not within the range of practical politics. Let us strive first to reduce the evil to manageable proportions; when that is done we can proceed if necessary to exterminate it: to say that we will have nothing but total prohibition and to refuse to work with those who will not cry our 'Shibboleth' is rank folly, and a display of sheer incompetence in the face of a deadly enemy. Messrs. Rowntree and Sherwell have shown that in the United States and Canada Prohibition though successful in the country district, has invariably been an utter failure in towns of even a moderate size, and there are practically no exceptions to the rule. They add "The failure is the more significant inasmuch as Temperance sentiment in the United States and Canada is far in advance of Temperance sentiment in the United Kingdom and the conditions are by so much rendered more favourable for the experiment." If then total Prohibition is for the present an impossible ideal, what possible and practicable ideal is there at which we can aim with some hope of real success? On the whole the propositions of the writers referred to seem to be the best, and we would urge Churchpeople to work for them until at least the measure of success which they indicate is attained. When it is a more healthy public opinion will result, and it may be possible to advance even further, but it is sheer folly to jeopardise the end that may be obtained by harping on aims which at present there is not the slightest hope of attaining.

Their leading propositions may be briefly summarised as follows:—

1. The retail drink traffic must be taken out of private hands. This will render reforms in the conduct of the business easy of accomplishment.

2. While prohibition is at present impossible in the large towns, local veto may be exercised

successfully in country and some suburban districts.

3. That if public houses are closed other facilities for cheerful social intercourse must be provided to take their place. The large sum necessary to do this could be obtained if the trade were taken out of private hands.

4. That municipalities and localities should have power to organise and control retail traffic but always under the direct supervision of the central government under statutory limitations.

5. That the whole of the profits be paid to the State, a sufficient amount being returned for the support of adequate local counter attractions.

6. That the amount spent in providing counter attractions locally should be in proportion to the population and not to the profits earned.

7. That every locality should have the power of prohibiting the traffic locally.

8. That the places, where liquor is sold should not be made attractive.

9. That compensation should take the form of a five years notice, with money compensation if the license is surrendered earlier. The great danger that is here guarded against is making it in any way profitable for the municipality or locality to push the trade. If this danger is steadily kept in view and guarded against we consider that the adoption of the above proposals would immensely aid national temperance and we urge all who care for the welfare of Church and State to consider whether they cannot unite in advocating them. Of course private effort and moral suasion must go hand in hand with legislation which can accomplish little unless public opinion be behind it. We must remember that however strongly we may believe in the advisability of total abstinence, it is not a precept of the Gospel that all men should be total abstainers and that if they are ever to be made so it must be by precept and example and not by mere force. If we show ourselves reasonable we shall gain the help of many who will have nothing to do with fanatical extremes.

THE BISHOPRIC.

There are two matters in connection with the Bishopric which call for careful consideration on the part of our churchpeople. The first is the question of the appointment of a Bishop in the case of a vacancy in the See. The Carpentaria Canon of the Diocese of North Queensland under which the See was formed provided that the first Bishop should be nominated by the Archbishop of Sydney, but no provision was made for the appointment of his successor. Of course if we had a Synod the matter would be simple, but there are grave objections to the formation of a Synod while the number of the benefited clergy is so small, and when the distances are so great that it would be practically impossible for the lay representatives of more than a single town to be present. Failing a Synod, the only way seems to be to vest the appointment in the Bishops of Australia, or supposing a Province to be formed, in the Bishops of the Province. General Synod is approaching and a short determination passed at it would put the matter in order. The other matter is this. When the Bishop of North Queensland collected the funds for the endowment of the See in 1899 he fixed the capital at £10,000 under the impression that if it were invested in Australia it would provide a sufficient income. The English societies, however,

who subscribed a considerable part of the amount, decided that the money must be invested in England and the rate of interest was fixed at 3 per cent. During his last visit to England, however, the Bishop of Goulburn succeeded in persuading the authorities to consent to the money being invested in the "Provincial Trustees of New South Wales," with a view of a higher rate of interest being obtained. It is not ascertained whether the Provincial Trustees of New South Wales would accept the trust or what rate of interest could be permanently obtained. It remains also to be considered in view of the heavy losses sustained in their investments by many Australian dioceses whether the additional gain in interest would fully compensate for the lessened security. In any case the diocese owes a further debt of gratitude to the Bishop of Goulburn for his disinterested efforts on its behalf. No hurried action will be taken in either matter, and those interested will do well to express their opinion before a decision has been arrived at.

THE VIRGIN BIRTH.

As the Virgin Birth of our Lord has of late been fixed upon as a subject of assault, it may be well to indicate very briefly the reasons why Christians believe it to be true.

1. We believe on other grounds that the life of Christ was a manifestation of God on earth, that the Son of God really became incarnate in time. We are convinced of this by His words, works, and character, and by the results which followed and still follow from them.

2. If God did become incarnate, then there is more reason to expect than not to expect that the moment when the new power entered into human life would be marked by some sign of that power, some new start or impulse of physical life. If there ever was adequate cause for a miracle it is here.

3. The incident is recorded by St. Matthew and St. Luke, but not by St. Mark or St. John, who begins thirty years later with Christ's Baptism. The two accounts given are clearly derived from independent sources. St. Mark's Gospel was probably written down about A.D. 60, St. Luke's about A.D. 70, and St. Matthew's probably a little later; St. John's probably about A.D. 100, when he was very old.

4. A close study of St. Luke's account shows that it was almost certainly derived from a woman; of St. Matthew's that it came from a Jew full of memories of prophecy. It is extremely probable that the two narratives came ultimately from the only persons qualified to speak—the Virgin herself and St. Joseph.

5. It is not at all probable that the facts would have been made known to anyone until after the Resurrection; probably not until the time of the Virgin's death.

6. The fact was believed by the Church from the earliest times. St. Ignatius about A.D. 110 writes, "Hidden from the prince of this world were the Virginité of Mary, her child-bearing, likewise the death of the Lord."

7. The idea of an actual virgin birth was contrary to Jewish expectation, and the theory that it could have been imported from Buddhism has been given up by critics.

8. It seems impossible to account for the immediate reception of a story which did not fit in with antecedent expectations, was contrary to prevailing ideas, and not at the time recognised as an essential idea of the Gospel.

cept on the supposition of its truth. Those who wish for a fuller statement would do well to read "Some Thoughts on the Incarnation," by Dean Robinson, 2s. 2d., or "The Virgin Birth of Our Lord," Bishop Gore, in "Dissertation," 6s.

PASTORAL LETTER.

Dear People—

The return of Lent gives me the opportunity of addressing to you some words of pastoral counsel. Firstly I would bid you beware of false teachers, and false teaching. Beware of the common assumption that getting money is the end of life. Money does not bring happiness. Remember the words of Christ. "Be not anxious saying what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Take God at His Word. Beware of those who teach that the lusts of the flesh are natural and therefore pardonable. We are made to rule our passions not to be ruled by them. The lawful purposes of marriage are clearly laid down in the Prayer Book, and every departure from or perversion of the Law of Marriage is a deadly sin against the Law of God. "He that soweth to the flesh shall of the flesh reap corruption."

Beware of shallow sneerers against religion. Ask them boldly what they have to offer you in exchange for the bread of life they would take away. In nine cases out of ten, they have not even a stone to give you. Do not be misled by specious arguments. Remember that all these arguments have been in use since the time of Plato and long before, and they have failed to convince the wisest of men since they failed to convince him. Modern science has we are told by its greatest modern exponent, not only not disproved God, but absolutely demands God. Christianity is more living to-day than it ever was. Above all I bid you beware of your own selves, of the weakness, ignorance and perversity of your own nature. Use well the time of Lent for spiritual stocktaking. Be sure that you are making no mistakes. If you are not a communicant ask yourself how you can be an honest Christian while you ignore Christ's own command. If you feel unworthy ask yourself why you do not repent and strive to become worthier? "Work while it is day, for the night cometh when no man can work."

Secondly I bid you remember for your encouragement that if you do turn to God to serve Him you will have on your side the whole power of the will and purpose of Almighty God. As a diocese we have had abundant cause during the past year to acknowledge the good hand of our God upon us, doing these things which of ourselves we should have been powerless to do.

I bid you remember the vast influence of even a few who are strongly set to do right. The great mass of men follow for the most part in the way which the stronger wills and more determined purposes point out for good or evil. Remember the poor widow and the unjust Judge. Be importunate for the good at true and men will often follow just because they are too weak to resist. Do not let the devil's agents be more active than you are. Do not forget that good has an inherent advantage over evil in its stronger purpose, and un-

impaired force of will. "Be about your Father's business."

I bid you remember that the things that are seen are temporal, but the things that are not seen are eternal. It costs a far greater effort to acquire self control, patience and reverence, humility, than to conclude a good bargain, or gain a seat in Parliament, but in the one case you have something which will stand by you for ever, in the other something which you may and eventually must lose. Put your efforts into something permanent then, do not fritter

them away on things which you cannot keep.

Thirdly and lastly I bid you pray constantly. I bid you pray for your country, that God will pardon our many sins of dishonesty, intemperance and unchastity, that He will be pleased to send us men who may set before us higher ideals of life, and more worthy objects of labour; that truth and justice may be established and that the fear of God may bring forth fruit in the deeper love of men.

I bid you pray for your Church, that ancient

Diocese of Carpentaria.

STATEMENTS OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1904.

RECEIPTS.		EXPENDITURE.	
To Balances from 1903—		By College Expenses ...	824 11 10
Bishopric Endowment Fund ...	100 0 0	College Fabric Expenses ...	82 8 4
Current Account ...	28 16 11	Clergy Travelling Expenses ...	81 9 0
Earl Beauchamp ...	150 0 0	Mission Work—	
Subscriptions (as per list) ...	116 11 0	Melanesian ...	21 12 10
Subscriptions Wilkinson Fund ...	20 0 0	Mitchell River ...	108 15 9
Collections (as per list) ...	57 9 3	A.B.M. Expenditure ...	12 1 3
Sale of Work, per Miss Paige ...	25 3 4	Georgetown Mission ...	4 0 0
Grants to the Diocese—			146 9 10
C. and C.C. Society ...	50 0 0	Grants to Parishes—	
S.P.C.K. (1903) ...	50 0 0	Croydon ...	50 0 0
S.P.C.K. (1904) ...	25 0 0	Normanton ...	15 0 0
S.P.G. (1903) ...	100 0 0	Mosman ...	5 0 0
S.P.G. (1904) ...	50 0 0		70 0 0
	275 0 0	Wilkinson Fund ...	20 0 0
Diocesan Fees ...	19 18 5	Wilkinson Grant ...	10 0 0
Parish Assessments—		"Carpentarian"	
Cooktown ...	3 3 0	Printing, etc. ...	80 19 6
Croydon ...	4 14 6	General Printing ...	7 5 7
Mosman ...	4 0 0	Offertories for Special Purposes ...	9 13 0
Normanton ...	6 6 0	Insurance ...	6 11 0
Palmerston ...	5 10 3	Interest, Bp. End. Fund ...	3 0 0
Thursday Island ...	7 7 0	Sundry Expenditure—	
	31 0 9	Bank Exchange and Changes ...	4 9 4
"Carpentarian" Receipts ...	19 10 6	Telegrams & Cables ...	16 8 4
Offertories for Special Purposes ...	9 13 0	Postage ...	5 1 4
Refund Passage, Wardens ...	17 0 0	Petties ...	12 6 7
Bank Interest ...	5 3 8	Advances (to be refunded) ...	3 12 6
Sundry Receipts ...	9 0		41 18 1
		Fixed Deposit ...	40 0 0
		Bank Balance, Thursday Island ...	10 4 1
		Bank Balance, Brisbane ...	41 5 7
			41 5 7
	£875 15 10		£875 15 10

STATEMENT OF FUNDS.

To amount owing to Bishopric Endowment Fund ...	100 0 0	By Fixed Deposit, Thursday Island ...	40 0 0
		Bank Balance, Thursday Island ...	10 4 1
		Bank Balance, Brisbane ...	41 5 7
		Leaving Debit Balance ...	8 10 4
	£100 0 0		£100 0 0

C. H. HINDMARSH,
Hon. Diocesan Secretary.

I hereby certify that I have examined the above Statements and compared the same with the Diocesan Secretary's Books of Account and the Diocesan Treasurer's Audited Statement of Accounts, and find same to be correct.

Thursday Island, 4th February, 1905.

ABI. MURRAY,

COLLECTIONS FOR DIOCESE 1904.

Holy Trinity, E. Melbourne	...	7	6	0
Collections, per Miss Paige	...	6	12	4
Powell Creek, per Mrs. Kell	...	5	5	0
S. Albans, Muswellbrook	...	5	0	0
S. Johns, Darlinghurst	...	4	14	6
Hereford, England	...	4	5	6
All Saints, Petersham	...	4	0	0
Goulburn S. School	...	2	10	0
Colac Parish	...	2	6	7
Diocese of New Guinea	...	2	2	0
S. Jude's Randwick	...	2	0	0
Quetta Memorial Cathedral	...	1	13	9
S. Clement's, Mosman	...	1	7	8
S. Andrew's, Sydney	...	1	1	0
S. Peter's, Melbourne, Miss Ward	...	1	0	0
S. Mary's, Waverly	...	1	0	0
S. Michael's S.S., New Farm	...	1	1	0
Sums under £1	...	4	4	4

£57 9 3

SUBSCRIPTIONS TO THE DIOCESE 1904.

Anon, per S.P.G.	...	50	0	0
Archbishop of Sydney (for College)	...	10	0	0
Anon	...	9	0	0
Mr. W. J. Paull	...	5	5	0
Mr. E. H. T. Plant	...	5	0	0
Mrs. Henrietta White	...	5	0	0
Mrs. Stone	...	5	0	0
Miss C. Jacob	...	5	0	0
Per A.B.M.	...	4	15	6
Per S.P.G.	...	3	4	4
Sir Herbert Chermiside	...	3	3	0
Mr. E. Parnell	...	2	2	0
Diocese of Melanesia	...	2	0	0
Mrs. Richards	...	2	0	0
Dr. Fleetwood	...	1	1	1
Toowoomba Grammar School	...	1	1	0
Rev. W. M. Still	...	1	0	0
Rev. J. W. S. Tomlin	...	1	0	0
Sums under £1	...	19	0	0

£116 12 0

and honourable Church of your fathers, which has survived so many assaults alike from open foe and professing friend, and which sets before us to-day the same type of sound faith and sober worship which has taught and trained so many heroes of our race in the past. It is very well to be charitable to other Christian bodies be they Nonconformist or Roman, but your first and paramount duty is to your own Church and to no other while your own Church has need, and calls for your aid.

I bid you pray for the whole human race that the nations may be drawn nearer in peace and justice one toward another and that the knowledge of God and His Christ may ever spread more and more widely. Especially I bid you pray for the effort we are making in this diocese to teach and aid the unhappy aboriginals to whom we owe not a little reparation. Finally I bid you pray for yourselves that you may not drift past this opportunity, that you may be drawn nearer to God and nearer to one another, that no selfwill a self indulgence may blind your eyes to God's truth here, that you may have grace to use such discipline with yourselves here that you may not shrink from appearing before His Judgment seat hereafter. May He, the God of Peace and Truth, give you his fullest blessing for evermore.

Your faithful servant,

GILBERT, Bishop of Carpentaria.

Thursday Island,

February 1905.

LITERATURE.

It seems almost superfluous to insist on the necessity of Literature. But we need constantly to remind ourselves, by watching daily events, that what should be the common heritage of the nation is still the possession of the few, and this literary aristocracy threatens to become even more exclusive. The masses read, but what do they read? they are content to sit in the armchair of their mind and to have their literary pabulum carried to them in the form of patent foods—otherwise newspapers, magazines, ephemeral novels. Their food must be in small packets, ready labelled, it must require no preparation, no cooking, no mastication, this is the work for the literary oligarchy. Naturally the literary teeth of the nation as a whole are decaying because they are not supplied with

solid food on which to work in their early stages.

This growing tendency amongst the people to neglect good books, must be fought against by those working for the progress of the Nation and the most important of these workers are the teachers, they must enlist the interest of the children, children on whose education depends the welfare of the next generation. For our present purpose literature means all the best matter bearing upon the life of man written in the mother tongue; it includes the best writings in all tongues if they have been reduced to a medium intelligible to those concerned.

Man is distinguished from the lower animals by an addition to the physical or animal life; that is by the spiritual life—the soul.

The soul is the embodiment of all the finer qualities peculiar to man. It is with this spiritual being in man that literature is concerned, for it is itself the product of the soul of man, it is the medium by which soul commences with soul, for 'the soul of man is audible, not visible.' It is by the medium of literature that the souls of the mighty dead still inhabit the earth commercing with, strengthening and purifying the souls of those men who are awakening to the fact that their birth has been but a sleep, and a forgetting, and that what their forefathers have been makes them what they are, and they in turn must help to make or mar the souls of those who come after.

It is because we fail to realise the universality of the human soul that we strive to force into the mind of the young isolated pieces of soulless knowledge, instead of leading them by joyous paths to the golden gates of literature within which they find the saints and heroes of the ages waiting to receive them.

When our Great King Alfred determined to save England, he saw that ultimate salvation must come through the soul of man; and he worked with his own hands, and head, and heart, upon the foundations of education and literature. He translated Æsop's Fables, and the Hebrew Psalms, and we have only to recall the words of the first psalm to realise how in this way the wise teacher-king was able to set high truth and seriousness before an undeveloped nation.

Shall we not do well, to continue the work of using literature as a means of national development. Let each of us honestly face the

question, as to what use in our teaching we make of our noble English literature; if we are conscious of neglect because opportunities seemed small, and the results rather difficult to gauge, let us begin at once to do what little we can in making fruitful the work of great writers.

From literature men gain self-knowledge self-respect, self-reliance, and inspiration to all forms of nobility. Literature provides the mind with potential energy, it provides means of recreation, independent of rank, age, profession or wealth; and if a teacher has put into the hands of a youth the means of employing and enjoying his free time to good ends, the teacher has done well—no one can do it so well for the boy after he has once entered upon an independent course—although there are many waiting to sell him pleasure (not joy) wherewith to fill up his leisure hours. The boy who leaves school with a love of good books, will inevitably learn to love the good things which make good books; he will already have much towards learning that "Joy is not laughter and gaiety of soul but it is the free play of all the highest faculties of Love, and Trust, and Worship."

And Love being the Mother of all Virtues is not this knowledge the pre-eminent aim of Education and Literature alike?

DIOCESAN ACCOUNTS.

We desire to call our readers attention to the statement of Diocesan accounts which we publish in this issue. For the fourth time we end the year practically without debt. The sum of £100 noted below should be paid over to the Endowment Fund but this has not yet been done as it will be seen that the margin is so small as to leave no account to work on monies being sometimes paid considerably in arrear. We have happily no other Diocesan liabilities, and this will be liquidated at the earliest opportunity. We have received roughly £425 from England, £218 from Australia, and £50 from the diocese itself. The College expenses include tuition and maintenance of house and students. The Wilkinson Fund is money subscribed for a holiday for Rev. W. M. Wilkinson after his severe illness. It will be seen that the "Carpentarian" involved a loss of about £10. The paper has been improved and the price reduced and we hope this will result in a wider circulation. Clergy travelling expenses does not include those of the Bishop but does include those of students and lay workers.

Notes.

Rev. S. Lewis remained at Thursday Island during December, January, and February and was licensed as private Chaplain to the Bishop. He leaves for Cooktown on March 20th to act as assistant curate there.

Rev. H. P. Gocher, B.A., late Rector of Palmerston has been appointed *locum tenens* at St Luke's, Toowoomba.

Rev. W. P. Glover, Th.L., Dalby has been licensed as commissary to the Bishop of Carpentaria in the Diocese of Brisbane.

Mr. Justice Dashwood the retiring Government Resident at Palmerston has been a good friend to the Church, and we wish him all future success and happiness.

Mr. C. Herbert his successor is also a loyal Churchman, and will be warmly welcomed at Port Darwin.

Rev. F. C. Hall, Th.L., is working the Ethel district thoroughly. We hear rumours of the chase of errant horses through the bush, and are sure that the pursuits of erring parishners will be as pertinacious.

The engagement of Rev. G. H. Smith to Miss Baker is announced; we wish them every happiness. The wedding will not take place until the end of the year, when we regret to say Mr. Smith leaves us for the south after 16 years of faithful service.

Mr. Millar has been appointed to the staff of the Mitchell River Mission and is studying methods at Yarrabah.

We have to acknowledge the great services rendered to the Diocese by Mr. C. H. Hindmarsh who has devoted constant care to the counts as Hon. Diocesan Secretary.

The Bishop left for the Gulf on February 1st by the Maranoa. He will visit Georgetown if the weather permits.

News of the Parishes.

(Continued from Page 143).

GOLDEN GATE.

During last year we lost so many of our most helpful people through removals and such like, that for a long time the work has been very slow, up-hill and somewhat discouraging. But now we are thankful to say that things are much brighter and more hopeful. We have put together a very fair choir, who sing their different parts from Tonic-sol-fa music with great gusto. Our greatest fault is our smallness in number. But this is a fault which we gradually hope to amend.

Here again as in Croydon the Sunday School has our greatest encouragement. The number of children is so great that the Church is far too small. We are looking anxiously forward to the time when we shall be able to enlarge it.

Our Christmas Services were bright, cheerful and well attended. The new choir rendered the music and Christmas carols very creditably. We are very much indebted to Mrs. Duffy and Miss Boyle, who do so much to help things along, their practical help and encouragement together with that of the Sunday School teachers make many other things possible.

The Rev. A. E. Smith has filled the place of the Rev. S. Lewis who left us last November. He has got well into working order and we trust that he will carry on the work so well begun to still greater success.

We enjoyed a visit and a service from the Rev. D. M. Jones, and also from our old friend Rev. F. C. Hall, Th.L., whose former residence amongst us made him a favourite of everyone. We are glad to know that his work in the Georgetown District is meeting with deserved success.

THE MITCHELL RIVER.

The following extracts from a report sent by Rev. F. M. T. Palgrave, M.A., to the Bishop on his visit to the Mitchell River will interest our readers:—

At Beboombah, and elsewhere along the river, we found considerable interest shown in the Yarrabah Mission, and the behaviour of the aboriginals in our company highly commended. It came as a surprise to some, that beneficial results could be obtained from teaching black fellows, and still more so, when Mr. Gribble exhibited his two miniature albums of Yarrabah views, shewing the band drawn up and the children at physical drill, plantation work, and in a few cases the interest became so practical as to result in a donation in aid of

the mission, a generous old squatter, even going so far as to promise Mr. Gribble a bull for the use of his own Mission. This seems to point to the fact that Yarrabah needs more advertising, not only in fairness to the work itself, and the workers, but also in the interests of many who would doubtless be glad of an opportunity of helping on so useful an undertaking, if it were but known to them. There are many who pooh-pooh the purely "other worldly" mission, but to whom an industrial mission with its various avocations at once appeals. The Mitchell River reserve, too, if worked as a cattle station, should induce many white people in Queensland to take an interest in that mission which they otherwise would not do.

We passed some mosquito camps—gridiron-like erections some four feet from the ground, on which the blackfellow sleeps, whilst his woman below keeps a fire burning all round, whose smoke may choke off the mosquitoes from her sovereign lord.

When we reached the reserve and came across the blacks, the mosquitoes not being very troublesome, they used to camp in a circle on the ground, amongst a multitude of smouldering firebrands, with strips of bark to lie upon. At first they were suspicious of our motives, although we had Yarrabah boys with us who spoke their language. Camping almost in our pockets at night, they kept up counter watches to ours, stacked their spears in a conspicuous place near our tents, and at intervals throughout the night would rise and steal round the camp, engaging in a whispered consultation with those lying down. But before Mr. Gribble had left, they had come to look upon him, and on the future mission as their friend, and some two or three undertook to do all they could in forwarding the mission next year.

The reserve is well watered with creeks and lagoons, the water being not only plentiful, but good in quality. It is also well stocked with such food as the blacks love, so much so, indeed, that the variety of the supply permits of their assigning a close season to and variety of food in turn. Thus they ring the changes on opossums, flying foxes, bandicoots, kangaroos, wallabies, kangaroos rats, ducks (referred to as whistlers, burdekin or pigmy geese, and others), turkeys, native companions, turtle, mussels, iguanas, frilled lizards, snakes, ants eggs, honey, rice, yams, turnips, nuts, passion fruit, and the stalk, root, and seeds of the water lily. The southern portion of the reserve, which we traversed, is rich in grass, and would admirably suit horse breeding in time to come as well as a cattle station as soon as the mission is fairly established. Mr. Gribble's idea was that there should be constant communication between the Mitchell River reserve, and Yarrabah, and that cattle should be driven across the peninsula, and an exchange of commodities effected between the two aboriginal missions-stations.

The blacks around the Mitchell compose the following tribes: Koko-Wangarra, Koko-Widdy, Giwinning (or Giwinning), Koko-Mingahno (or Koko Mindyuno). The Koko-widdy are a timid race, much in fear of the Koko-Mindyuno. We only saw four (?) of these last, and although a message was sent from our camp to invite them to come and see us at Tobannaman Creek, they would not come near, and we had to decamp, after waiting a whole day in expectation of their arrival, in order to avoid the threatened wet season, of which we heard much, but saw little.

The Koko-Mindyuno are said to be the only aboriginal tribe that has compelled the white settlers to evacuate their country, they have a name for being treacherous, and hostile to the presence of whites within their territory.

The Giwinning tribe extends southwards to the Nagsan River, and the Koko-Wangarra occupy the land just eastward of the point where we entered upon the reserve.

With regard to the proposed site of the mission Mr. Gribble inclined towards Tobannaman Creek, about eight miles from the coast, and in the country of the Koko Mindyuno. This place is a favourite rendezvous of the neighbouring tribes, and is well supplied with wood and water, besides being out of reach of the floods. Moreover it is conveniently placed with regard to the transportation of supplies from the coast, the intervening space consisting of a level plain, suitable for the construction of a dray road. The water in this locality, however, was inclined to be brackish, and certainly a more attractive looking spot was Yeermundo, waterhole or lagoon, about two miles from Rutland Plains and (I think) 24 miles east of Tobannaman, with excellent drinking water, highbanks, and abundance of good timber in the shape of bloodwood, out of which Mr. Gribble and his party, aided by a gang of wild blacks, whom he paid in tobacco—erected a stout building 14 x 14 feet, and thatched with grass after the manner of the huts on the South Sea Islands.

Yeermundo has also the advantage of being within easy reach of the hunting grounds of several of the tribes.

When this mission is able to support that most useful being, a medical missionary and to provide the natives with tobacco (thus releasing them from the temptation of his visiting periodically such places as Normanton and Croydon, and when the young girls who are now obliged to be kept secreted in the bush are better protected, then we may hope that a happier time is in store for these people, whose interests must be guarded and watched at once, if they are to escape the fate of their unfortunate brothers and sisters, the hangers on in the towns of this, "Commonwealth" as the phrase goes.

The majority of the wild blacks wear no clothes, with the exception of the young girls who wear a fringed apron of twisted opossum hair; and Mr. Gribble was strongly in favour of keeping the dress as simple as possible, and not burdening the mission members with shirts, which only bring on chest disease when worn in wet weather. None of the Yarrabah people wear boots, and only a few use hats, but they are allowed to use European clothing, because they were accustomed to it on joining the mission.

Food will not have to be supplied to these blacks for some time to come, as they thrive well upon their own native diet and the reserve is plentifully stocked with game as already observed, supplying them at present with their sole industry.

At one college in Cairo 11,000 students are being trained as Mohammedan Missionaries.

DIOCESAN BOOK DEPOT.

Bibles, Prayer Books and
S.P.C.K. Publications.
for Sale.

BOOK MANAGER,

BISHOP'S COLLEGE,

THURSDAY ISLAND

1905.

Diocese of Carpentaria.**BISHOP:**

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Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

C. H. HINDMARSH, Thursday Island.

HON. TREASURER:

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Rector of Normanton.

HON. LAY READERS:

W. BRADSHAW, Alice Springs.

A. T. KASHIWAGI, Thursday Island.

C. H. WILSON, Pine Creek.

P. R. ALLEN, Palmerston.

HON. LAY WORKER:

F. BUCHANAN, Th. A., Thursday Island.

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REV. G. H. SMITH,

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MR. B. H. OGILVIE.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE VICE-WARDEN:

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aboriginals on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

- (2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.
- (3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (?)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.
Letters of Orders	1	1
License as Commissary	1	1
General License to Officiate	1	1
License to Cure of Souls	10	
License as Surrogate	10	
License as Stipendiary Lay Reader	5	
License as Hon. Lay Reader	nil	
Letters Testimonial	10	
Marriage by Bishop's License	3	3
License of a Building for Divine Service	1	1
Faculty for Alterations in Consecrated Building	1	1
Consecration of Church	2	2
Affixing seal to any document not included as above	10	
Payable to the Rector of the Parish:—		
Copy of Baptismal or Marriage Certificate	2	
Payable to the Churchwardens:—		
Burial Fee	10	

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

MARRIAGE REGULATIONS.

1. The clergy are recommended to the Registrar-General by the Bishop that they may be registered for the solemnization of marriage, and no clergyman may solemnize marriage until so recommended and registered. The registration gives the clergy no right to celebrate marriages otherwise than as the customs and laws of the Church allow.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

3. Clergy who hold the Bishop's leave to issue his licenses are termed Surrogates.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

6. Surrogates may not issue licenses for the celebration of marriages in Churches other than those within their own parishes or districts, but where the clergyman of a parish or district has not been licensed as a Surrogate, application must be made to the Surrogate appointed to issue licenses for the celebration of marriage within that parish or district.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

8. Quarterly returns must be made of all marriages celebrated, and the fees due to the Diocese must be transmitted at the same time.

9. No fee may be demanded for marriage by banns, and if any free-will offerings are made in such cases they may be entirely retained by the clergyman.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. V.—No. 19.]

THURSDAY ISLAND, JULY 1, 1905.

[PRICE 2/- A YEAR.

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

POST FREE.

THE RIGHT REVEREND ST. CLAIR GEORGE ALFRED DONALDSON LORD BISHOP OF BRISBANE.

The enthronement of the Bishop of Brisbane took place St. Thomas' Day, December 21st, 1904. The visiting Bishops were his Grace the Primate, the Bishops of Rockhampton, New Guinea, Carpentaria, and North Queensland. There were 47 clergy of the Diocese present, and among the congregation were His Excellency the Lieutenant-Governor (Sir Hugh M. Nelson), and the Premier (Hon. A. Morgan). The service was most impressive. The Bishop was installed by the Administrator of the Diocese, Archdeacon David. The Pastoral Staff was placed in the Bishop's hands, the Administrator saying at the same time:—

Reverend Father in God: On behalf of the clergy and laity in this Diocese I place in your hands this Pastoral Staff, the emblem of your Episcopal Office.

Long may you hold it and rule this Diocese in justice and sanctity to the Glory of God and the edifying and well-governing of the Church. May the Good Shepherd be with you, and bless you at all times and in all things. Amen.

With this beautiful piece of symbolism the Bishop was duly installed in his See. A little later after the Lord's Prayer said partly by the Bishop, and the versicles and prayer for the Bishop said by Canon Oakley, came a further touch of a similar nature when, whilst the choir sang the 133rd Psalm, "Behold how good and joyful a thing it is, brethren, to dwell together in unity," the visiting Bishops headed by the Primate came over one by one from their places to the Bishop standing in his throne and gave him each his right hand. That welcome by the Primate and the Bishops of the State of Queensland was the welcome of our Church in Australia. Then the Primate standing on the altar steps and facing the Bishop kneeling in his throne pronounced this solemn blessing:—

May the Lord be thy strength: Whatsoever thou askest of Him may the Lord grant thee together with truth, purity, knowledge, liberty, love and humility. May thy people honour thee and mayest thou be worthy, just, sincere, a true apostle of Christ. May the angels of God be upon thy right hand and upon thy left hand; may God establish thee in righteousness and holiness in His Holy Church; and may everlasting peace be with thee both now and for evermore. Amen. After the hymn "Now thank ye all our God" the Communion office commenced, the Bishop of Brisbane being the celebrant.

The service was admirably arranged and carried out.

The consecration took place at St. Paul's Cathedral. The Archbishop of Canterbury was the celebrant and there were thirteen bishops present including the Bishops of



THE BISHOP OF BRISBANE.

Salisbury, Stepney, St. Albans, Bishop Montgomery, and Bishop of Tugwell of Western Equatorial Africa. Besides the Bishop-Designate of Brisbane there were to be consecrated two others, one to the See of Trinidad and the other as Assistant to the Bishop of Western Equatorial Africa. The sermon was preached by Dr. Gibson, Vicar of Leeds (appointed recently to the See of Gloucester). We give the following extract:

"He who is called to preside over the See of Brisbane—a See the importance of which is bound to increase—is qualified in no ordinary way by personal gifts and varied training and experiences in the past for the work to which he is now summoned. Early training at Eton, and Cambridge, and Wells, a curacy in East London, a chaplaincy under Archbishop Benson, the headship of the Eton Mission, visits to the Mission-field in Africa and India, the care of a large London parish, the chairmanship of the Junior Clergy Missionary Association—the mere enumeration of these is enough to show the varied experience of men and things he will bring to the work. But one of them deserves a special notice. Ever since the days of Selwyn and Chapman, Eton has recognised her obligation to give of her best for mission work abroad. The spirit which has led Etonians in every other department of public service to be in the front has been conspicuous here also; and in days when the cause of foreign missions had not obtained the recognition as it now receives, there were Etonians who led the way in asserting its claims upon the Church. Some here may remember an incident in one of our unhappy wars in South Africa—worthily illustrated by the artist's pencil in the Royal Academy—the gallant young soldier shot down as he dashed forward to the charge, in the act of cheering on his old school-fellow with the cry, "Come on, we must be in the front: Floreat Etona!" And one who is not an Etonian may perhaps be pardoned to-day if he notes with admiring reverence that in St. Clair Donaldson, for the second time in its history, the Eton Mission at Hackney Wick has proved a training-ground for a larger sphere of service abroad, and sent forth its head to the front. Nor can the preacher forget that while Eton will claim him as one of her bishops, it was under the shadow of Wells Cathedral, and beside the crystal waters of St. Andrew's Well, that he received his special training for the Ministry. The fellowship of a theological college is a sacred thing, and the ties formed there are among the most intimate and most lasting of any that there are; and I know that the prayers of Wells men all the world over are not only rising to-day for him who is now added to the lengthening roll of those whom we proudly call our Wells bishops, but will follow him to his distant diocese to sustain him in his work for his Master."—"Brisbane Church Chronicle."

THE FALLACY THAT CHARACTER DOES NOT MATTER IN POLITICS.

When it has been pointed out that the party candidate returned for Parliament on some particular occasion is a man of no moral character we are frequently told that it does not matter, that so long as he can speak and so long as he votes on party lines his private character is a matter of no concern. We hold that this is a fallacy even from a narrow party point of view, while from a national point of view it is simply disastrous. It is a fallacy from the narrowest point of view firstly because it weakens public confidence in the cause that is unworthily represented. Character is after all a valuable asset and men put confidence in an honest and honourable man even when they differ from his opinions, and fight shy even of a good cause when championed by men of shady reputation. Does any one suppose that Gladstone would have won the triumphs he did for the Liberal cause, had his eloquence not been backed up by a consistently noble life? We hold strongly that the same holds good still, and that it is sheer infatuation in the leaders of popular movements to-day not to see that every man of bad character brought forward as an official candidate weakens the cause as much as every honourable and right living candidate strengthens it. The personal equation may not count for much with hot-headed partizans but it counts for a great deal with the quiet and moderate mass of men whose vote so frequently decides an election.

Secondly, we believe that it is a fallacy from the narrowest point of view because the man without a character cannot be trusted to be true to his own side any longer than it is his interest so to be true. There is much underground political history that never comes to light, but it is obvious that it is often easier to win over an opponent when elected than to prevent his election. Now with a man of good character this cannot be done, the man is not there for profit but to work for a cause in which he believes. Hence you are sure that when elected he will be really true to his principles.

But if it is foolish policy even from a narrow party standpoint to bring forward a man without character it is simply disastrous from a wider national standpoint. The aim of politicians ought to be the welfare of their country; how can that aim be advanced by men whose main desire is to serve their own ends?

We have said before and we say it again that we believe that it is more important to vote for men of good character than for men of any particular party. Suppose that you want to build a hospital and you appoint twelve men to do it. If the men are good, true men, loyally desirous of doing the duty entrusted to them without any private ends or aims whatever, then it makes very little difference whether they appoint the most capable man to do the work and act simply as his subordinates, or whether they appoint one man with limited powers, or whether each man has an equal voice; the work will be done and well done. If on the other hand you have twelve men who are not single-minded, honest, and loyal to duty, then whatever method they adopt there will be quarrelling, suspicion and bad work. So with the state. Forms of government may differ in value but they neither kill nor cure. It is the men that matter, and we shall never have good laws and good administration, until it is required of every Parliamentary candidate, that

he should be what the name implies, 'a white man' with a clean record in the past and so far as can be judged an intention to serve duly in the future. Meanwhile we recommend Churchpeople to vote for the best man rather than for any policy, for the best policy may easily become the worst in the hands of bad men.

MAN'S PLACE IN THE UNIVERSE.

Professor Alfred Wallace's most interesting book on man's place in the universe can now be obtained in a cheap form and has already reached a fourth edition. Dr. Wallace is one of our most distinguished scientists and shares with Darwin the honour of discovering those more or less generally accepted theories of evolution which have had such a profound effect on all modern thought.

Dr. Wallace's theory as to the earth is sufficiently startling, and it is no wonder that it has aroused violent opposition among those who have been accustomed to speak of the relative insignificance of the earth, and to found thereon reasons for asserting that it was only man's pride that made him think that God could have any interest in such a little corner of the vast whole.

Whether or no Wallace's theories are borne out by facts it is difficult for one who is not an astronomer to say, but he appeals throughout in support of his statements to the most recent astronomical science of the day, and it is difficult for the reader not to conclude that he has at least made out a prima facie case for believing that if the earth is not, as he thinks, the only globe on which habitation is possible, yet at least it is probable that the possibilities of habitation elsewhere in the visible universe are very much smaller than was formerly thought.

Mr. Wallace's conclusions are briefly these.

1. That our universe is pervaded by a unity of substance and law, and its parts form a mutually interdependent system.
2. That, although there may be other universes for all we know beyond our ken, our universe is limited in extent and the stars are not infinite in number.
3. That our solar system is situated very near the centre of the universe and that this position is the only position in which conditions of life and growth are sufficiently stable to allow of life and growth.
4. The combination of all the following conditions is necessary to life.

The planet must be a certain distance from its sun.

It must not be greater or less than a certain mass.

Its ecliptic must have a certain inclination. There must be a certain amount of water. This must be distributed in certain relations to the land.

There must be an atmosphere of a certain density and of suitable component gases.

There must be sufficient dust in the atmosphere, and a sufficient atmospheric electricity. These all are found on the earth—not on any other solar planet.

5. Certain conditions are necessary for suns to have life supporting planets, and these conditions are fulfilled only in a small number of the whole cases.

6. In this small number of residuary cases the mathematical probabilities are against there being life-supporting planets, and Wallace is not afraid to carry out his conclusions to the

end and to assert that it is at least conceivable that the whole universe does exist for the sake of this tiny planet on which we live, and in order to perfect its conditions for the existence of man. It is indeed strange to find the old beliefs championed once more out of the mouth of the most modern science. If Dr. Wallace does not absolutely convince he may at least suggest a doubt whether many of the supposed infallible statements of modern scientists are after all grounded in many cases on more than ingenious theories.

KNOWLEDGE AND USE.

A long time ago people thought that the sun was a god driving his chariot across the sky and watering his horses in the Western Ocean, but the sun warmed their bodies and made their corn to grow just the same as it does to-day. Then they thought that the sun was a planet revolving round the earth, and still it gave neither more nor less life and heat; then they thought that it was the centre round which the earth revolved, but of its size, distance and substance nothing were known, and still it shone just the same; then came more knowledge, and ever more, and above all the spectroscope until today we know, or think we know, all about the size, distance, and composition of the sun, but it gives not one whit less or more light and heat than it did of old. So it is with the Bible. Once people thought that every word and letter, nay even every point and comma were divinely and separately inspired, so that every part was of equal value and force, and yet the Bible was not bound by a narrow theory and gave light and life and comfort all the same. Then men came to see that room must be allowed for the human element, and that it was not honouring God to attribute equal value to every dim groping after him and still the Bible gave light and life and consolation. Then men have gradually after much study and thought come to see, or to think they see, exactly how the Bible was made, how the books were written and when, and how often in the ways we had not realised; and how still larger allowance than we thought must be made for the human element through which God worked then, in the same way as He works through good men to-day, inspiring without annihilating or nullifying their personalities, and still the Bible has just the same power of giving life and light and comfort. While at the same time many serious difficulties are removed.

The truth is that it does not lessen the value of a thing to know how it is made. The value is in the thing itself and that is absolutely untouched by any theories as to how it came to be, unless there were deliberate fraud, which no one has even ventured to suggest.

CRESCENDO.

A stout, florid man of between forty and fifty rolled his way up to the parson's gate, and leaning his hands on it commenced as follows: "Hi, parson, are you Mr. —?" The parson meekly admitted the fact. "Well I want to see you about a very important matter. You see I am a job master by profession, but all the people I had to deal with were such rogues that I've had to go through the court, but it is not that I came about. The fact is, sir, that I've been thinking that I ought to be confirmed, and I've come to you to arrange about it." The parson mildly questioned whether the bankruptcy court was the best of preparations. "Not at all your honour? I'm a true

Christian. Why, I went to Church when Bishop—was here last, and I gave a subscription to the Sunday School picnic last year, or else it was to the Jockey Club. I know it was one or the other." "But, are you a member of the Church of England?" "I don't seem to remember you," "Yes, shure your reverence didn't I black Pat Molloy's eye when he said that he heard that the Church of England was a branch of the Catholic Church?" "But do I not perceive a certain aroma somewhat suggestive of recent acquaintance with spirituous liquors?" "Me drinking your lordship? No, not the leastest little drop have I tasted for the last hour or more, and then 'twas but to oblige a friend who felt lonely like myself." "Well I'm afraid you will have to be a little less ambitious, and begin knocking off drink and coming to Church a little oftener than once a year." "Well your eminence, I thank you very much for your good advice, and may be you'll speak to the Bishop about the confirmation." "Well, well; we'll see about that when you have begun to show some signs of being earnest in your request." "Indeed, and that I am. Could your holiness see your way to make me a trifling advance of half-a-crown?"

Diocesan Notes.

GIFT TO THE DIOCESE.

We have this issue the great pleasure of announcing the gift to the Diocese of a Mission Boat. We tender our warmest thanks to Mrs. Pritt who has generously given the Diocese the sum of two hundred guineas to purchase a boat in memory of her husband the late Archdeacon Pritt of Townsville and to be named after him. The boat is to be used to work the Mitchell River Mission, which has been established, and also to do work amongst the pearling fleets in Torres Straits employing nearly 2000 men, and for other mission work as the Bishop may direct.

We are delighted to make this acknowledgment and to find that our great need has been so providentially supplied. The boat will be purchased in a few weeks and work will be immediately commenced. In order to meet the working expenses for crew, depreciation, etc., a fund will be immediately established. We feel sure there will be a ready response. It is difficult to over-estimate the uses of such a boat. It will enable us to reach scattered Europeans, South Sea Islanders, Japanese, as well as the natives of the Mitchell River Mission. We are sure that many would like to help forward this new and important development of our work. Contributions will be gladly acknowledged by the Diocesan Secretary, Bishops College, Thursday Island, and should be marked "Boat Fund."

CATHEDRAL FURNITURE.

Mrs. Bowden has kindly supplied the following notes of the donors of the Cathedral furniture, etc. The Lectern was given by Mr. E. Jefferson who perished in the Cape Melville cyclone, and the Altar Rails by Messrs. W. Mogg and W. Outridge. The Choir Stalls were given by Mr. Seldon and the Altar Cross by Mr. H. Hodder. One Altar Cloth was given and worked by Mrs. Keating wife of the pilot of the Quetta and one by Miss Lacy who miraculously escaped. The four coloured windows were given by Messrs Pearson, Brown, Lacy and Dr. Salter, the Alms Desk by Mr. and Mrs. Dawson, the pulpit by Mr. George Smith, and the Bible by Mr. and Mrs. Abi. Murray,

The Font was given by the friends of the late Rev. J. Chalmers of New Guinea.

The Australian Board of Missions, per Rev. John Dixon, West Balmain, Sydney, has forwarded £100 9s. 6d., contributions collected by the A.B.M., for the work of the diocese. We beg to acknowledge most gratefully these efforts on our behalf. We hope later to publish a detailed list of subscriptions.

Rev. F. M. T. Palgrave writes from Kuwata Assa, Canada to say that his leg is sufficiently recovered to enable him to return to his work among the Indians of the north-west. He has promised a generous contribution to the funds of the Mitchell River Mission.

As we go to press we have received a wire from the Bishop, stating that the Mission party reached the Mitchell Reserve safe and well on May 30th. The wire must have been sent in from the Rutland Plains Station. It was sent from Normanton on June 11th. Thus taking nearly a fortnight to get any communication from the Mitchell. We thank God for His protecting care of the Mission workers during their long and arduous journey.

The Bishop has received a generous gift of £50 for the diocese from Mrs. Pritt in memory of the late Ven. Archdeacon Pritt who was a warm friend to the diocese.

NEW EDITION OF HYMNS A. AND M.

The new edition of Hymns A. and M. has been received with the usual chorus of disapproval which generally greets anything that is new, but sober judgment seems to be in its favour. The "Guardian" says the new edition is in many ways a great advance upon the old. Most of the unreal and depressing hymns are cut out, the tone of the whole is brighter, the arrangement is much more satisfactory, there is better proportion and a greater sense of unity; the selection has been guided by better taste and has provided for many felt wants; the Ancient has been discriminated from the Modern with an earnest endeavour to give it a worthy dress and its rightful place in the structure of the book. No doubt at first some will not welcome the revision, but the book will be found to improve upon acquaintance, and in the meantime the publishers have promised to keep the old edition in type as long as there is any demand for it.

With regard to the musical part of the book it says: "No reasonable judgment will deny that the committee has carried out its work with remarkable success. It has still left a few tunes which we should gladly see excised. It has still omitted a few which we should gladly see included. But if we judge it by what it has done, and not by some ideal—at present impracticable—of faultless perfection, we shall not hesitate to declare that it contains the greatest and most comprehensive collection of good congregational hymn-tunes which has yet appeared in this country."

On the occasion of the late visit of the Archbishop of Canterbury to America 35,000 people gathered on a hill to hear an address, or rather to see him as hearing was impossible.

The total population of Cape Colony was last year 2,400,000 of whom 575,000, were European and 1,829,000 were native or coloured. For the whole of B. South Africa the figures are white 1,135,000, coloured 5,195,000.

DOUGLAS MEMORIAL FUND.

The Diocesan Secretary has received the following contributions to the Douglas Memorial Fund. As a permanent memorial to the late Hon. John Douglas the Diocesan Council have resolved to attempt to complete the south aisle of the Cathedral and to fit it as a side chapel to be known as the Douglas Chapel.

The estimated cost is £300. We beg to acknowledge with thanks the following subscriptions:—

Mr. J. Mackenzie Lees	...	...	2	2	0
Sir Hugh M. Nelson	...	...	2	2	0
Mrs. Pritt, Gairlock	...	...	5	5	0
Hon. A. Morgan, Warwick	...	...	3	3	0
Anonymous, per C.	...	...	2	2	0
Mr. E. Munro	...	...	2	2	0
Rev. H. Saumarez Smith	...	...	2	2	0
Sir G. R. Le Hunte	...	...	1	1	0
Sir S. W. Griffith	...	...	5	0	0
Mr. J. F. G. Foxton	...	...	1	1	0
Mrs. Weld Thomas	...	...	1	1	0
Mr. J. C. Shairp, Ayr, Scot.	...	...	5	0	0
Mr. A. C. Douglas Clifton	...	...	5	0	0
Mrs. Mackenzie, Shandon, Scotland	...	...	1	0	0
Mr. Johnstone Douglas	...	...	5	0	0
The Bishop of Carpentaria	...	...	5	0	0

Total	...	...	£48	1	0
Expenditure, exchange, etc.,	...	...	3	4	6
			£44	16	6

PALMERSTON NEWS.

Good Friday was well observed, the Church wearing a very sombre hue, the altar and ornaments being draped in black. On Easter Day the sanctuary was beautifully decorated with flowers and plants. Fifty per cent of the congregation made their communion as ordered. The gifts were crotons, by Mr. Dashwood and purchased by donations, a handsome carved superaltar and stand by Mr. Johns, a magnificent lace chalice veil, white bookmarkers, and a Bible and Altar book by Mrs. Waters, a sanctuary carpet by the Church Council and hymn and prayer books by Mr. Cole. The Sunday School children received their prizes on Easter Day afternoon from the hands of the Government Resident. The children in Easter week visited the Rectory bush house and added their Easter offering of plants to the scanty stock, afterwards partaking of billy tea and indulging in games.

The annual meeting was held on May 12th. The financial report shows an expenditure of £302 and a credit balance of £20. The Rector nominated Mr. C. Marsh as his warden: Mr. N. Waters was elected people's warden, and the church councillors were re-elected with the addition of Messrs. Snow and Corr.

At Pine Creek the local committee have much improved the appearance of the church by erecting a platform on which stands the altar and prayer desk, Mrs. Wilson presenting new altar rails. At the annual meeting held on May 1st the Treasurer's statement showed an expenditure of £68 and a credit balance of £7. The Rector is absent for three weeks, having been invited to accompany the Governor's party to the western and central parts of the parish. He is expected back in time for Whitsun Day when the handsome new red frontal will be used for the first time.

At one college in Cairo 11,000 students are being trained as Mohammedan Missionaries.

NOTICE.

All communications to be addressed to the Editor of "The Carpentarian," Bishops College, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume V. - No. 19. Thursday Island, July 1, 1905

BISHOP'S DIARY.

I left Thursday Island by the Maranoa on April 11th. The night was somewhat thick and we had to anchor, and consequently did not reach Cooktown until the morning of Thursday April 13th. I went immediately to the Rectory and found that Mr. Field, whom I expected to find at Yarrabah, and wanted especially to see with reference to the Mitchell River Mission, was on a visit to Cape Bedford Lutheran Mission, and that there was no means of communicating with him before I left the following day. After a hurried breakfast I went down to the wharf and after making some enquiries found the master of a bêche-de-mer fishing boat who was willing to take me out for a fairly moderate sum, and who was willing to start in half an hour, which gave me time to return and put a few things together; in spite of which delays we were off to sea at 9 a.m. the boat being a cutter of about 10 tons with an aboriginal crew. The master made me as comfortable as possible, but I do not on the whole recommend bêche-de-mer boats, as the cockroaches are large and the accommodation scanty. At first we had a stormy breeze, but it soon died away and was followed by torrents of rain. I tried to sit it out on deck, but when rivers began to run down my neck I dived below only to hurriedly put my head out again into the rain as a refuge from the heat and compound odours below, which came within an ace of making me sick. The rain lasted until we reached Cape Bedford at 3 p.m., when I landed in a dripping condition, transacted my business with Mr. Field and went round the settlement with Mr. Schwartz the missionary in charge. The buildings are all well and compactly constructed, and though the numbers of the natives are not very large they seem to be all very happy and all the work is done with German care and thoroughness. Mr. Schwartz has been eighteen years at his post, and was married a few years ago to a daughter of Mrs. Allen of Cooktown, a family noteworthy for their devotion to the Church. I should like to have seen more, but was anxious to get back, and so left at 4 o'clock after an hour's stay. Mr. Field has offered his services for the Mitchell River Mission with the same generous disregard of self and devotion to duty which has marked his work at Yarrabah. We should have been back in few hours, but this was not to be our fate. By sunset we had only reached the northern end of the Indian Head range, and then the wind died away almost completely, and we spent twelve hours till 6 a.m. in tacking backwards and forwards, so barely making up for lost way that at daybreak we had not reached the southern end of the Head three miles away. Sleep was impossible from the rolling and creaking of the boat and the flap-

ping of sails and blocks, but I managed to acquire a good deal of information about the bêche-de-mer fishing. The master of the boat curiously enough told me that he had never tasted the fish even in the form of soup. The fish, of which there are many varieties, is now pretty well exterminated from the reefs, and has to be collected from the bottom by swimming diving, six to eight aboriginals being employed on a boat. The enemy more feared by the blacks appear to be not sharks but snakes, immense numbers of which of every colour are said to haunt the reefs. The life must be a very hard one, and as the boat has to go fortnightly for wood and water and cease work in rough weather, not more than half-time is made. The slug is first boiled, then slit and pegged open and thoroughly smoked over a hot fire in a kind of smoke house erected on deck, care being needed to maintain the heat fully until the fish is thoroughly dry; otherwise it is spoilt. I noticed that one of the blacks seemed to be consumptive; they seemed to be kindly treated, the master of the boat giving this man his own macintosh to put on, but the constant wet and cold must tend to shorten life. About dawn we got a bit of a breeze which carried us on a few miles before it, too, died away, and we finally got in about 9 a.m., having taken twenty-four hours to do twenty-four miles with only an hour's delay. It is, however, only fair to Cooktown to say that such calms are of very rare occurrence, the chief trouble being usually the violent winds. As I had had neither sleep nor practically food for twenty-four hours I was glad to get a wash at the Rectory before proceeding to my letters, over which I must frankly confess I went to sleep. In the evening I licensed Rev. S. Lewis as assistant curate of Cooktown, and left at 10 p.m. by the steamer Arrawatta for Cairns, where I spent the Sunday, leaving on Monday for Yarrabah in wet and stormy weather. We had a somewhat rough passage out in the launch which behaved itself very well. The numbers at Yarrabah have largely increased, and all seemed to be working with its accustomed smoothness. In the afternoon I rode out to Reeves Creek settlement, where twelve married couples have neat houses, gardens, and plantations, and a well built common room and church. The system of these settlements seems to me to be most excellent. It prevents crowding and develops self-reliance and local energy. It is remarkable here as elsewhere that whereas the South Sea Islander is superior to the Aboriginal in power of work, steady application, and reliability, yet the aboriginal is far ahead in education, power of expression, and all that relates to the non-practical intelligence. Thus in each of these settlements, while a well-tried and experienced Islander is in charge and directs all that relates to field and manual work, yet so far as the services, reports, and business requiring an educated intelligence, he is entirely subordinated to the orders of an aboriginal lay reader. Yet scientists would have us believe that the Australian Aboriginal is almost below the range of human intelligence!

In the evening I listened to the brass band which performed excellently. All the music is played from note and not from ear; almost all the performers were pure-blooded blacks, only one or two being half-castes. At evensong I addressed the natives and endeavoured to interest them in the Mitchell River Mission. After breakfast on Wednesday I left to return to Cairns. It was not so rough as on Monday, and we passed a number of dugong in the chan-

nel. I reached Cairns at 11 a.m. and found that a little steamer, the Muriel, was leaving almost immediately for Port Douglas. I was the only passenger, and to get on board I had to cross the Woolahra and descend her left side by the most primitive of rope ladders. By noon we were off, and aided by a sail and the remnant of the southerly gale we reached Port Douglas in the record time of a little over five hours, and with less inconvenience than might have been expected from the somewhat rough sea.

Good Friday.—I came out to the Mossman on Thursday morning, and found a resting place at the Rectory. This morning the solemn service of the day was well attended by South Sea Islanders, but the attendance of whites was small. It is not altogether strange, for a Mr. Gladstone long ago pointed out, one of the chief characteristics of our present day civilisation is an inadequate realisation of the fact of sin, and it is to those who feel keenly the horror of sin, not merely the fear of punishment, that Good Friday appeals so deeply. It is this realisation of the fact of sin that or misses in all the popular semi-philosophical substitutes for Christianity that are being offered us in such profusion. I have just been reading "Haeckel's contribution to Religion" by A. S. Mories. The author, who, though he calls himself a Christian, loses no opportunity of denying the truth of Christianity (which is to presume the reason why the book is published by the Rationalist Press Association) shows with a good deal of force that if the premises of Haeckel and Herbert Spencer are logically carried out to the conclusions short of which these authors arbitrarily stop, they establish not materialism but spirituality, the absolute unity of nature in a God Who is unknowable but only unfathomable. So good; but how are we really advanced by merely intellectual conception of God? The which really tells in life, which really makes and mars man's happiness, is good and evil. Now good and evil are just what these semi-philosophical religions miss out. They land finally in an unsatisfactory pantheism, with the distinction between good and evil blurred and practically destroyed. If Christianity ever to be superseded it must be by something different to this. Yet it is to be feared that vague and ill-thought-out liberalism in religious matters is leading even some of our clergy into deeper waters than they are aware of.

Easter Monday.—On Saturday evening was invited to a "banquet" given by the directors to Mr. Kidston, the State Treasurer. At first the guests were to arrive at 4 p.m. then at 6 p.m., then at 8 p.m., and it was finally 10 p.m., before the banquet, for which I had fortunately not been reserving my appetite, began. There was a large gathering of cane farmers, the proceedings were most orderly, and speaking extremely good although almost every man present was strongly opposed to the policy of the Treasurer and of Mr. Dunsford, M.L.A. who accompanied him and also spoke, although the farmers spoke with strong feeling as men who believed that their whole business was threatened with destruction, there was bitterness or harsh language, and a general determination to make the best of what nevertheless all believed to be a bad job. As I was courteously seated next to the principal guest, I had a good opportunity of observing everything, but of course refrained from expressing political opinions. Mr. Kidston spoke strongly on his favourite theme of economy, and

Muntz stated the case of the farmers with remarkable clearness and force. The proceedings terminated very quietly a little before midnight. Easter Day was wet though not continuously so, and even allowing for the weather and the excitement of the Treasurer's visit, the attendance at Church was not what it ought to have been. In the afternoon I confirmed seven South Sea Islanders. The reverence, devotion, and earnestness of these Islanders is in striking contrast to the spiritual carelessness and indifference of too many of the white population. The most fair comparison may be made between the after-conduct of the white and the Island confirmees, and the comparison is greatly in favour of the latter, who for the most part remain faithful to their solemn promises. It must be remembered that here at any rate Church membership offers to the men absolutely no material advantages. There is no home, no inducements beyond the opportunitis of class and worship, yet they remain faithful in their attendance. I fear that it cannot be denied that there is at present a very wide-spread religious indifference. Certainly opportunities of worship are not welcomed and taken advantage of as they were when I came to Queensland twenty years ago, and yet the labour and earnestness of the clergy is not less, but I am sure greater, than it was then. The same thing has been noted and caused much discussion at home in England. I have sometimes wondered whether the whole Church has not fallen into the error, into which we see sects and parties so continually falling, of neglecting the due proportion of the faith, of insisting strongly on some truths to the neglect or disparagement of others not less important. The following passage in the preface to the new edition of Hymns Ancient and Modern is suggestive. "It is often urged as an objection to Christian Hymn Books, that so great a proportion of the Hymns contained in them are addressed to our Blessed Redeemer rather than to the Father to Whom He brings us. The defect lies largely with the composers of our hymns, and not with the compilers of the collections." It is also noteworthy that in the same edition only, I think, 19 out of 643 hymns are addressed to the Third Person of the Holy Trinity.

I have further wondered whether there be not a close connection between the present period of religious unsettlement and critical enquiry and the opportunities now being presented of winning for Christ that vast Eastern world which is being brought into such close touch with us to-day. Is it possible that while the Church has not taught as necessary to salvation anything that was false, she has, under the influence of Latin theologians lost some of that breadth which was so characteristic of the Greek Fathers? May it not be that she needs a fuller and deeper recognition of the great truths of the Universal Fatherhood of God and the ever-present indwelling power of the Holy Spirit? When we remember how pitilessly all the heathen were not so long ago doomed to perdition, and when we recollect how many even to-day hold theories of Biblical inspiration which practically exclude the Holy Spirit from any present working almost as completely as did the traditionalism of the Scribes, we may venture to hope that out of apparent evil may come good, and that we may yet be on the verge of a wider and far fuller understanding of the mind and the glory of God.

On Friday the Police Magistrate came up from Cairns to try a case of cross summonses

in which much strong feeling was involved. The parties concerned were Churchpeople; and finally, I am thankful to say, the influence of the Church was sufficient to cause a mutual withdrawal of charges and claims before hearing, a result creditable to both parties. On Friday evening I went out to stay with Mr. Barnard, the people's warden, in the midst of his canefields on the Mossman River. I opened my eyes in the night to a curious effect. The large room was full of mysterious moving lights, coming and going and flashing in and out as the host of fireflies played about. Mr. Barnard has a number of beautiful crotons, which grow luxuriantly out of doors in this humid climate. I found on the tramline what I believe to be a very rare form of aboriginal stone adze, unless it turn out a companion to the famous inscribed stones in Pickwick and the Antiquary. On Saturday I returned to the Mossman and took the train into Port Douglas, where I held services on Sunday in the Church which is far too large for the present population of this once flourishing town.

On Tuesday the Easter Meeting was held at Mossman. It was a great success. A parish tea was held at 7.30 p.m. and this was followed by the Easter Meeting, an address of welcome to the Bishop, and some sacred music. About seventy people were present, some having come in from a considerable distance. Mr. Devine was appointed rector's warden, and Messrs. Rex, Lock, and Blackburn parochial councillors.

Thursday, May 4.—Heard that Mr. Williams is ill with fever in Cairns. I trust that it may not delay the start of the Mission. In the evening confirmed five candidates of various ages.

Friday—I went to Port Douglas by train. On my arrival received a telegram with the joyful news that Mrs. Pritt would give a mission boat to the Diocese in memory of Archdeacon Pritt, and to bear his name. I was kept busy with my mail until the latter part of the afternoon, when I walked up the hill. It is difficult to conceive any more lovely views of water and mountain than one gets from here when light and shade are favourable. Next morning the mail arrived from Thursday Island and I was kept writing hard until noon, when Mr. Taffs arrived with the horses and I set out on the first stage of my long journey to the western from the eastern waters. Although so late in the season, the weather was intensely hot, and my horse, a strong but somewhat heavy animal, felt it so much that we travelled slowly, arriving about 2 p.m. at the house of Mr. Devine the newly appointed rector's warden, where we were hospitably entertained. Leaving again at 4 p.m., we had a good shade up the range and arrived at 8 p.m. at the house of Mrs. Groves who is well known to all travellers on this road, beside which she has lived for twenty-three years. In the old days, eighteen years ago, when I used to travel this way so often, Mrs. Groves's milk and buttered scones used to be the feature of the road. On Sunday morning I confirmed her three daughters, who had been carefully prepared by Mr. Taffs, and celebrated the Holy Communion; and in the afternoon went on to Mount Molloy, where a site for a Church has been given by the company and vested in the Bishop. Here I held service at night.

The service at Mount Molloy which was held on the veranda of Mr. Hastie's house was hearty and well attended. The syndicate has given and vested in the Bishop an excellent block of land on the hill above the smelter for

the erection of a Church. A beautiful view is obtained from the site over the wooded Rifle Creek to the great overhanging mass of Mount Fraser on the north and the hills of the coast range to the south and east. Next morning, Monday May 8th, we left Mount Molloy about 9 a.m. and followed down the left bank of Rifle Creek for about 12 miles until we crossed the Mitchell close to Bakers Homestead where we received a warm welcome and some delicately stewed parrots for dinner. As we crossed the just running waters of the Mitchell I looked with some interest at the river whose course we were to follow so far. The Mitchell rises in the coast range less than 7 miles from the east coast and runs right across the Peninsula, converting it in the wet season almost into an island. In the evening I held service on the station veranda, and by the aid of the piano we sang four hymns creditably. It was I believe the first service held there during the 22 years that the station has been established.

Baker's, May 9th.—The expedition did not turn up during the day, and in the afternoon I walked some way up the granite range, very rough and very long grass, but a magnificent view where it could be seen for the trees, which was not often. On the opposite side of the Mitchell valley was the great mass of Mount Fraser, and to the left a long range ending in a hill surmounted by a curious granite pillar 80 feet high, called the lighthouse, which forms a conspicuous landmark for many miles round. About 6.30 p.m. Mr. Gribble appeared, having left the party camped three miles back. They had been delayed a day at Biboorah, trying to get a horse shod.

May 10th.—A thick fog early, which dispersed soon after seven with beautiful cloud effects on the mountains. About 10 a.m. the expedition appeared, Rev. E. Gribble, Messrs. Millar, Williams, and Field, and the aborigines James Noble, Grady, Bendigo, and Ernest, with 31 horses. I said good-bye to my hospitable hosts and left immediately. About noon we reached the spot where the road crosses the Mitchell, and while the rest of the party camped I rode across the river to Brooklyn Station, about 2 miles distant, to call on Mr. Ord. He had just left to drive Mrs. Ord, who was ill, into Mareeba. We left camp again at 3 p.m., and travelled down the river through well grassed country till 6 p.m., when we camped on a lagoon. After tea we had our evensong, and the hymns sounded well sung by so many voices. One of our party is a sailor, and the horse is a mystery to him though he sticks to it gallantly, as he remarks "The steering gear is all right, but I can't get the run of the engines. They seem to be always dead slow or full speed ahead." Heavy dew at night and cold.

Thursday May 11th.—Up at 6 a.m.; making up packs till 7 a.m.; breakfast and packing horses and ready to start by 8 a.m. (Saddling and packing 30 horses is hard work). When all ready to mount we had a short service holding our horses and then off. Travelled all day through rather poor country. Weather very hot. I rode ahead to make the pace, but some of the pack-horses were very tired and we made only moderate progress. Camped for dinner about ten miles further down the Mitchell on a waterhole near a dry creek. Soon after dinner we left the Mitchell, leaving behind a Yarrabah pony which was done up, and travelled through dry ranges south of the river all the afternoon. About sunset we reached the top of the watershed between the

Mitchell and the Hodgkinson, and had a fine view of the great cliffs of Mount Mulligan to the south. There being no water, we had to travel on after dark till 7.30 p.m.; found water in a little creek a few miles from the Hodgkinson. The pack-horses and their drivers had considerable difficulty in following in the dark; fortunately there was a young moon. It was 9 p.m. before we finished tea, and after short Evensong all turned in pretty tired. Distance travelled about 24 miles.

Friday May 12th.—Up early, but had to wait a long time after breakfast, as four of our horses had not come in; got off at 9 a.m. Crossed the Hodgkinson about a mile and a half from camp at a deserted station; then made much southing to avoid rough country till we struck the old road, from Thornborough; along it for many dreary miles over small ranges to the junction of the little Watson with the Mitchell at 1 p.m. Every one assimilated a large pint mug of the clear fresh Mitchell water, and then on without a halt until 4.30 p.m., when we camped on a rocky waterhole near the Big Watson, and enjoyed dinner and tea in one, being all hungry. Distance travelled about 23 miles. At evensong I gave a short address on the second lesson. All is working well and smoothly under Mr. Gribble's skilful organisation. As soon as a halt is called every man catches the nearest of the nineteen packhorses and unpacks; all the saddles and packs are arranged in a square and covered with a tarpaulin, except those needed for the night; every one has two horses to ride and carry his pack alternately morning and evening, the rest being only packs. At the midday halt the same business has to be gone through and we can now pack up in less than half an hour; but it is only Mr. Gribble's energy and decision that render the job such a quick one. The black boys have other work, so that each white man has to pack four horses in addition to catching and saddling his riding-horse. About 6 p.m. some travelling cattle passed, and the owner, who had just killed, offered to send us over some fresh beef, but it never turned up.

Saturday, May 13th.—Got off at 8.15 travelled till 12.30; passed a fine water hole in a large stream about 10.15 a.m.; camped in a gorge in the hills where there was water. Country hilly and dry, but less rough than yesterday. In the afternoon we had a thunderstorm which wet everyone thoroughly and soon afterwards we camped on the Dry River and put up tents, as the weather continued threatening, about three miles from the O.K. copper mine. Distance travelled about 24 miles.

Sunday, May 14th.—At 7.15 a.m. celebrated the Holy Communion in the open air. With the just risen sun shining in his morning beauty behind the little temporary altar one appreciated the force of the words "Heaven and earth are full of Thy glory." After breakfast Grady and I rode into the O.K. Mine. We passed a long string of camels, at which Grady and our horses opened their eyes wide. I was hospitably welcomed by the mine manager, Mr. Gibbs, and his wife, and made arrangements to hold evening service in the office. The town is mostly canvas, but a large number of men are employed. It is about 12 miles from the southern border of the diocese, on the road from Mungana to Maytown.

Sunday, May 14th.—In the afternoon Mr. Gribble came in from the camp, and after tea we had service in the assay-room of the office which was fitted up with temporary seats.

There was a good attendance at this the first religious service ever held at the O.K., and the singing of the hymns was very hearty. I hope to arrange for it to be visited in future from Cooktown, as it is only 100 miles south of the Laura, though the road is very bad. Mr. Gribble went back to camp and I stayed the night.

Monday, May 15th.—Mr. Gibbs kindly undertook to have three of our horses shod, and Mr. Gribble and two of the boys came in with them about 10 a.m. The boys were very much interested in the camels. "They have an island on their back" said one referring to the hump. There are about 400 on the road to Mungana, but they cannot carry away the matter fast enough to keep the smelter running full time, and it works only two shifts a day. The lode seems to be very large and very rich. Several of the shoes had to be made, and we did not get away till 12.30, when we returned to camp, had dinner and packed up, getting off about 3 p.m. We passed through the outskirts of the township at three miles and then followed down the Dry River for about seven miles, camping on a good waterhole at 6 p.m. Distance travelled about 10 miles.

Tuesday, May 16.—Left camp at 8.20 a.m. Crossed the Mitchell after about five miles and then on another five to Bellevue Station where there was only the cook at home. Camped about 1 p.m. to rest the horses, tired with last week's hard travelling over the ranges; spent the afternoon fishing and exploring. Travelled 11 miles. The river is here a beautiful broad running stream.

Wednesday, May 17th.—Left camp at 8 a.m. grass long and dry and track difficult to find. Reached Mount Mulgrave, twelve miles distant, at 11.15 a.m., and camped just beyond the station which commands a fine view of the river. Mr. Callaghan, the owner, kindly sent a boy off to the Walsh station, 22 miles distant to take in some telegrams for me, and to fetch any awaiting me. At 3 p.m. the party moved to a camp six miles further down the river while I waited overnight at Mr. Callaghan's to await the return of the boy with the telegrams. Mr. Callaghan most kind and hospitable.

News of the Parishes.

THURSDAY ISLAND NOTES.

We record with thankfulness a bright encouraging Eastertide. During Lent addresses were given by the Vicar each Thursday at Evensong on "The Book of Common Prayer."

The morning services on Good Friday were well attended.

At the evening service the story of the Passion was told by the Vicar—Tissot's pictures were thrown on the sheet by Miss Buchanan's fine new lantern. The Cathedral could not accommodate all the would-be hearers, the congregation comprising both Christians and heathen of many creeds and nationalities.

The Easter communion services showed a substantial increase. There were 71 as compared with 51 the previous year.

A small orchestra helped to make the evening service very bright.

The 'experiment' of a Parish Tea was put to the test on the Thursday following Easter Day. Great was the success, although no one

had been asked to contribute anything, generous offers poured in with the result that there is a substantial balance of 9s. 11d. to reducing the debt on the Vicarage. The tea-tables presided over by the ladies of the committee looked very pretty and the provisions said much for the cooking skill of the ladies of the Island. During tea sweet music was discoursed by the band of the R.A.A. The tea was followed by a lantern entertainment and concert, the only disappointment was that the Institute could not accommodate all comers, but many cheerfully listened to the entertainment through the open windows.

The Temperance Society is now an accomplished fact there is already a good number of members and the open meetings have been attended by many who we hope may decide to become active members. The two open evening have been devoted partly to music and partly to discussion. 1—A paper by Mr. Leighton on Total Abstinence—versus Moderate Drinking. 2—A lecture by Mrs. J. Jones on "Should women be total abstainers."

The formation of the Temperance Society was followed by that of a "Band of Hope." We are full of hope that the latter will become the seed good of many virtues for the young people. Almost all the eligible children above the age of six have joined and appear extremely keen. We are told the children can hardly talk of anything else at present, and they begin dressing for the 6 o'clock function immediately they arrive home from school in the afternoon. Thanks be to God for his great blessing—the children's enthusiasm.

The annual parish meeting was held in the Parish Institute on Tuesday, May 2nd, when Mr. H. G. Hodder as Churchwarden read the statement of accounts for the past year and presented his report. He was glad to announce that in spite of the bad time there was a small credit balance amounting to £16 8s 1d. He advised that in view of the financial depression on the Island strict economy would be necessary. The balance-sheet and report were unanimously adopted.

The Vicar then read his report of the year's work. He pointed out that there was considerable room for improvement in attendance at public worship especially at the early Communion Service. This service besides being a service expressly commanded by our Lord should therefore be binding on us, has the advantage of being short, and is also held in the cool of the early morning. The 10 a.m. service should also be more largely attended.

There were many encouraging signs—a well-attended Sunday School. The thanks of the parents are due to the earnest work of the teachers; the Quetta Club, with its increasing roll of members, and attached to it the Gynasium with over thirty members and a capable and capable instructor; the Temperance Society and the Band of Hope. In reviewing the work of the year the Vicar thanked the Churchwardens and other Church officers—the lay lecturers for the Society of the Treasury, the teachers and lay workers, and all who assisted in any way to advance the Kingdom of Christ in the Parish. For the past year thank God, and for the future we take courage. May the year be marked by enthusiastic and loving co-operation in the worship of God and the service of man.

The Vicar appointed Mr. Hodder to act as Parson's Warden for the ensuing year. Mr. Hodder kindly accepted. Mr. Hindmarsh was unanimously re-elected People's Warden.

The following were asked to serve on the Parochial Church Council:—Messrs. Milman, Brien, Shiress, Sullivan, Smythe, and Imbrust.

COOKTOWN.

The Easter meeting took place after service on the evening of Sunday, May 7th. The Rector's report dealt chiefly with the improvement in the number of communicants and the increase in the size of the congregations; pointing out that there was yet very much to be hoped and especially with regard to the congregation on Sunday morning. The report of the churchwardens ended more especially the response by the congregation to the appeal for the renovation of the church and for the liquidation of the debt of the organ: the result was that £200 was raised over and above the ordinary income.

The balance sheet showed that despite these extra efforts the church was able in depressed times to meet all the current liabilities for the year. Messrs. A. S. L. Wells (rector's) and J. Thomas (people's) were re-elected the churchwardens; Messrs. Boddington, Marsfield (rector's) F. Brown, Perry, Reid, E. Sigreen were appointed parochial councillors. With the Sunday School staff there have been changes, some of the teachers have withdrawn though want of time. Misses Cran and J. Fuller have been appointed.

Rev. S. Lewis has been licensed by the Bishop as curate of this parish and surrounding district, thus the rector has been enabled to visit some of the stations at distance from Cooktown. He has also paid visits to the lighthouses at Archer Point and Rocky Island, and is now on a protracted visit to the Coenall Ebagoolah goldfield, some 250 miles distant from Cooktown.

We plead for more realisation by our own people of the presence of the Living and Personal God by His Holy Spirit, a deeper appreciation of the privileges extended to us as members of the ancient and apostolic church of the nation, a greater love for our Blessed Redeemer to Whom we owe all. This can only result in love and unity prevailing among us who are all fighting the common enemy of souls.

CROYDON.

Our Good Friday, a short service for the children was held at ten o'clock, and was well attended. For the second time in the history of the church a three-hours' service was held, with a short address every half hour, people coming and going at intervals. During the last hour we had quite a good congregation proving that there are some of our people who realise the real meaning of the day, and the events, which it commemorates.

In the evening a lantern service was held in the church. Mr. O'Hare having kindly loaned the use of his lantern and slides. The pictures of the "passion play" were slow and interspersed with musical selections. Mrs. Stuart sang "The Holy City" in her usual good style, and Mr. J. Morrison gave a good rendering of "Calvary." Mr. Stewart presided at the organ, and the choir sang some selections from Stainer's "Crucifixion."

The church was more than filled, the pictures and music were thoroughly enjoyed by old and young, and the evening was a fitting conclusion to the day's devotions.

We are greatly indebted to Mr. O'Hare for lending and working the lantern.

Easter Day.—The morning service was well attended. At Evensong the church was full (which is a rare occurrence). Mr. Stewart had taken great pains with the preparation of the musical part of the services. The choir did their part well, and we are much indebted to them and their able leader and their organist for their service on Good Friday and Easter Sunday. The decorations were much admired. Our local paper used the adjective "magnificent" when describing them.

Mrs. Hudson had many willing helpers, amongst whom were Mrs. Maskin, Mrs. Willocks, the Misses Scott, Harries, and Macgregor.

Mrs. Scott kindly lent her handsome pot plants, they added greatly to the beauty of the decorations. Numbers of people who could not come and help, sent flowers and greenery.

The annual vestry meeting was held on a week night, and there was a good attendance of ladies and gentlemen.

Rector's and churchwardens' reports showed a falling off in contributions, chiefly owing to departures of Church members.

Mr. Bechtel was re-elected Rector's warden, and Mr. Kerridge elected people's warden. Messrs. Gregg and Morrison were appointed Rector's councillors and Messrs. Stephens, North, Chandler and Thomas were elected by the parishioners.

A strong ladies' committee was also appointed—Mesdames Bechtel, Maskin, Willocks, Bickerton, and Scott, and Misses Carson, Boynes, Harries, and Nesbitt.

Mr. Eric Frost, our church secretary, has been transferred to Charters Towers. He has done his work most faithfully. We congratulate him on his promotion. He and his mother leave Croydon with the good wishes of all. Mr. Frost was the recipient of a travelling case as a small token of esteem from the committee.

S. JOHNS' GOLDEN GATE.

It is encouraging to be able to write of the improvement in Church work at this centre. The parishioners seem to be waking from their long slumber to a sense of their responsibilities in regard to the furtherance of Christ's Kingdom here on earth.

The Sunday morning services are not very well attended. The evening services are very encouraging.

The Easter services were exceedingly bright and cheerful. The Holy Eucharist was celebrated at 9.30 a.m., when a goodly number availed themselves of the opportunity afforded them in the sweet morning hour to feed on food Divine and to worship their Risen Lord and Master at the highest of all services.

At Evensong the little church was comfortably filled.

On the Tuesday evening in Easter week the Rector gave a lantern service in the Church which was much appreciated and very largely attended.

Our Sunday School is most encouraging, and the Church lately has proved itself far too small for the number of children who attend. We hope the time is not far distant when we shall be able to enlarge it and make it more comfortable.

The choir, under the baton of the rector and

the organists, Mr. Wilson and Miss Grant, is making rapid strides towards efficiency. Many thanks are due to Misses Boyle and Usher, as also to Mrs. Duffy, for the interest they have at all times taken in the work of the Church.

MOSSMAN.

On Wednesday, April 19th., the Bishop visited this district and made a rather lengthy stay. He was able to give a Sunday to each of the three centres, Mossman, Port Douglas and Mt. Molloy. At Mossman and Mt. Molloy he administered the rite of Confirmation. There were twelve candidates for confirmation at Mossman and three at Mt. Molloy. A subscription has been started at Mt. Molloy in order to build a Church on the land that has been given us. We are about to put up a fence around the Church property at Mossman. Mr. Spon has most kindly given the posts, which were delivered free of cost. The bell tower has been erected at Mossman and the bell now preaches its short sermon daily to those who have ears to hear.

On Tuesday evening, May 2nd, some 50 or 60 people met in St. David's Church, Mossman, at the invitation of the rector, at what was called a "Parish Tea," partly in honour of the visit of his Lordship the Bishop and partly as a social gathering prior to the annual Easter Church Meeting. After the tea was over the Easter meeting took place, and was attended by a large number of parishioners. The annual report and balance sheet were read. The churchwardens in their report referred to the improvement in the church finances as compared with the previous year. The balance-sheet showed a substantial decrease in liabilities, and a very satisfactory state of things financially.

The rector in his address pointed out the various material wants of the church, among which the most pressing were the lining and painting of the church and the carpeting of the sanctuary. Besides speaking about the improvement of the building he also referred to the improvement of the worship and asked those who could sing to give up some time, during the week, for preparation for the Sunday services.

The Bishop gave a sound, practical and eloquent address upon the parishioners' church duties.

The following officers were elected for the year;—Churchwardens: Messrs. T. T. Devine (rector's) and F. W. Barnard (people's). Parochial Councillors: Messrs. R. D. Rex (rector's), E. Blackburn and G. B. Lock (people's). On Monday, May 8th, His Lordship the Bishop proceeded to Baker's Station, about 12 miles from Mt. Molloy, where he was joined by the Rev. Mr. Gribble on Tuesday evening. The party from Yarrabah Mission Station joined them on Wednesday and the whole party went on their way to the mouth of the Mitchell.

DIOCESAN BOOK DEPOT.

*Bibles, Prayer Books and
S.P.C.K. Publications,
for Sale.*

BOOK MANAGER,
BISHOP'S COLLEGE,
THURSDAY ISLAND

1905.

Diocese of Carpentaria.

BISHOP:

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

C. H. HINDMARSH, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

COMMISSARIES:

REV. E. HARRIS, D.D., Bullinghope, England.

REV. F. E. S. SNODGRASS, M.A.,
Fitzroy, Melbourne.

REV. E. C. BECK, A.C.K., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

REV. J. B. DRABBLE,
A.K.C., Rector of Pal-
merston.

REV. F. J. HALL, Th.L.,
Georgetown.

REV. W. HUDSON, M.A.,
Rector of Croydon.

REV. S. LEWIS,
Cooktown.

REV. J. JONES, B.A.,
Vicar of Th. Island.

REV. G. H. SMITH,
Rector of Cooktown.

REV. A. E. SMITH,
Croydon.

REV. E. TAFFS,
Rector of Mosman.

REV. W. M. WILKIN-
SON,
Rector of Normanton.

HON. LAY READERS

W. BRADSHAW, Alice Springs.

A. T. KASHIWAGI, Thursday Island.

C. H. WILSON, Pine Creek.

P. R. ALLEN, Palmerston.

HON. LAY WORKER:

F. BUCHANAN, Th. A., Thursday Island

DIOCESAN COUNCIL:

REV. J. JONES, B.A., REV. W. HUDSON, M.A.,

REV. G. H. SMITH,

MR. H. HODDER, MR. C. H. HINDMARSH,

MR. B. H. OGILVIE.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

* BISHOP'S COLLEGE VICE-WARDEN:

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aboriginals on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.

THURSDAY ISLAND.

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (?)

GEOGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURBUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar,

of the Diocese on behalf of the Church Management Fund:—

Letters of Orders	£ s. d.
License as Commissary	1 1
General License to Officiate	1 1
License to Cure of Souls	10
License as Surrogate	10
License as Stipendiary Lay Reader	5
License as Hon. Lay Reader	nil
Letters Testimonial	10
Marriage by Bishop's License	3 8
License of a Building for Divine Service	1 1
Faculty for Alterations in Consecrated Building	1 1
Consecration of Church	2 2
Affixing seal to any document not included as above	10

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2

Payable to the Churchwardens:—

Burial Fee ... 10

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

MARRIAGE REGULATIONS.

1. The clergy are recommended to the Registrar-General by the Bishop that they may be registered for the solemnization of marriages and no clergyman may solemnize marriage until so recommended and registered. This registration gives the clergy no right to celebrate marriages otherwise than as the custom and laws of the Church allow.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

3. Clergy who hold the Bishop's leave to issue his licenses are termed Surrogates.

4. No Surrogate may issue a license for or any clergyman celebrate the marriage of any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

6. Surrogates may not issue licenses for the celebration of marriages in Churches other than those within their own parishes or district but where the clergyman of a parish or district has not been licensed as a Surrogate, application must be made to the Surrogate appointed to issue licenses for the celebration of marriage within that parish or district.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

8. Quarterly returns must be made of a marriages celebrated, and the fees due to the Diocese must be transmitted at the same time.

9. No fee may be demanded for marriage by banns, and if any free-will offerings are made in such cases they may be entirely retained by the clergyman.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. VI.—No. 22.]

THURSDAY ISLAND; APRIL 1, 1906.

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POST FREE.

NOTICE.

All communications to be addressed to the Editor "The Carpenterian," Bishops College, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach Editor by the last day of February, May, August, and November in each year.

Official Acts.

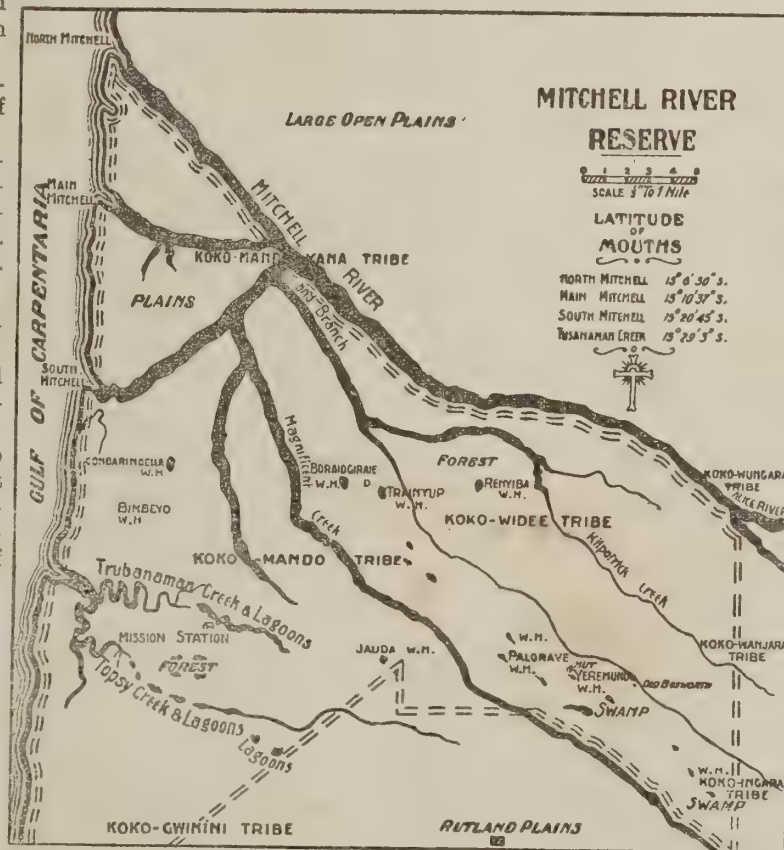
- 1.—Rev. H. J. Boon licensed as priest-in-charge of Normanton.
- 1.—Ernest Castles licensed as Hon. Lay Reader at Pine Creek, in place of Mr. H. Wilson, resigned on leaving.
- 1.—Mr. E. A. Field appointed master of the mission vessel "Francis Pritt."
- 28.—Rev. W. M. Wilkinson licensed as Rector of Cooktown.
- Meeting of Diocesan Council, Mr. H. Milman appointed member of Diocesan Council. Mr. A. Murray appointed Hon. Auditor.
- 12.—Summons issued to Diocesan Conference.
- 13.—Mr. F. T. Lane admitted student of Bishops College.
- 3.—The sum of £100 due to Bishopric Endowment Fund transferred to separate account in Savings Bank to credit of that fund.
- 28.—Meeting of Diocesan Council.
- 1.—Resignation of Mr. E. A. Field as master of the Francis Pritt accepted.

deck. The boat came to recover two prisoners who had made their escape and after incredible hardships reached Daru. Fortunately for them the Government Resident determined to give them fair play and they were mixed up with other prisoners at the gaol and when lined up the Dutch warders and guards were unable to identify them.

From our anchorage we had a beautiful view of Thursday Island with its houses, palms and fleet of pearling luggers at anchor nestling under the green hills topped by the frowning forts. After tea we had evensong in the cabin. Our crew of S. Sea Islanders was a new one, but it was pleasant to see each boy bring his own prayer and hymn book, join in the well known responses and read the psalms in a slow

ing seas, and the host of islands to the north and east with the silvery channels between them. Soon after my arrival at the two houses we had Sunday School, the three houses turning out 20 children old enough to attend. Evidently the depopulation of Australia does not hold good here. The children were well taught and it was a pleasure to catechise them and distribute the prizes for the past year. As evening fell the sea to the west became a mass of golden light in which one could just get a glimpse of the black outline of Booby Island 14 miles away, and in the east the reflections clothed the islands in a golden mist, out of which we presently saw a steamer creeping, depriving our evening service of the presence of the pilot and his men. Nevertheless

we had a hearty service up aloft in spite of the nor-west monsoon which began to howl round the buildings, and I descended the hill in the moonlight with part of our congregation from below and got back on board about 9.30 p.m. The anchorage is perfectly sheltered at this season but during the night it blew so hard that I was driven off the deck where I was sleeping into the cabin. We were off at 7 a.m. en route for Friday Island, where I had told the lepers to expect me, having been down on Friday night with the doctor to take a funeral, a weird scene in the darkness. We had to anchor a long way out as the bay is very shallow and I had a somewhat lumpy pull ashore in the dinghy. After a service in which the responses and singing were most hearty and inspiring, I had out in front the 14 candidates for confirmation and examined them. Tom, one of their members, had undertaken to teach them from a simple catechism on the subject. I listened to the answers as they went steadily through the first half of the book and was amazed at the accuracy with which they had learnt everything. Slow as they are to learn and memorise it must have meant im-



TRIP TO GOODE AND FRIDAY ISLANDS.

BY THE BISHOP.

I went on board the "Francis Pritt" on Friday afternoon. We tried to beat down Goode Island but wind and tide were too strong for us to pass Vivian Point and after a day of hours of vain attempt we anchored at night under Prince of Wales Island. I did so a Dutch Gunboat, the "Valk," in painted a cheerful white instead of the prevalent neutral tint. These boats are armed with armament and have every convenience for a tropical climate, the living sleeping rooms practically occupying the

painstaking voice. Next morning after an early cup of cocoa we made a start again and were two hours slowly beating past the point and it was eleven on Sunday morning before we reached Goode Island too late for the service I had arranged to hold on shore. Several luggers and schooners were lying there and I arranged for Mr. Field, our skipper, to hold a service on board the schooner Norna at night while I was ashore. In the afternoon accompanied by the Port Pilot's children I climbed the long hill up to the lighthouse and signal station from which one gets a magnificent view of the great expanse of ocean to the west with the reefs off Friday and Prince of Wales marked by break-

ing seas, and the host of islands to the north and east with the silvery channels between them. Soon after my arrival at the two houses we had Sunday School, the three houses turning out 20 children old enough to attend. Evidently the depopulation of Australia does not hold good here. The children were well taught and it was a pleasure to catechise them and distribute the prizes for the past year. As evening fell the sea to the west became a mass of golden light in which one could just get a glimpse of the black outline of Booby Island 14 miles away, and in the east the reflections clothed the islands in a golden mist, out of which we presently saw a steamer creeping, depriving our evening service of the presence of the pilot and his men. Nevertheless we had a hearty service up aloft in spite of the nor-west monsoon which began to howl round the buildings, and I descended the hill in the moonlight with part of our congregation from below and got back on board about 9.30 p.m. The anchorage is perfectly sheltered at this season but during the night it blew so hard that I was driven off the deck where I was sleeping into the cabin. We were off at 7 a.m. en route for Friday Island, where I had told the lepers to expect me, having been down on Friday night with the doctor to take a funeral, a weird scene in the darkness. We had to anchor a long way out as the bay is very shallow and I had a somewhat lumpy pull ashore in the dinghy. After a service in which the responses and singing were most hearty and inspiring, I had out in front the 14 candidates for confirmation and examined them. Tom, one of their members, had undertaken to teach them from a simple catechism on the subject. I listened to the answers as they went steadily through the first half of the book and was amazed at the accuracy with which they had learnt everything. Slow as they are to learn and memorise it must have meant im-

of free and busy life. It was interesting to notice the change in the men themselves. When I first used to hold services and preach down here before any had been baptised the congregation used to come untidy in rags and squalor. Now each man was shaved and clean and dressed in his best and neatest clothes, making even the ravages of disease seem less noticeable. I left with a promise to try to obtain for them a Church bell which they much need and was back in Thursday Island by about eleven o'clock, to find the unpleasant news that a number of plague rats had been found in the stores across the street from the Church grounds.

Diocese of Carpentaria.

Statement of Receipts and Expenditure for 1905.

RECEIPTS.

To Balance Brisbane Treasurer January 1, 1905. ...	41	5	7
Balance Thursday Island January 1, 1905 ...	10	4	1
Fixed Deposit ...	40	0	0
	91	9	8
Subscriptions as per List ...	223	2	11
Collections as per List... ..	201	16	5
Lord Beauchamp	150	0	0
Grants to Diocese—			
S.P.G. 1904	50	0	0
S.P.G. 1905	100	0	0
C.C.C.	75	0	0
S.P.C.K.	50	0	0
	275	0	0
Diocesan Fees	19	8	0
Parish Assessments—			
Cooktown	5	5	6
Croydon	6	7	6
Moesman	4	4	0
Normanton	4	4	6
Palmerston	5	10	3
Thursday Island... ..	7	7	0
	32	18	9
Carpentarian Receipts	14	1	0
Offeratories for special purposes	8	14	6
Sundry Receipts	5	10	2
Mitchell River other than list	18	7	3
Boat Fund—			
Mrs. Pritt... ..	310	0	0
Sundries	1	11	7
	311	11	7
	£1352	0	3

EXPENDITURE.

By College Expenses	269	9	10
College Fabric Expenses	11	11	3
Clergy Travelling	68	10	1
Grants to Parishes and Clergy	81	0	4
Mitchell River Mission—			
Whaleboat and Dinghy	15	19	7
Carriage etc.	49	17	7
Travelling Expenses	17	9	2
Outfits	7	15	3
Printing	4	11	8
A. Millar	17	12	11
Transmitted to A.B.M.	48	14	6
	162	0	8
Melanesian Mission work	38	15	0

Boat Fund—			
Cost of Boat	250	0	0
Repairs and Gear	110	19	7
Wages	23	8	0
Transfer	2	10	0
	386	17	7
Carpentarian Printing etc	29	12	6
General Printing	7	17	6
A.B.M. Expenses	11	6	7
Insurance	6	11	0
Interest Bishoprick Endowment Fund	3	0	0
Sundry Expenditure—			
Telegrams and Cables	12	15	0
Stamps	10	13	1
Petties	7	19	6
Bank Exchanges and Charges	7	10	5
	38	18	0
Balance—			
Fixed Deposit Thursday Island	40	0	0
Brisbane	204	3	11
	244	3	11
Less Debit balance Thursday Island	7	14	0
	236	9	11
	£1352	0	3

Statement of Funds.

To Amount owing to Bishoprick Endowment Fund	100	0	0
Debit Balance Thursday Island	7	14	0
Leaving Credit Balance	196	9	11
	£244	3	11
By Fixed Deposit	40	0	0
Credit Balance Brisbane	204	3	11
	£244	3	11

I hereby certify that I have examined the above statements and compared the same with the Secretary's books of account and the Diocesan Treasurer's audited statement of accounts and find the same to be correct.

Thursday Island, 16th February, 1906.

ABL. MURRAY.

Subscriptions.

Rev. F. T. M. Palgrave	99	0	0
Mrs. Pritt on behalf of late Ven. Archdeacon Pritt	49	12	6
Anon per the Bishop	10	0	0
W. E. Paull	5	5	0
Mrs. Child	5	0	0
E. H. T. Plant	5	0	0
Mrs. White	5	0	0
Sister Kathleen	5	0	0
Mrs. Hankey	5	0	0
Mrs. Forbes	3	0	0
Mrs. Richards	3	0	0
Mrs. Mackay	3	0	0
Mrs. Simpson	2	10	0
Dr. Fleetwood	2	2	0
E. Parnell	2	2	0
C. H. Hindmarsh	2	2	0
N. Sydney Grammar School	2	0	0
Mrs. Wilson	2	0	0
F. de S. Buchanan	1	5	0
Per S.P.G.	1	3	2
W. H. Purves	1	2	0

C. H. Hodges	1	1	0
A. W. Macnaughten	1	1	0
G. H. Traill	1	1	0
Mr. Von Nylius	1	1	0
W. M. Hill	1	1	0
Rev. J. W. G. Tomlin	1	0	0
Sums under £1	2	15	3
	£223	2	11

Collections.

Miss Paige, Stall	21	0	0
St. Saviours, Goulburn (1905)	13	6	2
St. Saviours, Goulburn (1904)	12	1	2
St. Marks, Darling Point	11	1	0
St. Anns, Strathfield	10	3	6
St. Thomas, Essenden S.S.	10	0	0
St. John, Ashfield	8	9	1
Albury Meeting	5	5	0
Colac Meeting	5	3	9
Stawell Meeting	5	2	3
St. Albans, Muswellbrook	5	0	0
St. Peters, Ballarat	5	0	0
St. Johns Darlinghurst Mission Association	4	19	1
Miss Paige Depot... ..	4	14	0
Warrnambool Meeting	4	13	3
St. Marks, Fitzroy	4	5	5
Wagga Wagga Meeting	4	5	0
Ballarat Mission Association	4	4	0
Hamilton Meeting	4	4	0
Maryborough Meeting	3	13	6
Goulburn Guild	3	9	1
Goulburn Meeting	3	6	8
Goulburn Cathedral, S.S.	3	0	0
Church of Good Shepherd	2	17	9
Per Mrs. Pierce	2	8	9
St. Judes, Randwick S.S.	2	7	0
N. Guinea Staff, etc	2	2	0
Christ Church, Ballarat	2	2	0
Ballan	2	2	0
St. James, Sydney Meeting	2	0	0
St. Johns, Glebe S.S.	2	0	0
Per Mrs. Simpson	2	0	0
Allansford	1	12	6
St. Clements, Mosman	1	9	6
June Meeting	1	5	6
All Saints, Ballarat	1	2	6
Christ Church, Brunswick S.S.	1	1	0
Ararat Meeting	1	1	0
Dalby Meeting	1	0	6
Per Mrs. Pierce, Sale	1	0	0
Amounts under £1	4	7	11
	£201	16	5

Through the Waters.

For thirty hours the man had been sitting in the fork of a tree, almost without motion. All day the yellow flood swirled by, carrying its spoil upon its breast, great logs of wood that wallowed and plunged, and lifted up unexpected arms as they turned from side to side; carcasses of horses and cattle, still and deeply sank; fruit trees with the fruit ripe and inviting to the hungry watcher; household goods and utensils; part of a house itself; a huge tree with roots and branches looming out, and bringing his heart to mouth as it hung for a moment over his frail refuge, and then swung off down stream. Once the body of a man, with wide, staring eyes, passed within a few feet; and again he saw, a hundred yards off, the colour of a child's frock; and through it all the ceaseless drip of the rain, as it swept in grey, misty columns across the stream. The night

had been the worst of all; the noise of the river as it whirled against the tree grew till it beat in his ear an intolerable din; the darkness grew deeper until it was an impenetrable pall, until he could not see his own hand; out of the night came strange sounds, weird gurgling sobs as the water sucked itself into eddies; dull thuds as timber struck the trees; ceasing every now and then to fall again with redoubled violence. Once or twice he heard sudden, shrieking cries, as some night-bird swept past; once a great shock nearly threw him from his post; and once he heard the hiss of a snake from some floating bough as it wriggled past him higher up the tree. He seemed to be buried in a living, moving grave; would it never end? Would the moaning darkness never cease to rush past? He could scarcely refrain himself from the impulse to fling himself into the water. At last the darkness became less dark; slowly the grey, miserable dawn appeared, and another hopeless day begun. More timber and now and then a dead beast floated by, but nothing living. When would it end? His head was bewildered; another huge log came sweeping down on his refuge, but he felt no terror, only gazed at it in stupid wonder as it hung a moment in the balance and rolled past within an inch of his involuntary extended arm. So passed the day slowly and wearily until noon, when he noticed a hundred yards above him a small plank on which stood a frightened kitten. When she saw him she mewed pitifully and ran towards the nearest end of the plank. It was the first living thing he had seen, for the snake had gone as mysteriously as it had come. He watched anxiously to see whether the plank would pass within reach. There was an appeal about the miserable animal which went to his heart. Why should it look for help to one as miserable and helpless as itself? At first he thought that would come straight for the tree. Then a current caught it, and he saw that it would pass at least a dozen feet away. The kitten redoubled its cries. The man hesitated a moment, then, overpowered by some strange influence, he leaped into the water as the tiny creature came opposite to him. He could only swim a few strokes, and his limbs were so cramped and stiff that he could hardly move; but instinctively he threw his arms and breast over the plank, which partly supported him. As he did so he felt the kitten's sharp claws as it sprang on to his head. He felt a sense of relief; anything was better than that miserable watching on the tree. Then the bewilderment returned again. He struggled to remember where he was, what he was doing, and then remembered no more. He was recalled to life by the persistent mewing of the kitten: he opened his eyes and found that the plank was jammed in a bush, on which his head rested, and his feet were touching the ground. With a great effort he struggled into a standing position, and but the kitten inside his sopping shirt. The rain had ceased, and only three hundred yards away he could see dry land. Slowly he staggered towards it, and reaching it, fell a second time into unconsciousness. When he awoke the kitten was gone. His first feeling was one of blind anger. He felt as if his mate had betrayed him. Then he laughed hysterically and struggled to his feet. As he did so he heard the tinkle of a horse-bell, and staggering through the bushes he came on a waggon, a tree, and by it two men who were laughing loudly and playing with a kitten, which, dry

and purring, had left all care behind. The man checked himself in an oath, laughed again, and made his way to the group.

Bishop Stanton.

The following sermon in memory of the late Bishop of Newcastle was preached by the Bishop in the Cathedral Thursday Island on Sunday, December 10th, 1905.

"The Memory of the just is blessed"—Prov. x, 7.

Few of the elder residents of the North are likely to forget the name of George Henry Stanton, first Bishop of North Queensland, who passed peacefully away at his official home in Morpeth last Monday night, but in memory of a great and loveable personality, and for the sake of those who knew him not, I would say something of his life and character.

He was born in 1834, some four years before the accession of Queen Victoria, and from childhood his thoughts seem to have turned towards the ministry of the Church. When about 18 his mind received a strong impetus from the writings of an earnest Evangelical writer of the day, and he made a resolve, which he afterwards renewed on every successive birthday to the end of his life, to devote himself entirely to the service of Almighty God. Educated at Hertford College, Oxford, he was ordained deacon in 1858 and priest the following year, and after serving for nine years as an assistant curate he was appointed Vicar of St. Giles-in-the-fields in 1867. Here he spent nine years, the late Bishop Dr. Webber being Vicar of the adjoining Parish of St. John's, Red Lion Square.

In 1878 he was selected as the first Bishop of the newly formed diocese of North Queensland, then and throughout his episcopate including the Queensland part of the present diocese of Carpentaria. It is characteristic that his first action on hearing of his appointment was to go to a riding school and a swimming bath and arrange to be taught to ride and swim. Before leaving England he attended the Lambeth Conference of 1878 and was deeply interested in its proceedings. On turning to his diocese he found himself confronted with the gravest difficulties. To begin with the Bishoprick Endowment Fund was almost non-existent, a sum of about £1300 being all the capital available. Diocesan funds there were none, and, as soon as the Bishop was appointed, the Bishop of Sydney, of whose diocese North Queensland had formed part, withdrew all his clergy, leaving every parish but one vacant, and the new Bishop found himself faced by an expenditure of over £900 for passages of clergy and other initial expenses. He set to work with characteristic energy, collected £3370 before leaving England, and by 1881 the Bishoprick endowment was completed.

On his arrival in Townsville the diocese had to be organised from the beginning with clergy and bishop alike new to their work. I need not here dwell on the thirteen years of his administration of his Northern diocese, how he built up the Church from the beginning with unceasing labour, how he traversed the country from end to end when means of transit were far more primitive than they are even at present, how in all places and under all circumstances he preserved the most cheerful good-humour, making a jest of all hardships and discomforts, how he displayed the keen interest of

the truly great mind in every person and thing with which he came in contact, how he used to the uttermost his own private means in gifts, only too generous, to the Church, how he came to be the most considerable figure, not only ecclesiastically but publicly and socially in the North, without bating one jot of his wonderful humility and deference to and consideration for the feelings of others; all these things are too well known to many of you for me to need to repeat them.

In 1891 he was elected to the see of Newcastle, and after much hesitation accepted the change. While I have no right to say that he ever regretted the step yet it is certain that he that he missed the freer and less formal atmosphere of the North and that his heart ever went back in affectionate remembrance to the scenes of his earlier labours. In his new diocese his labours were as constant as of old, and in late years the long drives to country parishes were a severe strain on his advancing years. On the Sunday before his fatal attack of illness he drove, though over 71 years of age, 40 miles in an open buggy and took three Confirmations, hard work for a young and vigorous man. As senior Bishop of the Australian Church an additional weight was lent to the influence he had acquired from his wise sagacity, his powerful grasp of great problems and his large hearted charity. He was frequently in Sydney aiding the Primate, and adding the cares of the whole Church to those of his own diocese. Fourteen years he administered his large and important diocese, and then God gave him rest as he would best have liked it to come, in the midst of his work and amid his own people.

We have spoken of his life; it remains to say somewhat of his character. Probably what most struck strangers was his extreme friendliness to all with whom he came in contact, his almost effusive welcome of mere acquaintances. This sometimes exposed him, and not altogether unnaturally to the accusation of unreality or affectation, yet in reality it was neither. He had no two manners. He was the same to his intimate friends as he was to others. His heart was really larger than most men's, and the charity and kindness that came out in his words and manner were not assumed. He was always ready to make them good by acts, and countless kindnesses were done without ostentation and without hope of return.

I think that what most struck those who knew him was the wideness of his vision and the clearness with which he saw the great things through the little, the strength and certainty with which he grasped the underlying verities. This power came out in his sermons, his speeches, his Synod addresses and his conversation. His sermons held men spellbound. He had left behind the Evangelicalism of earlier days without adopting the position of a High Churchman. If it is needful to define his position, he was probably more a Broad Churchman than anything else, but he had a keen appreciation of the need and value of decency, order and beauty in worship, and his mind was so large and tolerant that it is almost impossible to class him with any party. His theme was nearly always a large one "Man does not live by bread alone but by every word that proceedeth out of the mouth of God" was a favourite text. The attributes of God, the workings of providence, the blindness of unfaith, the reasonableness of Christianity, the supreme

(Continued on Page 178)

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VI. No. 22. Thursday Island, April 1, 1906.

The Resurrection.

We are about to celebrate the greatest festival of the Christian Year—the Resurrection from the dead of our Lord and Saviour Jesus Christ; and it may be well to consider very briefly what the objects of the Resurrection were.

First, it was meant to be a convincing proof of the divine authority of Christ, the seal and witness to His life and teaching. He Himself constantly referred to it as such; it was the Resurrection that transformed His faint-hearted and trembling followers into the confident and fearless witnesses who changed the beliefs of the world. The Resurrection is still the central fact of the Christian faith. All attempts to explain it away, to give a mere allegorical or spiritual meaning, are practically attempts to depose Christ from His divine right into merely the best of men, a Revelation of God in no deeper sense than that in which every good man is a revelation of his Maker. Men question the Resurrection just because they instinctively feel that it is the seal and proof of Christ's authority.

Secondly, Christ rose in order to teach and instruct his disciples. A great part of His teaching was not intelligible to them until it had been exemplified and explained by His death and rising again. The forty days was full of teaching and exhortation, that could not have been given earlier because the disciples were not in the mental attitude to receive or understand it. When we compare the attitude of the Apostles before the Crucifixion and after the Ascension, we see how utterly different it was, not only in courage but in understanding. The former could not have been, the latter were the teachers of the world.

Thirdly, Christ rose from the dead in order to found His Church and to commission its leaders to act in His Name. Before the Crucifixion there was nothing that could be called a Christian Church. There were a few disciples and apostles under instruction, a considerable number of people moved and stirred to a new life by His wonderful teaching, but no organised Church, no rules, services, or ordinances. Within a short time of the Ascension, we find all these things have assumed their permanent and for the most part final form. We find the Apostles vested with a spiritual authority and ordaining others to the same. We find an infant Church possessing, if in germ only, yet fully, all that she was afterwards to become. No wonder that we hail the Resurrection Day as the greatest of festivals, or that our Church orders that her every loyal son should celebrate it by the highest ordinance of Christ, by receiving in faith and thanksgiving the Body of the Lord.

The Mitchell River

Owing to the wet season and the cessation of the mail via Normanton, we have not had much news from the Mitchell; but the last letters dated January 6th were very cheerful, and Rev. E. S. Chase, with the help of Mr. Williams and Bob Ling, is evidently holding

the fort gallantly.

A grand dinner was held on Christmas Day, and the menu of wild duck, turkey and plum pudding sounds quite civilised. The rain so far had not been very heavy, and they were pushing on with the construction of a house on piles before the heaviest wet set in. The school work was progressing and relations with the adjoining stations seemed to be satisfactory.

The urgent want of the mission is workers. Surely it would be a disgrace to the Church if the work should fail for want of men to carry it on, when other conditions are all so favourable.

Owing to the unsatisfactory character of the mail service, it will be as well for letters, etc., for the mission to be sent to Bishop's College, Thursday Island, whence they can go down by the "Francis Pritt."

Mr. Chase writes that the whaleboat is of the greatest possible service. He does not know what they would have done without it.

Diocesan Council.

A meeting of the Diocesan Council was held on January 29th at Bishops College, Thursday Island. Present—The Bishop (in the chair) Revs. J. Jones and W. M. Wilkinson, Messrs. Ogilvie and O'Brien. The Chairman stated that he had appointed Rev. W. M. Wilkinson to fill the vacancy caused by the retirement of Rev. G. H. Smith. The Diocesan accounts for 1905 were read and adopted on the motion of Mr. O'Brien seconded by Mr. Ogilvie; and Mr. A. Murray was appointed auditor. Mr. H. Milman was elected a member of the Diocesan Council in place of Mr. H. G. Hodder resigned on leaving. It was resolved on the motion of Mr. O'Brien, seconded by Rev. J. Jones, that the sum of £100 belonging to the Bishopric Endowment Fund should be transferred from the General Account to the Savings Bank.

Diocesan Accounts.

We would draw attention to the Diocesan accounts published as usual in this number. We have to note a great increase in the amount received during the year, £1257 18s. 8d., as compared with £746 17s. 11d. last year. This is partly owing to two generous gifts of large amount, but also to an increase of collections on behalf of the diocese from £57 9s. 3d. to £201 11s. 5d., showing a much wider interest in its work.

On the side of expenditure, the college expenses and clergy travelling expenses are considerably less (£269 9s. 10d. and £68 10s. 1d.) as compared with £324 11s. 10d. and £81 9s.). The expenditure on missions to the coloured races has increased from £130 8s. 7d. to £200 15s. 8d. The Francis Pritt has cost £78 8s. in addition to the money received for that purpose. A large portion of the maintenance expenses (£49 17s. 7d.) has been credited to the Mitchell River, as they were incurred in its service.

It must be noted that the balance of £204 7s. 3d. in the hands of the Brisbane treasurer includes £100 belonging to the Bishopric Endowment Fund. It has been resolved to transfer this to a separate account in the Savings Bank. Our actual balance, deducting this and the debit balance at Thursday Island of £7 14s., is £136 9s. 11d.

We are profoundly grateful for the help

that we have received during the past year, but with extra expenses of the maintenance of the Francis Pritt and our increased missionary responsibilities, we shall need it quite as much or even more during the present year.

It will be observed that there are no office expenses beyond stamps and telegrams. This is owing to the very large amount of labour voluntarily bestowed on Diocesan business by Rev. J. Jones, B.A., Diocesan Treasurer.

The Bishop's Movements.

The Bishop leaves Thursday Island on March 27th, arriving at Normanton on 30th; Leaves Normanton on April 2nd for Georgetown, arrives Georgetown April 4th; leaves April 7th; arrives at Croydon April 8th, and commences mission the same evening. Leaves Croydon Easter Monday and visits Burketown by the Francis Pritt if possible. Then to the Mitchell River. Arrives Thursday Island about May 5th. Leaves for Cooktown May 15th; Visits Coen and Ebagoolah and Maytown; Leaves Cooktown June 17th; arriving at Thursday Island for the Conference on June 19th.

Cyclone at Croydon.

News has been received of a terrible cyclone at Croydon which has wrecked the town; though happily there was no loss of life. The storm began on Saturday evening, March 3rd, and on the Sunday increased to hurricane force with floods of rain. Most of the houses were unroofed or blown down, and the heavy rain deluged their contents. The Church, large and well built as it is, was blown off the piles, and will cost a large sum to replace, at least £150. The Rectory was also damaged to the amount of £50. It is needless to point out what a severe blow this is to the Croydon Churchpeople who with a heavy debt on the Church had hard work to make both ends meet. We hope that sympathy will be shown in a practical way by liberal subscriptions, which may be sent to the Rev. W. Hudson, Croydon, or to the Diocesan Secretary. Special offertories have been already given by several churches in the diocese.

Some Books.

"Asia and Europe." By Meredith Townsend 3s. 6d.—This is a most fascinating book, and of especial interest at the present time. It goes as far as any book we have seen to help us to understand the profound differences between East and West, and the difficulties of permanent union. Missionary questions are treated with fairness and discrimination. Of especial interest are the articles, "Will England retain India?" "The great Arabian" "The standard of Comfort."

We cordially recommend "Our Lord's Resurrection," by Rev. W. J. S. Simpson, Longmans 1905. Price 5s. It is a thoroughly capable and up-to-date account of the evidence for the Resurrection by one who is fully alive to the most modern criticism. If any one has an idea that criticism has in any way weakened the evidence for the central fact of our Christian belief, we can confidently recommend this book as an antidote.

"The Criticism of the Fourth Gospel" William Sanday, D.D. Clarendon Press 1905. Price 7s. 6d.—This is an exceptionally valuable book. Dr. Sanday has a European reputation

as scholar and theologian, and he defends the conservative view as to St. John's authorship of the Fourth Gospel with a weight of learning and a bright and most interesting style. Perhaps the most valuable part of his book is that in which he criticises the critics, and shows that many starting from a preconceived opinion are more solicitous to a score a point like a lawyer with a brief, than to seek soberly for the truth. Professor Sanday is by no means blindly conservative; but argues with much power that the Fourth Gospel must be the work of an eyewitness to the events he describes. We should like to have seen the resemblance which he notes between Ignatius and St. John set out more fully by examples. It seems almost impossible to believe that Ignatius was not saturated with the phrases and ways of thought of St. John.

"Mon Oncle Celestin" (Paris 1904), is another of M. Ferdinand Fabre's interesting studies of the French clergy, sympathetic but not indiscriminating. The tragedy arises from the kindheartedness of a saintly old priest who takes a young girl as servant in defiance of regulations to save her from a drunken father and brutal stepmother. The most interesting character is the young nephew of the priest, a true boy, not too good to be unreal. As in L'Abbe Tigrane, M. Fabre gives a high character to the clergy, but points out pitilessly how the close ecclesiastical organisation leads to petty tyranny and servility, and sometimes to pride and self-seeking. These books are an interesting supplement to those of M. Yves-Guyot.

"Christian and Catholic" by the Bishop of Fond-du-lac (Dr. C. C. Grafton)—Longmans 1905—is a beautifully written and forcible book without being needlessly controversial. The Roman claims are trenchantly dealt with. The three divisions are Christian, Catholic, Catholic not Roman. The Church teaching is, it is needless to say, very sound.

"The Education of Jesus." By Prof. Ramsay. 2s. 6d.—Everyone should read this beautiful little book. It avoids the somewhat reverent touch to which we are accustomed in books of this character, and ends with a most clear confession of faith in the Divine Son of God. It is needless to say that Prof. Ramsay has a keen eye for every point of geography in its relation to life.

Personalia.

His Grace the Archbishop of Brisbane will pay an official visit to Thursday Island on or about August 1st.

Rev. E. Harris, D.D., the Bishop's Commissary in England, hopes to visit the diocese in June or July.

Miss F. Buchanan returns to Thursday Island about the middle of March.

Rev. L. J. Trevor, M.A., Oxon., has been accepted for work in the diocese, and will arrive from England in June.

We congratulate Rev. J. Jones, Sub-dean of the Cathedral, on the birth of a son and heir on Saturday, February 24th.

We welcome Mr. H. Milman, Government Resident at Thursday Island, as a member of the Diocesan Council.

John Wesely has been appointed to the charge of the Francis Pritt in the place of Mr. A. Field resigned. He is an experienced seaman and has had many years experience of the Straits in charge of a diving lugger.

Miss White, who has been staying at Charles Towers since December, hopes to return in

April. Her health is very greatly improved.

MR. FIELD.

We deeply regret that owing to unforeseen circumstances Mr. E. A. Field has had to resign the command of the Francis Pritt. Mr. Field has practically given his services and has bestowed an amount of care and thought on the boat. The Bishop, in accepting Mr. Field's resignation, expressed his sense of the obligation which we were under for his past services, and the loyal way in which he had subordinated his own interests to those of the Church.

New Guinea Children.

The New Guinea boys and girls have crazes for certain amusements just as white children have. One craze will last a couple of months or perhaps longer, and then it will be succeeded by another, and so on, all the year round. At one time every child you meet will be making a cat's cradle. No matter if she is carrying a heavy load on her back, her hand will be disengaged and busy. The boys are equally keen on this, and some are very clever at it. During "cat-cradle season," when school begins it is quite a business collecting the string from the various children. At another time toy spears will be the rage, and occasionally these prove really dangerous. Bows and arrows are another delight, but quite the most popular thing to make is a schooner. The schooner craze seems to come more often than any other, and you then see boat building going on everywhere, while any odd scrap of calico, white or coloured, is eagerly seized upon for the sails. The prettiest craze is flower decoration. Boys, as well as girls, adorn themselves this way, and to some faces it is very becoming, a starry crown of white flowers, or circle within circle of the tiniest cream-coloured petals. When they stick large blossoms of hibiscus in their ears the effect is not pleasing, but any colour on the hair looks particularly well. Often, too, a large spray of flowers or leaves will be stuck into their armlets, and these show up beautifully against the dark skin. Next to flower decoration, but less attractive, is the feather craze. A white pigeon, or cockatoo is shot, and an hour afterwards every child on the place, big and little, will be adorned with the plumage. Even an ordinary farm-yard fowl will supply adornment to the whole station for days afterwards.

Forms of Prayer.

The Bishop has received the following interesting letter from Lord Nelson with regard to the "Forms of Prayer" referred to in the last "Carpentarian."

Trafalgar, Salisbury.

My dear Bishop,—I am much obliged to you for your letter with its two enclosures. The Salvation Army Altar Service is very interesting, and I was very pleased to find that they did not attempt any parody of the Sacrament by lay hands. They are teaching as a good work the duty of all members of Christ, lay as much as the clergy, to work to increase the kingdom of our Lord by winning their brethren and sisters back to Christ. This witness to the duty of self-sacrificing love for the sake of others is very noble. At present they have no idea of the Sacraments as a continuation of the work of the Incarnation. In time that also may come.

"The Presbyterian Prayer" book is also most

interesting. I have a Presbyterian friend in Scotland who holds all the truth of the Sacrament, and though he firmly believes in the Presbyterian succession would accept Episcopacy to-morrow, not the Prince Bishops of the middle ages, but the Bishop attended with his council of Presbyters. We are just on the verge of the general election. We shall have a hard fight to preserve denominational teachers for our Church schools, but as an *Ecclesia Docens* we must defend this right at all risks. The current idea that Jews and Roman Catholics have a faith that must be preserved, but that the Protestant Establishment has none, will soon leave the Roman Catholics in complete possession of the field. Without the foundation truths of the Creed innumerable heresies will crop up on every side. The Free Churches have no power to keep whole the deposit of truth committed to us, and if the Church does not maintain her teaching power as a Church we shall soon become a nation of unbelievers."

LOG OF THE FRANCIS PRITT—CONTINUED

Oct 24th—Day spent in endeavouring to find channel into main Mitchell.

Oct. 25th—After a further attempt to find a channel into main Mitchell left for south Mitchell, anchored off there 8 p.m.

Oct. 26th—Succeeded in landing one small dinghy before breakfast and left for Trubananman Creek, anchored there 12.30. Blowing a moderate gale W.N.W. 7 p.m. wind W.S.W. wind and sea going down.

Oct. 27th—Succeeded in getting such things landed as it would not hurt getting wet.

Oct. 28th—8.30 a.m. calm. Succeeded in landing all stores. And 11 a.m. weighed and proceeded northwards with light W.S.W. wind 4 p.m., wind again reached strength of moderate gale, going down again at 10 p.m.

November 2nd 9.30 a.m.—Anchored off Goode Island.

November 3rd—Thursday Island, 11 a.m. anchored off B.P.'s Jetty.

November 4th Noon—Started again for Goode Island, arrived 1.30 p.m.

November 6th 12.30 (Noon)—Left for Thursday Island arrived 1.30 p.m.

November 9th 3 p.m.—Started for Booby Island.

6.30 p.m.—Anchored off Booby Island.

November 10th 12.30 (midnight)—Left for Goode Island.

3.30 p.m.—Left for Thursday Island, arriving 4.30 p.m.

November 16th 10.30 a.m.—Started for Mitchell River with whale boat in tow.

November 17th 8 p.m.—Anchored in Mapoon Harbour.

November 18th 11 a.m.—Proceeded for Mitchell.

November 23rd noon—Anchored off Trubananman Creek.

November 25th 10 a.m.—Landed last of stores.

November 27th—Visited Mission Station.

November 30th 6.40 p.m.—Returned to "Francis Pritt."

December 4th 7.30 p.m.—Two natives came alongside in canoe, (10 miles north from Duyfhen Point). Good fresh breeze, had to heave to to avoid swamping canoe after they had got a rope.

December 6th 9.30 p.m.—Passed Goode Island.

December 7th 6.45 a.m.—Anchored off B.P.'s jetty, Thursday Island. Calm.

E. A. FIELD, Master.

(Continued from Page 175.)

importance of character, these and such like were themes which he unfolded with trenchant and unanswerable logic and enriched with a wealth of illustration in which I doubt if he was equalled by any living preacher. In his speeches he gave full play to his marvellous powers of observation, illustration and quaint humour to such an extent that his more serious hearers, while carried away by the infection of his gaiety, were apt to regret that comparatively little time remained for those more weighty subjects on which he could speak, when he would, as a master in Israel. It is, however, fair to remember that his style was like his illustrations, original and spontaneous.

His Synod addresses were always listened to and read with profound attention. Written in strong nervous English they were remarkable on the one hand for their minute accuracy on points of detail and on the other for wide sweep and strong master touch of their references to ecclesiastical and social problems.

His conversation was always interesting and often illuminating, and, however bright and sparkling it might be, it never wandered very far from those great first principles which always occupied the foremost place in his mind.

In spite of the activity of his life he was essentially a student, and although he suffered much from imperfect sight every fresh contribution to modern thought was eagerly read and shrewdly judged. He did not confine himself to any one line of thought. Now he was carefully annotating Karl Marx, or pointing out the joints in the armour of "Scientific Meliorism," now he was criticising the latest biblical criticism or deep in moral philosophy, now full of the most recent discovery of science, then plunged in some problem of archaeology. His keen intellect enabled him to grasp any subject and he was deeply interested in all that bore in any way on the life and character of man. I do not think that he cared for science in itself but simply as it bore on the problems of human life.

Although a man of such varied gifts, he was simple and humble as a child. Abstemious and plain in his personal habits to a marked degree, he used to give his friends pain by the persistent way in which he always insisted in putting himself in the background. He would never allow anyone to carry his bag and I remember that when travelling with him some 17 years ago we had to sleep in a room in which was a bed and a makeshift on the floor. The Bishop retired first and when I arrived I found him on the floor and apparently asleep, having left the bed for me. I should be inclined to say that an undue depreciation of himself was his chief fault as a bishop. Over and over again he would listen patiently to others and refrain from humility or the fear of exercising undue influence, from expressing his own opinion while all the time men were waiting for a lead from one who by wisdom and position was, they knew, far more qualified to give it than they were themselves. At the same time if any wrong were done, especially to the poor and helpless, his indignation was intense and expressed in vehement language.

Of all that he was to those who had the happiness of knowing him intimately it is not becoming for me to speak. He was at once a father and an inspiration to his clergy. It is a remarkable fact that out of the little band of ten priests who were present at his last synod in

the diocese of North Queensland no less than three have since been made bishops of the Church in Australia. I for one cannot think without emotion of one who drew forth whatever capacity of service I may have possessed, who loaded me with undeserved kindnesses, and gave me the gift of a friendship that I should not have ventured to seek.

What lessons may be drawn from the life and character of this Father in God who has just passed to his rest from the midst of his toils?

First, I think we may note that it is possible for a powerful and original thinker, who made a special study of all the assaults on the Christian faith, to remain a humble and faithful believer in the old, old Gospel of Jesus Christ. In these days of unrest it is strengthening to know of one who to the last days of his life faced every new problem courageously as it arose and found nothing in any to shake his well reasoned faith.

Secondly, we may note for our encouragement that the high qualities by which he edified the Church were not simply a natural endowment. No doubt he was highly endowed by nature, but the most of his qualities were acquired by constant study and ceaseless labour. His profession was his life. I do not think I ever saw him take up a book for mere amusement or unless he thought it had some bearing on the great purpose of his life.

Thirdly, we may take example from his abundant charity and the greatness of his heart towards all men. It was this which gave him an influence without which his skill and learning would have been of little avail. Charity never faileth, and the charity of George Henry Stanton was like a clear deep well spring bubbling up from the very heart of his being.

Lastly and dominating the whole man was the self-dedication to the service of God. He cared to do nothing, know nothing, do nothing but in so far as it might be to God's honour and the advancement of His kingdom on earth.

Brethren, it is good for us to have had such a man among us and to have still with us the inspiration of the memory of his life. Let us thank God for His servant departed hence in the faith and fear of His Holy Name. We cannot doubt that the rest to which God has called him is not the rest of idleness which would have no attraction for a nature like his. Rather let us remember the words of an eloquent writer "The rest of inaction is but the quiet of a stone, or the stillness of the grave or the exhaustion of a spent and feeble nature. But there is a nobler rest than this. There is rest in health, there is rest in the repose of the exquisitely balanced power; there is rest to the desiring faculties when they find the thing desired; there is rest in the rapture of congenial employment; rest in the flow of joyful strength; rest in the swift glide of the stream where it meets with no impediment. Such is the rest of the glorified, perfect beings in a perfect world, rejoicing in their native element, having no weakness within, and no resisting force without to check the outflow and expression of their loving natures. "Blessed are the dead which die in the Lord, for" they rest not from their works, but only "from their labours."

A picture was recently exhibited at Tokio entitled "The Lost Child". It represented the four figures of Confucius, Loatze, Buddha and Christ and in the midst a lost and doubting child.

DIOCESAN CONFERENCE.

The third biennial conference of the Diocese of Carpentaria will be held at Thursday Island on June 19th to 25th. The members are all licensed clergy and one lay representative from each parish who must be a communicant, but need not be resident in the parish. These lay representatives should be elected at the Easter meeting of the parishioners. The following is the order of the business for the conference:—

Bishop's Address.

Presentation of the following for consideration:

Audited Financial Statement for the years 1904, 1905.

Parochial Statistics for the years 1904, 1905.

Terrier of Church Lands.

Boundaries of Parishes.

Votes of thanks to S.P.G., S.P.C.K., C.C.S., Rev. E. T. Palgrave, M.A., Lord Beauchamp, Mrs. Pritt, Bishop's Commissaries, and Miss Paige.

Committee of Whole on Diocesan Regulations.

Sunday School Course for 1907.

Consideration of Transfer of Deeds.

Ratification of Provincial Constitution.

Acceptance of Canons of General Synod.

Disposal of Douglas Memorial Fund.

Reconsideration of Questions for Pan-Anglican Congress.

Election of Members of Diocesan Conference.

Election of Representatives for Provincial Synod.

Resolution re late Bishop Stanton.

Consideration of Pan-Anglican Congress Offering.

Any other business of which due notice shall be given.

It will be seen that many important matters are already down for discussion, and others will doubtless arise. The Bishop had invited His Grace the Archbishop of Brisbane to be present, but he is unable to visit us until the end of July.

Rev. E. A. Peacock, M.A., who was to have been present, has been appointed Archdeacon of Warrnambool, and has to defer his visit to us.

The conference is the only opportunity we have of discussing diocesan affairs, and we trust it will be fully taken advantage of.

GILBERT, BISHOP OF CARPENTARIA.

FIRST SERVICE ON HORN ISLAND BY THE BISHOP.

On Sunday morning, February 18th after taking the early celebration at the Cathedral, I went on board the Francis Pritt and we were soon beating up to the east against a fresh breeze. The boat had just been cleaned and showed her sailing powers to the full. It was a most lovely morning and the eye travelled with delight from the nearer islands, clothed in their greenest wet season robes, to the far-off mountains of Moa and the peak of Naghi, blue against blue-white background of the sky. We had to make a number of tacks and did not arrive at King Point until after 1 p.m. As soon as we had had dinner I landed with two of the boys and set out to look for the track which leads to the little mining camp, about 3½ miles distant. We soon found a good road and I sent the boys back and set off alone with my bag. The sun was tremendously hot, and as I came under the shelter of the big double-peaked hill which gives its name to the island

it got hotter and hotter, until at last I came to a little creek and caught sight of an iron roof, and knew that I was at my destination. I was most hospitably received by Mr. Cockburn and his stalwart young sons, and after a cup of tea I had a look at the melancholy ruins of the big battery, and also the efficient little plant with which work is now being done. The ore lies on the surface and about half a dozen white and as many coloured men are employed and seem hopeful about the future. After tea we all gathered for service in the dining room, a motly assemblage including, in addition to the white men, three Japanese a Manilaman, a South Sea Islander, a Chinaman and a pure-blooded negro. We ventured on one hymn with but moderate success, but the deficiencies in this way were made up for by the heartiness of the responses, the congregation also joining in all the prayers—a novel, but under the circumstances desirable innovation. After the conclusion of the service Mr. Cockburn made a little speech, very appropriate if somewhat unconventional, and presented an offering on behalf of the congregation. It was said a great satisfaction to them to feel that they were not altogether forgotten in their out-of-the-way camp. After service we had a long talk about many things and I was provided with an excellent bed and mosquito net, which I liked if it did not altogether exclude my unwelcome winged visitors. In spite of everything to make me comfortable I could not sleep, but lay listening to the howling of the wind and the roll of the breakers, congratulating myself that we had anchored under the shelter of the point instead of off the settlement as I had at first intended. Clouds drifted over with a light sprinkle of rain, and about 3 a.m. the moon rose with a watery light, and a promise that the dawn would come some time. I was not sorry when the cook came round soon after 4 a.m. and after a cup of tea and a roll I bade adieu to my hospitable entertainers and set off at 6.30 a.m. to walk back to the boat through the morning which was already beginning to grow warm. I found one of the crew shore cutting wood, and putting off through the rollers which were beginning to come in with the rising tide I finished my breakfast aboard. With tide and a strong wind in our favour we raced homewards as fast as steam, and forty minutes later were at our anchorage, and I landed at once to answer my mail. Unfortunately the anchorage was very crowded and in shifting later to a safer place the anchor was carried away and before anything could be done a strong wind and tide swept the boat ashore, fortunately in a soft place and it was next day before she got off again.

THE FRANCIS PRITT.
During the past quarter the "Francis Pritt" has been more or less laid up owing to the wet season and stormy winds. The skipper has been very busy painting, repairing, fumigating and generally getting everything in order for the first trip to the Mitchell at the end of March or beginning of April. Some short trips have been made for the purpose of holding services at Goode Island, Friday Island, etc. On Sunday, January 7th, the Pritt with many other boats had a narrow escape of going ashore. The Field had just returned on board after morning service when the wind with no warning the barometer began to blow a gale from the south-east and most of the boats to drag their anchors. The crew being ashore Mr. Field was unable to get out the heavy anchor,

and the boat dragged in against the head of the jetty, fortunately sustaining no more damage than a broken rail. Willing helpers came aboard and got out a kedge to hold her clear, and finally the heavy anchor was taken out to windward. Fortunately after about an hour the wind shifted and all danger was at an end.

News of the Parishes.

THURSDAY ISLAND NOTES.

The Band of Hope entertainment on Boxing Day was a great success.

The Victoria Memorial Institute, engaged for the occasion, was packed to its utmost capacity. Many preferred the comparatively cool verandah to the heated room.

The first part of the programme consisted of orchestral selections by Mrs. Riley and Messrs. Claes, Sullivan, and Smyth; and songs and recitations by the children. Two lads gave an excellent gymnastic exhibition. After an interval of ten minutes began the performance of "Cinderella." Preparations for this had entailed very hard work for Mrs. Mackenzie, Mrs. Jones, and the performers. The children were very excited when everything was ready for the rise of the curtain. It was no small thing for children who had never before attempted anything similar to stand before an audience of 300 people. But after a few minutes they settled down to it splendidly, and the performance was punctuated by frequent applause.

The audience were particularly pleased with Cinderella, the Prince, the Elder Sister, the Fairy Godmother, and the Fairies. We congratulate all who took part, on the great success of this, their first venture.

Mrs. Mackenzie took no end of trouble and coached the children untiringly. Mrs. Jones was responsible for the musical selections.

The Band of Hope Tea, held in the Parish Institute on Thursday, January 4th, was an unqualified success. The weather held up well, and consequently part of the evening was spent in the open air.

The tables were laid by the elder Band of Hope girls, and their efforts met with great success. When 6 o'clock arrived the tables looked as attractive as we have ever seen them. The children trooped in at 6 o'clock and sat at the tables, presided over by the head girl or boy of their form. The head boys "fetched and carried" what was required, while the head girls supplied tea and eatables. The arrangements worked well. The head girls and boys are to be complimented on the way they managed their own Band of Hope tea. As some of our readers know the work of keeping order, and part of the management in their own Band of Hope has been given to the elder children, and this method has proved its usefulness in many ways. This was particularly noticed at the Band of Hope tea, when the young workers helped ungrudgingly through the evening for the enjoyment of the younger members.

After tea an adjournment was made to the Cathedral grounds, which enabled the helpers to clear the Institute. At 8 p.m. we were again indoors, and various indoor games were indulged in, interspersed with songs and recitations. The children were highly delighted with the evening's programme. Those who so kindly helped to make this tea a success deserve our warmest thanks. The kind friends who made such excellent cakes, we have never seen more suitable cakes or tasted better ones;

we have also to thank those who helped to cut up, and also to arrange the programme: Mrs. Mackenzie, Mrs. McKie, Mrs. Jones, Miss Shppard, Miss Fisher.

The Annual Sunday School Prize Distribution was held on Thursday, February 1st. The evening was fine and consequently we had a large attendance at the Parish Institute, not only of children but also of parents and friends. We note with pleasure a larger attendance of parents than was the case last year. Proceedings commenced at 8 p.m. with a short musical entertainment provided by the children. Then the Vicar reported briefly on the attendance for the past year. In the upper classes, especially among the girls, the attendance marks were very high. The Vicar also announced that next year certificates would be given to scholars who have not been absent or late through the year. The Government Resident, as was the case last year, very kindly distributed the prizes, and commented on the very good selection of books.

We were very pleased to have the Bishop of the Diocese with us. He proposed a vote of thanks to Mr. Milman, which was seconded by Mr. C. D. O'Brien, Sunday School Superintendent.

COOKTOWN PARISH NOTES.

Since the departure of the Rev. G. H. Smith in December last, the Rev. J. Boon was in charge of the Parish for a month when he left for Normanton to succeed the Rev. W. M. Wilkinson, whom we are all pleased to welcome back here as Rector. Rev. J. Boon intended distributing the Sunday School prizes the Sunday before he left, but owing to boat leaving earlier than usual he was unable to, so asked Mr. Grant to do so. Mr. Grant also acted as Lay-reader while we were without a clergyman. Rev. J. Jones, B.A., Vicar of Thursday Island was with us for a few days in January, during which time he conducted the services. Rev. S. Lewis who for some time past was Curate here left for Georgetown some months ago to relieve Rev. Mr. Hall. Mr. Lane passed through here on the 11th February on his way to the College at Thursday Island.

We have to thank the Bishop of Carpentaria for a handsome set of Altar linen which was sent to him from England.

The 10th February Rev. W. M. Wilkinson distributed the prizes to the children attending morning instruction, the Bishop's prize was awarded to Dolly Evans, several other prizes were given by the Rector. On the 17th February the Bishop of New Guinea, after spending some months in the south, passed through here on his return to his Diocese; we were pleased to see him looking so much better, also Miss Cumlev who is returning to New Guinea after her furlough in England.

It has been arranged that the members of the Scripture Union meet every third Sunday afternoon in the month after Sunday School.

DIOCESAN BOOK DEPOT.

**Bibles, Prayer Books and
S.P.C.K. Publications.
for Sale.**

**BOOK MANAGER,
BISHOP'S COLLEGE,
THURSDAY ISLAND**

1905.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

REV. J. JONES, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

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REV. E. C. BECK, A.C.K., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

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A.K.C., Rector of Pal-
merston.

REV. F. C. HALL, Th. L.,
Georgetown.

REV. W. HUDSON, M.A.,
Rector of Croydon.

REV. J. JONES, B.A.,
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Cooktown.

REV. H. J. BOYD,
Normanton.

REV. E. S. CHASE,
Mitchell River Mission.

REV. A. E. SMITH,
Croydon.

REV. E. TAFFS,
Rector of Mosman.

REV. W. M. WILKIN-
SON,
Rector of Cooktown.

HON. LAY READERS

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
C. CASTLES, Pine Creek.
P. R. ALLEN, Palmerston.

HON. LAY WORKER:

F. BUCHANAN, Th. A., Thursday Island

DIOCESAN COUNCIL:

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REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. C. D. O'BRIEN,
MR. B. H. OGILVIE.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE VICE-WARDEN

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east for 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aborigines on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (£?)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	0	0
License as Surrogate	10	0	0
License as Stipendiary Lay Reader	5	0	0
License as Hon. Lay Reader	nil		
Letters Testimonial	10		
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	0	0

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

MARRIAGE REGULATIONS.

1. The clergy are recommended to the Registrar-General by the Bishop that they may be registered for the solemnization of marriages, and no clergyman may solemnize marriages until so recommended and registered. This registration gives the clergy no right to celebrate marriages otherwise than as the customs and laws of the Church allow.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

3. Clergy who hold the Bishop's leave to issue his licenses are termed Surrogates.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

6. Surrogates may not issue licenses for the celebration of marriages in Churches other than those within their own parishes or districts, but where the clergyman of a parish or district has not been licensed as a Surrogate, application must be made to the Surrogate appointed to issue licenses for the celebration of marriage within that parish or district.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

8. Quarterly returns must be made of all marriages celebrated, and the fees due to the Diocese must be transmitted at the same time.

9. No fee may be demanded for marriage by banns, and if any free-will offerings are made in such cases they may be entirely retained by the clergyman.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

PL. VI.—No. 24.]

THURSDAY ISLAND, OCTOBER 1, 1906.

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NOTICE.

Communications to be addressed to the Editor of the Carpenterian," Bishop's College, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

Contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

LETTER FROM BOB LING.

The following letter was dictated in Mota, translated by Mr. T. A. Williams. It was sent to the Subdean by Bob Ling, one of the mission workers, who went down in charge of Minnie to take supplies for the mission in June, 1905.

Saturday Night,
July 22nd, 1905.

Mr. John My Father. His
Mother.

My inside is very sore (i.e., I am
sore), the reason, that I came
here in great storms, and
seas. Some of the things
I did, but not all.

The charts that were given me
were not true, and did not corre-
spond to the coast. It was not a
sign of the rivers. One week
I left Thursday Island I was at
the Mitchell. I left the
boat, then I counted three
days which I thought as the chart
showed was the South Mitchell,
appears I was on the North
Mitchell. Here I remained two
and three days. By this
time I was four days without
food and had to go to get some.
I went up to the Archer; here I
drank water. On my return
winds struck the ship and
seas washed over the boat.
This is how some of the things
happened. The boys were frighten-
ed to me to save them. I
did not help them, but told them
to go below, and I remained at the
boat all night and day while the
storm lasted. Eke! it was cold!

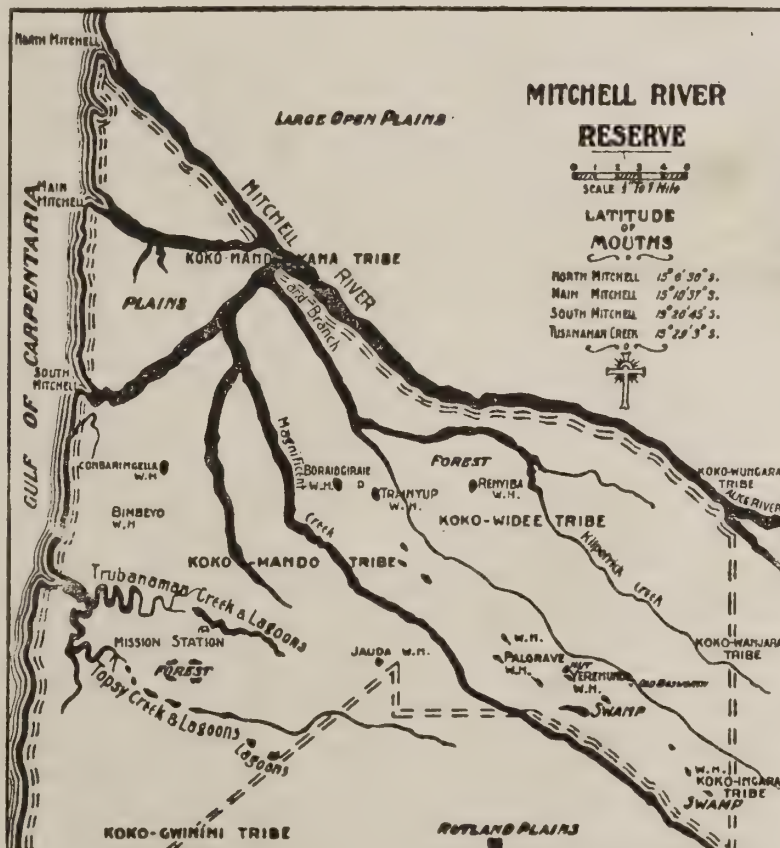
Before I left for my search of water, I went
in a small boat as far as I could up the river.
I was alone because I am already old, my years
are great, and should the wild people want to
kill me they could only get me. I went up the
river until I saw some people digging with poles
in the ground. I went near them and
saw that they, when they saw me, beckoned and
made signs for me to land. I was afraid, I saw
women and children, the men were well
armed. This is a very bad sign in my country
of the South Sea. I prayed to God the Great
One to shield me, for water I had to get. I

landed as I said, but when I looked across the
plains I saw men all armed running. They
were a great multitude, like a lot of ants run-
ning towards me. One man saw that I greatly
feared (for fear ate me up completely, there was
no strength in my bones). He called out that
they were to put their spears down before they
came near, which they did. I asked them in
English "Me wantum water," they replied "Me
wantum water." I then pointed to my throat
"Him dry." They answered, "Him dry." I
then made signs and pointed to my mouth.
They did the same; but in the end they made
signs that I was to drink the salt water, then I
left them. At another place when I landed a
man called me, I landed, but as soon as I did he

THE BETTER HALF.

The first time the parson called the man was
drunk; the second time he called, the woman
was drunk, the third time both were drunk to-
gether, and only the wild unkempt children
peered round the tumble down shed at the rarely
seen stranger. Then the parson used strong
language, and the woman kept sober for six
months. Then the parson called again. The
man was sitting staring through the open door at
the broken down cow-yard, towards which the
eldest boy on a raw-boned horse, was driving a
few wretched cows. The woman was not to be
seen. Suddenly a voice came from the inner
room. "John, give Mr. X. a pound for the
church. He's done his best to keep us straight."

"Humph," said John, "I don't
know whether it's good enough."
No answer, but the door was opened
a few inches and a bare arm flung
a cheque-book on the floor at
John's feet—"Well, I'm —," said
John, then suddenly stopping, he
got up and disappeared too. There
was a sound of violent altercation,
then John came out and ruefully
picked up the cheque book and
wrote out the price of many
drinks, while the parson with a
smile, undertook to convey it to his
wardens. As he rode away, a
voice murmured in the open door-
way of the hut "She gave me right
away, she did. Well I'm —," and
the sound died away in the parting
yelps of the mangy curs and the
beat of the horse's hoofs.



Diocesan High School

FOR BOYS AND GIRLS,
Thursday Island.

Principal: MISS ROBSON.

(Late Principal of the Preparatory
School for Boys, Darlinghurst,
Sydney)

FEES:—Under 10, £1 1s.; over 10, £2 2s.;
with reduction of 10 per cent. for members of the
same family.

The SCHOOL COURSE will include without
extra charge the following Subjects:—English,
Geography, History, Mathematics, Drawing, French,
and Latin. Stationery and Books extra. Music,
£2 2s. extra.

Religious Instruction will be given; but
children may be exempted at the written request of
their parents.

NIGHT SCHOOL for Elder Scholars is held
Mondays and Thursday

ran away as fast as he could. I remained at
the Mitchell nearly a month until food gave out,
then I felt sure some harm had come to the
Mission party, for the people here look very
wild and are all very big men. I left for
Mapoon where I saw the Bishop in the Gov-
ernment ship. Then I came back again to the
Mitchell. We went up the river of Trubana-
man and landed stores.

My Father and my Mother, I have finished,
but talk to you in great love—I am

Bob Ling.

Overland from Cooktown to Cape York.

[By THE BISHOP.]

Friday, May 18.—Left Cooktown at 9 a.m. by train for Laura, distant about 60 miles, Mr. L. B. having kindly promised to convoy me as far as Coen. In the afternoon I rode out and visited one of the few settlers $2\frac{1}{2}$ miles down the river. The Laura is almost deserted.

Saturday, May 19.—Left Laura 9 a.m., and called at Fairview Station, about 9 miles; then on to Fairview Telegraph Station, about three miles further on. Here I heard that all the stations were expecting me, and would help me on my way. On 13 miles to Black Dog Creek, crossing the Kennedy about three miles previously. Very little water for the time of year. Country uninteresting. Travelling N. along telegraph line.

Sunday, May 20.—Remained in camp at Black Dog all day.

Monday, May 21.—Left camp at 8 a.m. and travelled about 36 miles at a pretty fast rate to Morehead Spring, a bad camp with little water; and we were some time in finding the horses in the morning.

Tuesday, May 22.—Left camp at 8.45 a.m., and rode over 22 miles to the Alice, a small field opened about two years ago. There is a battery, but it will shortly have to be closed for want of water. We camped alongside of the store.

Wednesday, May 23.—After breakfast rode to Red Hill and the P.C. mine, and went down the shaft. Payable gold is being got here and in the claim near the battery, but the water is almost done. At night held service at Mr. Coghill's store; a good and attentive congregation of miners.

Thursday, May 24.—Left at 8.50 a.m., and had a hot ride over dry country for 26 miles to Potalla Creek, where we found two empty houses, but no inhabitants. On the door of the better house was the hospitable inscription—"Should any traveller come along, if he will push this bolt the door will open. He will find two spare bunks inside." We took advantage of the invitation, and a pumpkin from the garden, and spent a very comfortable night.

Friday, May 25.—We had a long day of about 36 miles, camping for dinner on the Coleman River, and for the night on a small lagoon which we reached at sunset after a long, dry stage.

Saturday, May 26.—Rode 21 miles to Yarraden. It is a very small township with two batteries and several claims producing payable gold. In the afternoon visited the people and held a very well attended meeting at night at Mrs. J.'s boarding-house. Mrs. J. had a terrible experience some months ago. She went out with her small boy of about four to bring in a goat with two kids, and got lost. The weather was dry, and they were out for two nights without water, though at first they got some milk from the goat. Finally, Mrs. J. tried to kill one of the kids with a hairpin to relieve the child's suffering, and the remonstrances of the victim attracted the search party to the spot just in time to save the boy. The kid, too, is still alive, none the worse for its experiences.

Sunday, May 27.—Rode 14 miles to Ebagoolah, visiting two small mining camps, the Lukin and the Violet, on the way. Arrived at Ebagoolah, a pretty little township, about noon. The place is not prospering, and many people have left. In the afternoon addressed the Sunday School, which has been excellently

managed and taught by Mrs. Smith. At night a full congregation assembled at the Provisional School for service.

Monday, May 28.—A busy day. At 8 a.m. had a Celebration of Holy Communion, and spent the morning in writing, visiting, and preparing a candidate for Confirmation. In the afternoon held a Confirmation and visited a number of families. Among the boys at Sunday School was a sturdy little fellow of five who was lately lost for three days, fortunately in the wet weather. He was found at last ten miles away marching, travelling along in the opposite direction under the impression that he was making for home. He was quite composed, and explained that he hid in the long grass at night that the dingoes might not get him. The rest of the day was spent in visiting the people.

Tuesday, May 29.—Left Ebagoolah at 9 a.m., and rode 28 miles to the Police Camp at Coen. The road is very sandy and monotonous, but about six miles from Coen it crosses the range and the scenery becomes more interesting. The camp is on the banks of the river about $1\frac{1}{2}$ miles below the township, and is surrounded by hills. Arrived about 4 p.m. and was hospitably received by Mr. and Mrs. W. A swim in the river was a great refreshment after a hot day's ride. The weather has been like the middle of summer instead of nearly mid-winter, and clouds over continually as if it were going to rain.

Wednesday, May 30.—Had a very busy day. Rode into Coen after breakfast with Mr. L. B. Coen is a pretty little township, surrounded by hills, at the junction of a large creek with the Coen River. It is some thirty years old, but only one mine is working. This has been producing gold steadily for some 25 years. Spent the day completing the preparation of some candidates for Confirmation, baptising some children, and visiting as far as I was able. At night held a Confirmation in the School of Arts, which is also used as the Provisional School. There was a very good attendance, and the singing was excellent. Here, as at Ebagoolah, a little school is conducted by the Church.

Thursday, May 31.—Said good-bye to Mr. L. B., who was returning to Cooktown, thanking him for the very great assistance he had rendered to my journey. He kindly sent his man and horses on with me for another day's stage; and we left soon after 8 a.m. and rode over poor country abounding in sand and grass trees to White Bull Creek, on the telegraph line. Here we camped. About 6 p.m. one of the men from the Mein Telegraph Station arrived, having kindly come out to meet me.

Friday, June 1.—Made an early start and rode for over 30 miles over undulating but sandy country. Crossed the Archer River, a fine, running stream. Arrived at the Mein Telegraph Station about 5 p.m. Found two miners there from the Wolfram Camp about 35 miles N.W. A few men also mining for tin on the Archer, and for gold on the upper waters of the Batavia. The station stands on a piece of bare, slightly rising ground, in very swampy country, and is chiefly noted for the prevalence of fever. Was most kindly welcomed by Mr. R., whom I had met on my visit to the Moreton three years ago.

Saturday, June 2.—Was very glad of a day's rest after my almost incessant travelling of the past fortnight. There is a good vegetable garden, but it is suffering much from want of rain. The season has been most exceptionally dry.

Sunday, June 3.—During the day three miners and the mailman arrived, and at night we made quite a number for service.

Monday, June 4.—Left about 9 a.m., and rode accompanied by Mr. R. to a small creek distant about 27 miles, and half way to the Moreton. Here we meet Mr. A., who has come out to meet me, and camped for the night.

Tuesday, June 5.—A cold, foggy morning. Said good-bye to Mr. R., who was suffering from a severe attack of fever, and left for the Moreton with Mr. H. As there was little or no water on the road, we went straight through. The Telegraph station is situated on the bank of the Batavia River, a beautiful, permanent stream, though rising in flood at times above its lofty banks. A bath in the clear running water was delightful after the hot and somewhat dreary ride.

Wednesday and Thursday, June 6 and 7.—At Moreton Telegraph Station. Held service on Thursday evening and thoroughly enjoyed the friendly intercourse with Mr. and Mrs. H. and the men.

Friday, June 8.—Left Moreton at 7 a.m. with Mr. H. and one of the men, and rode through well-watered country to the Duci River, 28 miles, where we met Mr. H., who has come out from McDonnell. The place recalls to me the tragic incident of the shooting of four unfortunate aborigines near here some four years ago, and my journey through the bush in search of evidence on the subject.

Saturday, June 9.—Said good-bye to my Moreton friends, and started with Mr. H. for McDonnell. Mr. H. is such a genial Irishman that no way could seem long in his company. We had dinner on the banks of the Dulhunty River, a fine, broad stream which falls over some rocks into a deep basin showing the very thin layer of ironstone conglomerate lying on the sandstone formation. From the Dulhunty on crosses running streams every mile or two, but the country is poor and sand and the bush stunted and full of grass trees. In one place it is so low that one gets a view of the country for miles round. It has the general appearance of an upland moor. The McDonnell office which we reached at 5 p.m., is on the further bank of the Skardon River, the largest yet met with. It is a lonely but no unpicturesque spot on the side of a ridge and exposed to strong winds from the S.E.

Sunday, June 10.—Spent the day quietly at the McDonnell. In the afternoon I went for a walk and met a number of aborigines camping on the river. The relations with the telegraph men seem to be good in all cases.

Monday, June 11.—Left about 9 a.m., and again crossed a number of beautiful running creeks. Mr. H., said that the country seemed to be getting drier yearly. He showed me one place, Canal Creek, where twenty years ago there was nothing but the softest sand which is now changed into hard sandstone rock. The rapid growth of the rock is remarkable. We camped on Louise Creek, and had some light rain in the night.

Tuesday, June 12.—Left about 8 a.m., and after crossing several creeks came to the Jardine River, a broad, shallow stream running through low, sandy country. A boat kept here, as in flood the river is sometimes 3 miles wide. Here we met and had dinner with two of the men from Cape York, and said good-bye to Mr. H. and continued my journey with my new friends to a small creek which we reached about sunset, having travelled about 28 miles.

Wednesday, June 13—Left early and rode through well grassed and watered country, with large patches of dense scrub land, until we reached the sea near Red Island. My companions were most kind in getting me a number of orchids and other plants. We came out on the beach near the site of the old telegraph office at Patterson, and about 9 miles further on we came to Cape York office, finely situated on rising ground close to the sea, about seven miles west of Cape York. We got about 1 p.m., and I was glad of an afternoon's rest and the knowledge that I had finished my ride of 460 miles. About 5 p.m. the Francis Pitt arrived and anchored about 20 miles off, as the water is very shallow. At night I held service for the men.

Thursday, June 14—Went on board the Francis Pitt immediately after breakfast and had a rough journey out in the dinghy as a heavy squall came on half-way, which carried a fast to leeward, but the Pitt got under way and soon picked us up. Had a fast run of 1½ hours into Thursday Island, where I arrived with four days to spare before the meeting of the Diocesan Conference.

Bishop's Movements.

The Bishop leaves to-day (October 2nd) for Sydney, where he will hold a Confirmation. He then travels through to Brisbane for the Provincial Synod, at which he preaches the opening sermon on October 23rd. He will then visit Ipswich, Toowoomba, Warwick, and Stanthorpe on behalf of the Mitchell River Mission, visiting Port Douglas on his return on November 21st, and Cooktown on November 30th, and arriving at Thursday Island on December 4th.

In the Night.

Out on the bare treeless down, without even grass in the great drought, the moon shined supreme. Her light was more brilliant by far than usual, and the stars had faded in the cloudless sky as she rose in her glory. On earth the few traces of life and man had vanished with the sun, and nothing was left but the cold lifeless stretches of earth, ending in all directions in a hard line against the pallid white sky. Earth and sky were but a frame, but a foil to show off the moon's cold disdainful beauty, which unlike that of the generous sun will tolerate no colour, no life to compete with her single admiration. But stay! on the lower edge of the silver disk is a line, a shadow, a warning from old mother earth to her disdainful daughter, and impalpable finger across the millions of space. The moon seems to sink and fall in an instant from her queenly side. No longer is she solitary, stately and all-orbed; no longer can she look down on the earth in stainless, unapproachable beauty. The shadow finger is a sign of servitude, of an inexorable necessity. She is suddenly become fantastic, ludicrous, a piece clipped from her side, the obvious plaything and sport of some higher power. The shadow grows, she can no longer make pretence of sovereignty, she is fighting for existence; the light fades from the slopes of the down, the shadows grow feeble and blend into the deepening dusking, the diminished stars gaze out again suddenly, vengefully; now at a narrow crescent of light is left struggling against the shame of extinction; the lower part of the limb is glowing with a lurid

reddish, copper colour, save in the centre, where a black stain threatens to swallow up all that remains. We look round, the moon no longer holds the eye; a great planet challenges and retains it. The crescent is gone; the moon is a mere ghastly, strangling blot on the sky. It suggests the ludicrous and incongruous image of an expiring Chinese lantern; the red has spread and deepened. It is sinister, prophetic, terrifying. The moon has been "turned into blood." It suggests the instability even of the universe, the possibility of catastrophe and cataclysm; the day when the elements shall melt with fervent heat, and the heavens shrivel up like a parchment scroll. The eye cannot long keep away from that shamed dim struggling horror in the sky, gasping, fighting for light and life, and at length see! it has gained it. Where the shadow had been deepest, the glow most lurid, see a gleam, a tiny streak of pure silvery light. It glows it spreads, and the shadow is retreating before it. Majestically she is sailing out of the gloom as bright as pure and unstained as ever. It is a veritable passage from death to life. The stars pale and shrink back into nothingness, the long reaches of down come out in light and shade, the last stain of shadow slips off the silver disk, and naught is left but a memory and a warning; a memory that at times even the universe groaneth and travaileth in pain together in its waiting and expectation; and a warning that change is secular as well as earthly, and that a time will come amid the throes of a dying world, when the awe-bound souls of men shall behold the veiling in fire and blood of that face of the merely natural, which shall precede the unveiling of that spiritual universe, where the open face of God shall smite the opposers into the silence of utter confusion, and reveal to his children the way eternal peace.

The Happy Bridegroom.

The parson was in his study when there entered an old and weather-beaten teamster, with a heavy horse-whip in his hand which he clutched every now and then in a meaning way. He explained that his daughter wanted to be married to a young man, and that he had come to give his consent. He did not think much of the young man himself, but his daughter had fallen in love with him, and that was her affair; all he wanted was to see that the young man did not back out after so many protestations of affection. He believed in the business being carried through after having once started on it. The time was fixed for the wedding. "He'll be here up to time," he said, "or if not"—and he swung the whip around his head—"he'll know the reason why!"

"They're a-coming! They're a-coming!" he shouted galloping up about an hour afterwards on horseback with the indispensable whip. "They're a-coming! They're a-coming, I seed'em straight into the cart, and I came on to see that it's alright." Presently the bridal party appeared. The bridegroom was a red-haired pasty-faced youth, who looked as if he justified his father-in-law's moderate opinion of him. In the Church the father took up his place a pace or two in the rear of the bridegroom. When it came to the production of the ring, the bridegroom looked at the roof, then at the floor, felt one by one in all his pockets, and finally announced that he had forgotten all about the ring. But the

old man was not to be put off. He gazed at the bridegroom for a moment, and then ejaculating "Well, you are a pretty pair!" seized his hat and tearing out the lining, twisted it up into an extempore ring before the astonished clergyman had time to protest. The difficulty was eventually solved, and the happy pair went off in the cart united in the bonds of matrimony, and the old man rubbed his hands, and presented the parson with a donation "for the poor" in addition to his fee, as with his now discarded whip deposited in the cart, he cantered off to superintend the wedding feast.

Light!

We were driving sleepily through the wattle which covered the great plain, and powdered us with its yellow dust, when our companion, a lean old bushman, a queer compound of piety and straight shooting, with thirty years of bush musings written on his face, startled us by the enquiry, "How fast does light travel?" We told him, and he proceeded with an air of great deliberation, "Well, I calculate that heaven must be about three thousand million miles away." Seeing our look of surprise, he added, "Well, you see, it says in the Bible that the angels appeared to Abraham about the sixth hour; now if they started about daylight, they would have travelled about three thousand million miles by midday, so heaven must be somewhat about that distance from the earth."

We regret to say that Rev. E. S. Chase has resigned his post as superintendent of the Mitchell River Mission and has accepted work near Melbourne. Mr. H. Matthews has been appointed acting superintendent in his place.

I have lived to thank God that all my prayers have not been answered.

JEAN INGLELOW.

I will listen to anyone's convictions, but pray keep your doubts to yourself.

GOETHE.

Sunday is the golden clasp that binds the volume for the week.

LONGFELLOW.

When do we begin to love people? When they begin to let us look into their hearts, and their hearts are found to be worth looking into.

CROMWELL.

Gold can gilt a rotten stick, and dirt sully an ingot.

SIR P. SIDNEY.

Stately is service, but lovelier service rendered.

CLOUGH.

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The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VI. - No. 24. Thursday Island, Oct. 1, 1906.

Diocesan Conference.

Abridged minutes of Conference of the Clergy and Laity of the Diocese of Carpentaria held in the Parish Institute, Thursday Island, on June 19th, 1906, and following days.

The Conference met at 9 p.m. after the opening service in the Cathedral at which the sermon was preached by Rev. J. B. Drabble, A.K.C.

Rev. L. F. Trevor, M.A., was elected clerical and Mr. F. T. Lane lay secretary.

Apologies for absence were received from Rev. E. S. Chase, W. Hudson, E. Taffs, H. J. Boon, S. Lewis, A. E. Smith, and Mr. J. Bleakley.

The President then delivered his Inaugural Address.

The following votes of thanks were then passed. To the Bishop for his Address, S.P.G.; S.P.C.K.; C.C.C.S.; Rev. F. M. T. Palgrave; Lord Beauchamp; Mrs. Pritt, Rev. E. Harris, D.D., Rev. E. Snodgrass, M.A., Rev. E. C. Beck, K.C.L., Rev. W. P. Glover, and Miss Paige. Various notices of motion were given.

WEDNESDAY, JUNE 20th, 1906.

(1) The Conference met at 4 p.m.

Moved by Rev. W. M. Wilkinson and carried unanimously—"That this Conference desires to express its deep sense of appreciation of the long and devoted service rendered to the Church by Miss F. Buchanan, and to express a sincere hope that her visit to Singapore may so benefit her health that she may be enabled to return and resume her work in this diocese."

(2) On the motion of Rev. L. F. Trevor, seconded by Rev. J. Jones, an amended list of subjects was submitted for the consideration of the Pan-Anglican Conference Committee.

(3) Moved by Rev. L. F. Trevor, seconded by Mr. H. Milman, and carried—"That the offerings of the Diocese of Carpentaria take the form of a freewill offering."

(4) Moved by Rev. J. B. Drabble, seconded by the Bishop, and carried, "That this Conference desires to place on record its sense of the great loss the Anglican Church in Australia has sustained by the death of Rt. Rev. George Henry Stanton, Bishop of Newcastle, who laboured for so many years in the diocese of North Queensland."

(5) Rev. W. P. Glover was elected one of the clerical representatives at the Provincial Synod.

(6) Determinations No 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, of General Synod were accepted.

(7) The motion to accept No. 7, (the Clergy Provident and Superannuation scheme) was lost by a large majority.

(8) The financial statements and Parochial Statistics were received and adopted on the motion of Rev. J. Jones, seconded by Mr. C. D. O'Brien.

(9) Proposed by Rev. J. B. Drabble, seconded by Rev. W. M. Wilkinson and carried, "That this Conference welcomes the project for the formation of a 'Diocesan High School' and extends a hearty welcome to Miss Robson and wishes her every success."

(10) Proposed by Mr. H. Milman, seconded

by Rev. J. B. Drabble, and carried, "That the donors be written to and informed that an insufficient amount has been collected to enable the proposed chapel to be erected, and that the Conference requests to know whether the donors agree to leave the form of memorial to the decision of the Diocesan Council."

THURSDAY JUNE 21st 1906.

The Conference met at 4 p.m.

(1) The report of the committee on the Terrier of Church Lands, was received and adopted.

(2) The report on Parochial Boundaries was received and adopted.

(3) Proposed by Rev. J. Jones and seconded by Rev. L. F. Trevor and carried, "That in the opinion of this Conference it is desirable to form a Diocesan Branch of the Girls' Friendly Society."

(4) Proposed by Mr. H. Milman, seconded by Rev. W. M. Wilkinson and carried, "That a sub-committee consisting of the Subdean, Mr. B. H. Ogilvie, and the mover be appointed to investigate the matter of the question of the boundaries of the diocese and to report to the next Conference."

(5) The Resolution of the last Conference with regard to a Sunday School course was reaffirmed.

(6) Proposed by Rev. J. Jones, seconded by Mr. C. D. O'Brien and carried, "That the Inter-diocesan Lessons published by the C.E.S.S. Institute be adopted; to commence Advent 1906."

(7) Proposed by Rev. J. Jones, seconded by Mr. C. D. O'Brien and carried, "That this Conference desires to bring under the notice of the Commonwealth Government, the extreme hardship and inhumanity which will result in many cases should the whole of the Pacific Islanders resident in this district be indiscriminately deported from Australia under the Pacific Island Labourers Act of 1901, as many of these Islanders are married and have families, and have been residents in North Queensland for various terms up to in some cases 40 years, and trusts that the Minister will exercise the discretionary powers vested in him by sect. 8 subsect. 2 of the Act so that such hardship and inhumanity may be avoided."

(8) Proposed by Rev. J. B. Drabble, seconded by Mr. C. Armbrust and carried, "That the Bishop and Rev. W. M. Wilkinson be appointed a new committee for the Albert Maclaren Memorial Fund."

(9) The Bishop nominated Rev. J. B. Drabble and Mr. H. Milman to the Diocesan Council.

The Conference elected Revs. J. Jones, L. F. Trevor, Messrs. C. D. O'Brien, and A. T. Sullivan. Mr. A. P. Walker was elected Hon. Diocesan Secretary.

(10) Proposed by Mr. H. Milman, seconded by Mr. A. T. Sullivan, and carried, "That in the opinion of this Conference, assistant clergy may be present at meetings of Parochial Councils, but without the power of voting."

(11) The Diocesan Regulations were reviewed and adopted without change.

(12) The Provincial Constitution was ratified on the motion of Rev. J. Jones, seconded by Mr. A. T. Sullivan.

(13) Proposed by Mr. C. D. O'Brien, seconded by Mr. C. Armbrust, and carried, "That the representatives of this Conference at the General Synod be requested to submit for consideration the advisability of the Church taking united action with a view of furthering and assisting any movement having for its ob-

ject the diminution of the evils consequent upon the excessive use of alcohol."

(14) Votes of thanks to the Hon. Secretaries and President.

The Conference closed at 9.30 p.m. with the recitation of the Te Deum.

On Friday Devotional Addresses were given by the Bishop to the clergy in the Cathedral.

On Sunday June 24th, Rev. F. C. Hall was ordained priest in the Cathedral, the Subdean being the preacher. Rev. W. M. Wilkinson addressed the children in the afternoon, and the Bishop preached at night. Rev. J. B. Drabble acted as Bishop's Chaplain.

This service closed the third biennial conference of the Diocese.

ROMAN CATHOLICISM AND CHARACTER.

The writer of the following article Miss A. C. White, a sister of the Bishop of Carpentaria, has lived for some years in Italy and has many opportunities of forming an opinion on the subject on which we asked her to write for the "Carpentarian"—viz., the influence on character of the Roman Catholic Church in Italy.

"As I have to do so much with children and with those interested in their welfare, and also because it seems to me the practical test of the real value of a system, I judge of the effect of the Roman Catholic Church on the people of Italy chiefly from an educational point of view. Of course by education I do not mean mere book learning but the mental, moral, and physical development of an infant into a responsible man or woman.

When very young the children are taught to repeat some prayers, chiefly to the Virgin Mary which they never seem to understand, and to kiss a Madonna. They get no religious instruction at all until about 7 when they begin the catechism, and hear stories of the saints and martyrs. They are taken to church when quite babies, but are often allowed to take toys, and are always allowed to talk and fidget. The habit of untruthfulness begins very early, and it could hardly be otherwise as the Italians seem to think that the truth is wasted on children. The nurses who take charge of them from birth, and the maids to whom they are handed over at 5 or 6 years of age, have always the saving of trouble as their chief end, and the mothers never hesitate to lie to their children whenever it seems convenient. Lies of the part of the children are punished severely if they have caused inconvenience, but are otherwise disregarded. The chief points which a child at 7 is taught to "confess" are untruthfulness which is regarded as a matter of course and gluttony which is too often taught by the example of the parents.

Some effort is made to teach the children reverence when it is time to prepare them for their first communion, which varies from 9 to 13. It is literally "teach them reverence" because it is not deepening and developing a sense that has been always felt, but seems to be an attempt to teach something new. School life begins sometimes as early as eight and is always in a convent. The nuns are kind and indulgent and I think they make the children happy. The girls get a religious environment which makes them grow like hot-house plants. They observe fasts and feasts carefully and confess as sins every natural questioning and impulse while they are taught that obedience to the outward observances of religion is a sure passport to Paradise. The prudery taught, though the

call it modesty, I can only call indecent, as for instance that it is improper to wash more than the hands and face because to do so they must uncover themselves. Notwithstanding constant supervision and the attempts to keep them all in that state of ignorance which the Italians mistake for innocence, the girls manage to talk of forbidden things and are often very far from pure in mind.

At the age of 17 or 18 the convent life is ended and the girl comes to live in the home which she has only visited every summer. She finds the elaborate edifice of prohibitions and restrictions, which had kept her in check before, gone down like a pack of cards. Idleness and petty lying are not sins in a convent, and at home are as natural as the stuffy air they breathe. The hot-house religion withers rapidly and only the fasts and feasts are left, outwardly observed but with no inward intention to sanctify them.

The boys are sent to seminaries and colleges, where they are treated much like the girls. No liberty at all is allowed them and there are no healthy amusements or exercises to work off their animal spirits. The first opportunities of liberty are made instantly into licence, and the parents seem to think it quite a matter of course that their sons should be so.

Is then the Roman Church really responsible for this state of things? I think so, because the system of convent education which all priests advocate is really at the root of all the trouble. Girls are brought up with no home life, and know nothing of the influence and example of good mothers. They are wives and mothers themselves before they have any idea what real womanliness is, as distinct from the exaggerated maidenliness of their convent ideals. The joys and sorrows of motherhood are overpowered by the delights of the new freedom and gaiety. The children are playthings and pets, but enjoyment is the real business of life. They are left to the nurse when small, and are sent to school when bigger and the mother feels the responsibility off her hands.

I have talked to intelligent Italians of all ages and on all sides are lamentations on the state of Italy. Some say frankly that if there were not such a multitude of points really almost outside the faith which have been made into dogmas by popes and so rank with the Catholic truths, there would be many thousand less unbelievers. As a rule, Italians are ready to blame the enervating climate, or the Government for the national failings which they deplore, but do not seem to see how much is at fault in their system of education. I have met two really nice priests who were men of intelligence and culture, but they seem rare. More than one devout Romanist has frankly said to me that the church was badly represented by the priests. In a devout family the ladies were criticising the coachman, who was afraid of horses, and when I said "What else could he be except a gardener as he is afraid of everything?" I was answered, "He would have done better to be a priest." The clergy have influence in spiritual matters concerning the faithful who go to them for advice, but do not seem to me to have anything like the standing or popularity of the English clergy. In society the worldly and religious sides of a person's character seem to be two distinct things. Self-control is a virtue no one seems to aspire to. The people seem to do more church going than the upper classes (who are virtuous for 25 minutes a week) and perhaps their children get earlier and clearer instruction at the catechism classes, but their

devotion seems almost entirely directed to the Madonna, with some one among the saints for a local family favourite. I think it is not only their vivacious character and their incorrigible childishness that makes them so afraid of death. When one sees how they grieve over leaving their pleasures, and how sincerely they pity the oldest and the best people of whom one would expect to hear them say "We have lost them, but they have gone to well-earned rest," one realises that the horrors of hell, and the pains of purgatory are much more real to them than the love of God."

THE EARLIEST VIEW OF CHRIST.

It is stated by almost all critics of the New Testament that St. Mark is the earliest of the Gospels, and that St. Matthew and St. Luke added further details to those supplied by St. Mark; and it is further admitted by all sane critics that the four greater Epistles at least are the genuine work of St. Paul, written from twenty-five to thirty years after the Crucifixion.

As we are often told that the idea of the divine nature of Christ was only gradually evolved, it is important to note what our earliest authorities have to say about the matter, for if their picture is substantially the same as that drawn by later historians, this whole theory falls to the ground.

We propose briefly to examine first what St. Mark and then St. Paul have to say on this point, so simply that anyone with a Bible can examine and judge for himself, not exhaustively, but not dwelling on the more obvious points.

In the first place, the Christ of St. Mark is one who can work miracles. Although St. Mark is only two-thirds of the length of either of the other Synoptists he records 18 miracles, as against St. John 8, St. Matthew 20, and St. Luke 21. It is clear that the miraculous element is no later addition.

Next, our Lord is one who speaks and acts with exceptional authority. "I will. Be thou clean," he says to the leper. "The Son of Man hath power on earth to forgive sins," "The Son of Man is lord even of the Sabbath," he said to the Jews, who believed rightly that the power in each case belonged to God only. The Scribes who attributed his wonders to the power of the devil were "guilty of an eternal sin." He claims power over the wind and waves and rebukes the sea. The man who loses his life for His sake shall save it. It is better for a man to die a violent death than to shake the faith of a little child in Christ. He came to give his life as a ransom for many. His words shall abide when heaven and earth have passed away. All men shall see him sitting at the right hand of power, and coming with the clouds of heaven and attending angels.

Lastly he is one to whom a distinct and extraordinary position is definitely assigned. When he was baptised and again at the Transfiguration a voice from heaven declared "Thou art my beloved Son." The evil spirits know him as "the Holy One of God" and acknowledge him to be "the Son of God," "the Son of the Most High God." He welcomes St. Peter's statement that he is the Christ the long looked-for Messiah; and he pointed out to the scribes that Messiah was no mere son of David, for David called him his Lord; while to the challenge of the High Priest he replied that he was at once Messiah and the Son of the Most Blessed—i.e., of God.

To sum up, St. Mark teaches us that the

man Jesus who lived and taught and did wonderful works, and died and rose again the third day, claimed to be and was the long-promised Messiah, and more than that, he was the Son of God in a special and unique sense, and as such spoke with authority words that neither the best of men nor angels have dared to use.

We turn now to St. Paul's Epistles, which are probably from fifteen to twenty years earlier than St. Mark's Gospel which we have been considering. Do we find in them a less advanced view of Christ's position and claims?

In the opening words of the Epistle to the Romans we find the statement that Christ, though "born of the seed of David according to the flesh, was declared to be the Son of God with power." "When the fulness of the time was come God sent forth His Son." "Sent His own Son in the likeness of sinful flesh." The grace of our Lord Jesus Christ is that "though he was rich, yet for your sakes he became poor." "God spared not His own Son," but purposed "to give the light of the knowledge of God in the face of Jesus Christ," for "the free gift of God is eternal life in Jesus Christ our Lord." "God shall judge the secrets of men by Jesus Christ, whom He hath set forth to be a propitiation."

Christ and the Holy Spirit are constantly linked together as, "I beseech you by our Lord Jesus Christ, and by the love of the Spirit." So our Lord and God the Father, as, "Grace and peace from God our Father and the Lord Jesus Christ." Or all three Persons are linked, as, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

The Church is "the Kingdom of Christ and of God." "God was in Christ, reconciling the world unto Himself." Christ "knew no sin," and shall be judge "in the day of our Lord Jesus Christ." St. Paul says that he is an ambassador on behalf of Christ, "as though God were entreating by us." These quotations only cover those of St. Paul's Epistles, which are absolutely undisputed, and they show that long before St. Mark's Gospel was written Christ was regarded as God's Son in a unique sense, as sharing power and authority and glory with the latter, as the sinless object of worship and praise. In a word, everything vital that is found in the later is present in the earlier conceptions of Christ.

DIOCESAN NOTES.

The Diocesan High School has become an accomplished fact, starting on July 16th with 17 day scholars and 10 night-school scholars, besides music pupils. Miss Robson has thrown herself into the work with characteristic energy and thoroughness. It remains for the diocese and for the people of Thursday Island to show their appreciation of the opportunity which they now have for religious and higher education.

Rev. J. Jones, accompanied by Mr. F. T. Lane, left for the Mitchell River in the Francis Pritt on June 30th. Mr. Jones returned on July 14th very much impressed by the good work which has been done, and by the great opportunities which it affords for the future. The Francis Pritt did the return journey in two and half days, calling for six hours at Mapoon on the way. Mr. Jones had an exciting adventure with an alligator on Trubanaman Creek, but the monster finally decided to leave the Church severely alone.

Mr. Lane volunteered to stay on at the mission until the return of Mr. T. A. Williams.

Visit of the Archbishop of Brisbane.

The first visit to our diocese of our Metropolitan, the Rt. Rev. St. Clair Donaldson, D.D., Archbishop of Brisbane, has been a great and noteworthy event. His Grace arrived by the Maranoa on Tuesday morning, July 31st, and proceeded again in the afternoon, accompanied by the Bishop of Carpentaria, to the Norman Bar. There was a very lumpy sea, and the voyage was not as pleasant as it might have been. At the Bar, where they arrived about 10.30 a.m. on August 2nd, the good ship Francis Pitt was seen pitching and rolling at anchor in a way that did not promise much for the travellers' comfort, but she soon got under way and came up gracefully to the leeward of the big boat, where she anchored. The transit seemed to promise a ducking, but the lightermen kindly offered their big boat, in which all the luggage as well as the Bishops were safely conveyed amid the cheers of the passengers. A few minutes later all sail was set, and the Francis Pitt was speeding away to the north. She ran all night under shortened sail, but although the wind fell, the sea continued to be anything but pleasant, and it was about 5 p.m. the following day when the sharp eyes of the skipper detected the tiny white speck of the beacon, and 6 p.m. before we came to an anchor off our buoy. Early next morning we landed and made a search for an alligator, but it was high water and only the tracks of two were to be found. About 11 a.m. Mr. Matthews, the acting superintendent, arrived with horses and the welcome news that all was well at the mission, which we reached a couple of hours later, and were installed amid all the glories of the new iron house (or room?) which stands on high piles, and is well anchored down by cables to withstand, if possible, the attacks of any wandering cyclone. There is the advantage of abundant ventilation through the slab floor (there is not a bit of sawn timber in the building), and no dull uniformity of lines or levels; and when it does blow, one cannot help wondering where one would come down if the cables did snap; but it is a vast improvement on anything we have had, and will be invaluable in the wet. The boys are now at work on the erection of a hospital, and the materials for an iron store are all ready for putting together.

On Sunday morning there was a celebration of Holy Communion with five white and three black communicants; and at Morning Prayer for the whole mission the address was given by the Archbishop. At 7.30 p.m. a procession made its way to the native camp, where a short service was held and the Archbishop spoke through an interpreter. Later in the evening the Bishop of Carpentaria gave a devotional address to the staff. On Monday the Archbishop inspected the work of the station, and was present at the school house when the younger boys acquitted themselves very creditably. Mr. Bowman, the owner of the neighbouring station of Rutland Plains, drove over to dinner. He told us that he had at first been opposed to the mission, thinking it would do harm; but he was ready to acknowledge that he had been mistaken. Since the mission had been established he had not heard of any cases of spearing cattle, previously so common, and he attributed it to the influence of the mission. He was anxious to co-operate with the mission in every way. Mr. Bowman has shown much

kindness to the mission staff during the last six months. In the afternoon the Archbishop and Bishop rode down to the landing on the creek, where a substantial notice board has been erected. On Tuesday morning the Archbishop gave a most powerful and helpful address to the staff on the necessity of maintaining the inner spiritual life in the midst of external activities; and later rode out to visit a wet-season camp of the natives. In the afternoon most successful sports were held, about seventy camp natives being interested spectators. They comprised quarter and half mile foot-races, tug-of-war, and an interesting spear-throwing contest in which the winner, with a wooden-pointed spear, pierced completely through the mark—a six-inch pandanus post, from a distance of about sixty yards. The event of the day was the staff race. Mr. Lane, who for short-distance races can beat the native runners, was put scratch; Messrs. Matthews and Williams coming next, and in advance of them the Archbishop of Brisbane and Bob Ling, the Bishop of the Diocese being allowed a further five yards in virtue of being the senior in years. The race aroused wild enthusiasm, and resulted in the Bishop coming in by five yards, the Archbishop being second, and Mr. Matthews a head behind. In the evening a meeting of the staff was held, and several matters discussed and arranged. Next morning the episcopal party and Mr. Lane left for the coast, and sailed by the Francis Pitt about noon. Mapoon was reached about 1.30 p.m. on Friday and a short visit paid there. The Francis Pitt sailed again about 5 p.m. and reached Booby Island early in the morning, but all the day was occupied in a beat-up against a heavy sea, tide, and wind under reefed sails. On Sunday the Archbishop preached two most helpful sermons at the Cathedral. His simple yet powerful style, with its occasional telling illustrations from personal experience and observation, reminds one of that great master of simple preaching, the Bishop of London. The church was filled by a most attentive congregation, and the music was well rendered.

On Wednesday the Archbishop gave an address to churchworkers, and met about forty at Bishop's Lodge afterwards. On Thursday, in spite of the heavy gale that was blowing, the Archbishop went down in the police cutter to Friday Island, where the Bishop was to hold a Confirmation. The service was a very beautiful and touching one, and the Archbishop won the hearts of the poor lepers by his sympathetic address. After the service they asked if they asked if they might "sing the Archbishop farewell," and they gathered on the veranda of one of the houses and sang, "God be with you till we meet again" with a sincerity and earnestness which were very moving. As the boat left they all gathered on the shore, waving hats and handkerchiefs till she was out of sight. The beat back in the open boat in the teeth of the gale was an exciting experience, as one realised that nothing but the skill of the experienced coxswain of the water police preserved it from capsizing in the fierce welter of wind, waves, and tide running through the rip off the Hospital Point. In the evening the Parish Institute was beautifully decorated for a conversazione, at which the Archbishop was presented with the following address of welcome from the members of the Parochial and Diocesan Councils:—

To Rt. Rev. St. Clair Donaldson, D.D., Archbishop of Brisbane and Metropolitan of

Queensland.

We, the undersigned members of the Diocesan Council and of the Thursday Island Parochial Council, desire to offer your Grace a most hearty welcome on this occasion of your first visitation of this diocese.

We look forward to the recent formation of the Province of Queensland as likely to be especially a source of strength to the smaller and distant dioceses, and we find a proof of it in the fact that in the midst of much pressure of other work you have made time to spend so long with us on this occasion. We believe that it will also enable the Church to speak with authority on such matters as religious education and moral and social questions, in which we naturally look to your Grace as our leader and spokesman at the capital of the State.

We have to thank you for your visit to the newly started Mitchell River Mission, and hope that in consequence of it, a wider interest will be taken in its work.

We tender you the assurance of our loyal co-operation in all that tends to the welfare of the Church, and wish you personally all happiness and success in the tenure of your high office.

The Archbishop's reply was a model of force and comprehension, and rivetted the attention of the whole audience. Songs and music brought a most delightful evening to a close.

Friday was devoted to a quiet day for the clergy and students, and the Archbishop's deeply spiritual addresses will not easily be forgotten by those who were privileged to hear them. On Sunday morning, August 19th, a C.O.'s parade of the troops was held at the Cathedral, and the Archbishop preached a magnificent sermon on the need of the rank and file of the Church doing their duty in their own generation. In the evening the church was crowded, and the Archbishop preached a very fine sermon on the fear of God. On Monday evening he distributed the badges and prizes to the members of the Band of Hope, and left the next day by the Yawata Maru, leaving all Church people cheered and strengthened by his visit.

The following letter has been received from the Bishop of North Queensland:

Townsville,
July 7, 1906

My dear Lord Bishop,

The Synod of this Diocese received your message of greeting with great pleasure, and unanimously resolved that the Rev. J. B. Drabble be requested to convey to your Lordship and to your Conference our fraternal regards. We all feel that the problems and interests of Carpentaria are similar to our own, and that whatever we can do to help forward the work of the Church in Carpentaria we will do gladly and faithfully.

Your faithful servant in Christ Jesus,
GEORGE H. NORTH QUEENSLAND.

The Lord Bishop of Carpentaria.

Mr. T. A. Williams returned to Bishop's College after 13 months on the Mitchell River Mission. He has suffered a good deal from malarial fever since his return, but on hearing that a man was urgently needed he again volunteered and left for the Mitchell on July 20th. fill his place while he is continuing his studies, which have been much interrupted by the crying needs of the mission.

PAROCHIAL STATISTICS.

*Including Coloured People.

FINANCIAL INFORMATION.

PARISH.	RECEIPTS.							EXPENDITURE.										PAROCHIAL CR. BALANCES.						PAROCHIAL INDEBTEDNESS.									
	Direct Offerings.				Indirect Giving.			Total	Dr. Balance previous year	Clergyman's Stipend	Assistants' Stipend	Expenses of Divine Services	Diocesan Objects	Missions	Church Buildings	Indebtedness Reduced	Interest on Loans	Miscellaneous	Total	Current Account	Church Building Funds	Rectory Fund	Sunday School Funds	Other Items	Total	Current Account	Churches	Rectory	Sunday School	Other Items	Total		
	Offerings	Subscriptions	Society of the Treasury	Special Efforts	Pew Rents	Bazaars	Entertainments																									From Diocesan Funds	Miscellaneous Income
COOKTOWN	10	125	69	—	—	—	—	28	—	—	—	—	235	—	150	8	24	4	2	7	—	—	—	11	—	58	—	—	—	—	—	—	
CROYDON-cum-GOLDEN GATE	4	114	125	—	—	—	—	48	50	18	359	—	236	52	9	6	1	8	11	29	6	358	3	—	5	—	305	107	—	—	—	24	436
NORMANTON	4	94	54	—	81	—	—	48	—	2	233	—	150	—	10	—	—	—	58	—	—	15	233	—	—	7	—	—	—	—	—	—	
PALMERSTON	33	159	141	5	16	—	—	—	—	1	369	—	232	—	24	7	7	53	—	—	—	24	347	7	5	6	22	—	—	—	—	—	—
PORT DOUGLAS-cum-MOSMAN	—	77	55	—	53	—	—	48	—	3	236	38	140	—	6	4	2	71	—	4	14	279	—	—	—	—	43	—	—	—	—	27	70
THURSDAY ISLAND	16	159	—	63	10	—	—	51	16	23	438	—	238	—	6	9	44	—	25	—	—	27	339	—	5	6	32	1	14	—	3	18	
	67	728	361	68	110	—	—	3	223	61	1770	38	1136	60	79	30	56	197	36	33	94	1759	42	20	32	25	119	44	305	121	—	54	524

1905.

Diocese of Carpentaria.

BISHOP:

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

REV. J. JONES, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

COMMISSARIES:

REV. E. HARRIS, D.D., Bullinghope, England.

REV. F. E. S. SNODGRASS, M.A.,
Fitzroy, Melbourne.

REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

REV. J. B. DRABBLE, A.K.C., Rector of Pal- merston.	REV. A. E. SMITH, Croydon
REV. F. J. HALL, Th. L., Georgetown.	REV. E. TAFFS, Rector of Mosman.
REV. W. HUDSON, M.A., Rector of Croydon.	REV. L. F. TREVOR, M.A., Normanton.
REV. J. JONES, B.A., Vicar of Th. Island.	REV. W. M. WILKIN- SON, Rector of Cooktown.
REV. S. LEWIS, Cooktown.	

HON. LAY READERS

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
E. CASTLE, Pine Creek.
P. R. ALLEN, Palmerston.

DIOCESAN HIGH SCHOOL:

MISS ROBSON, PRINCIPAL.

DIOCESAN COUNCIL:

REV. J. JONES, B.A., REV. W. HUDSON, M.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. C. D. O'BRIEN,
MR. B. H. OGILVIE.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE VICE-WARDEN

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aborigines on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.

THURSDAY ISLAND.

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (P)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOTDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

MARRIAGE REGULATIONS.

1. The clergy are recommended to the Registrar-General by the Bishop that they may be registered for the solemnization of marriages, and no clergyman may solemnize marriages until so recommended and registered. This registration gives the clergy no right to celebrate marriages otherwise than as the customs and laws of the Church allow.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

3. Clergy who hold the Bishop's leave to issue his licenses are termed Surrogates.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

6. Surrogates may not issue licenses for the celebration of marriages in Churches other than those within their own parishes or districts, but where the clergyman of a parish or district has not been licensed as a Surrogate, application must be made to the Surrogate appointed to issue licenses for the celebration of marriage within that parish or district.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

8. Quarterly returns must be made of all marriages celebrated, and the fees due to the Diocese must be transmitted at the same time.

9. No fee may be demanded for marriage by banns, and if any free-will offerings are made in such cases they may be entirely retained by the clergyman.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. VII.—No. 25.]

THURSDAY ISLAND, JANUARY 1, 1907.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's College, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Douglas Memorial Tablet.

On Sunday evening, December 16th, a brass tablet in memory of Hon. John Douglas, which has been erected in the south aisle of the cathedral, was unveiled by the Bishop of the Diocese.

In the course of his sermon the Bishop said: With regard to the tablet which we are about to unveil, let me say at once to prevent misunderstanding, that it is not the memorial to be erected in this Church to the memory of John Douglas; we hope to make that the completion of the side aisle as a chapel for daily service, to be known as the Douglas Memorial Chapel. As, however, we had not sufficient funds to proceed with the memorial, it was thought desirable to erect a brass tablet as an indication of our purpose, and as an interim memorial of one whose memory we desire to always keep with us. It is for this reason that the tablet has been placed in the aisle rather than in a position here for the moment it would have seemed more conspicuous. A strong feeling was expressed by a majority of the Diocesan Council that, as Mr. Douglas had been so identified with Queensland, the work of making the tablet ought to be done in Queensland. It has been made in Brisbane accordingly, as

was felt that if the Queensland work did not altogether attain to the perfection of the English, yet this was compensated for by the fact that native art was being encouraged in its application to religious purposes. Now, I want to impress upon you very strongly that we are only at the beginning of the work we are pledged, and are honoured by being pledged, to accomplish with regard to the Douglas Memorial. We have not yet been able to ascertain exactly what the work will cost, but I think we have already about one-third of the amount necessary before we can put it in hand. I should like to point out that nearly the whole of this sum has been subscribed outside of Thursday Island, and it is now time we should do our part. This is largely owing to the fact that beyond giving notice of the fact that a subscription list had been opened, we refrained

from asking persons locally for subscriptions until we had made an appeal to those at a distance. This has now been done, and we shall be glad to receive any local contributions towards the work of the permanent memorial, which will consist in substituting concrete for the temporary wall of the aisle, and fitting it up for daily services. The architect's plan provides for a series of double doors, which will greatly improve the ventilation of the building. I know well that times are not propitious for an appeal on a large scale, but I hope that all those who wish to give, not because of any feeling of compulsion, but because they wish and desire to have some part in helping to provide the Memorial Chapel, will send in their contributions at once, however small they may be. My own feeling is that it is better to build with the loving gifts of those who really care than by any very widely spread effort outside. Yet, after all, we feel that it is not in this or any other memorial that our friend really lives. He lives enshrined in many a heart through the length and breadth of this land; in the hearts of those who were privileged to call him friend, and who valued that friend-

TO THE GLORY OF GOD AND IN MEMORY OF

HON. JOHN DOUGLAS, C.M.G.

PREMIER OF QUEENSLAND 1877-1879

GOVERNMENT RESIDENT THURSDAY ISLAND 1885-1904

WHO ENTERED INTO REST JULY 23RD, 1904

LOVED AND HONOURED BY ALL.

ship as one of the great things of their lives; in the hearts of neighbours and acquaintances, who found in him ever gentleness, consideration, true courtesy, and an earnest desire to help and serve; in the hearts of many a humble Islander and native, who looked upon him as a father and the incarnation of all that is highest and best in the race to which we belong. Happy is the man whose memory is inscribed not merely in brass, but in the hearts and consciences of the people. Such was he. Such is he, for we cannot doubt that God has a use and a work for him in the fuller light of his heavenly kingdom—work suited to the fine temper of the character into which he had been moulded on earth.

The Church Missionary Association of Victoria propose with the approval of the Bishop to start an Aboriginal Mission on the Roper River.

A Visit to Booby.

The Francis Pritt with the Bishop and Rev. A. E. Smith and Mr. Ayscough left the Island at 1 p.m. on Saturday, September 30th. There was a light breeze and tide which took us out to Goode Island, and soon after failed us so that we did not reach Booby distant 17 miles until 4.30 p.m. The lighthouse men met us in their whaleboat and rowed us along the fine jagged cliffs full of caves around which the sea gulls flew screaming as we passed, the water was beautifully clear and we could see all the stones on the reef as we passed over it. The island is less than a quarter of a mile in length and breadth and about 60 feet high, the top being a bare rocky plateau breaking away into tumbled cliffs hollowed out into caves and forming half a dozen narrow little sandy coves where a landing can be effected. A cleft in the rock some fifty or sixty feet wide runs across the Island and is filled with shady trees and shrubs forming a grateful shade and contrast to the glare on the naked rock above. Immediately on landing we went to visit the famous post office cave where vessels used to leave letters to be called for by some homeward bound ship, and where stores and water were stored for shipwrecked men. The latter, had anyone explored the rocky plateau, would have been found to be unnecessary, as there are two natural cisterns in the rock, one about 10 feet deep and holding about 4000 gallons and the other smaller. These are filled in the wet weather from the rain falling on the rock and last all the year round; but it is the last place one would think of looking for water, though the same kind of wells are to be found in the dry mountains of central Australia, the water being cool in the hottest

weather. In the cave, which runs in some 80 feet, are numerous inscriptions, dating back to 1849, but many are nearly obliterated. Immediately after seeing the cave we went to visit the three families of the lightkeepers and arranged to hold service immediately as some of the men had to go on duty at 6.30 p.m. We soon had every soul on the Island gathered together and had a most hearty service, which was thoroughly appreciated by all. Then we inspected the light, the machinery of which resembles a great clock, the lantern with its ten great lenses revolving so as to cause a flash every minute. It is 108 feet above the water and visible 16 miles.

Life on the Island must be a very lonely one, but happily the three families seem to live peaceably together, which does not always happen in such cases. After tea we went for

a walk on the rocks and admired the beautiful effect of the moonlight on the rippling waves as they broke on the rocks. About 8.30 p.m. we went aboard again and set sail with a very light breeze, which by about midnight faded away altogether. However, our skipper was as usual equal to the occasion and getting out the dinghy when the tide turned in our favour, about two hours later, he kept us slowly moving in the right direction, although at daylight we had only made about 7 miles. Sunrise over the glassy water was a beautiful sight as it tinted it with every shade of dull red iridescent colour amid which the dark sharp shapes of the many islands stood black and clear. Very gradually we crept along at the pace of about 1 mile an hour, still it was progress and that is always something, and at last the wind grew stronger, enabling us to reach Goode Island about 1 p.m., much too late for the morning service which the Bishop was to have taken. So we landed Mr. Ayscough instead in the dinghy in the hope that he might find some means of returning after taking an evening service, and went on our way to Thursday Island where we arrived soon after 2 p.m.

Bishop's Tour.

On the conclusion of the Provincial Synod the Bishop went to Stanthorpe for a week's rest (combined with four sermons and an address!) and then returned North, giving addresses on the work of the Mitchell River Mission at Bundaberg and Gladstone. At Bundaberg he was the guest of Mr. G. Bennett, whose interest in the North is as keen as ever. He arrived at Port Douglas on the evening of Tuesday, November 20th, being met by Rev. E. Taffs, and being the guest of Mr. and Mrs. Hoelscher. On the following afternoon he proceeded to the Mosman, where the rectory grounds have been fenced and a beautiful lawn and flower garden have rewarded the rector's efforts. On Thursday, Friday, and Saturday, some of the neighbouring farms were visited. The recent rains have brought on the cane wonderfully, and the whole country was exquisitely beautiful. On Saturday night the Bishop confirmed a number of South Sea-men who were leaving for their Islands. The Bishop said that as this might be his last confirmation of South Sea Islanders, he desired to say he felt a real grief in parting from men, so many of whom had shown a real practical Christianity in their life and conduct. During his twenty-one years residence in Queensland he had received much kindness from Islanders, and was convinced of the genuineness of their religion. Some of them were returning possibly to danger and persecution, and he exhorted them to be faithful to their Christian profession.

On Sunday morning, the newly confirmed and others were present at the Holy Communion at 8 a.m., and at 11 a.m., the Bishop celebrated and preached on acknowledging Christ before men. We could have wished to see a larger white congregation. In the afternoon the Bishop rode to Port Douglas, where at night the church was crowded for the confirmation of four adults—three men and one woman—who were presented by Rev. E. Taffs. The present condition of the sugar industry is very unsatisfactory. While the possibility of white labour has been demonstrated by the fact that a certain number of white men have worked steadily all through the season, it is yet to be seen whether sufficient white men can be found who are will-

ing to do this. So far an immense number of men have been brought up to do the work, and the majority have either thrown it up after a few days' trial or been off work for a great proportion of their time. Consequently the cost of production has been greatly increased, and the farmers, in spite of the good season, are likely to get a very low price for their cane. It is true that a bonus of 5s. per ton is given on the cane, but £3 a ton excise is charged on the sugar (equivalent to 7s. 6d. per ton on the cane) so that it is difficult to see where the benefit comes in.

The only solution on the lines of white labour seems to lie in—(1) making the employment to last all the year through (2) providing better housing accommodation, (3) providing better mechanical means for loading the cane, a work which the white man seems to feel even more than cutting. These reforms might attract a class of sober and industrious married men and solve the present trouble, but they mean a heavy outlay. Meanwhile the amount of sugar produced has almost equalled the Australian demand, and it is of course impossible under our system to export, so that the outlook of the farmer is not a happy one. On Monday the Bishop and Mr. Taffs rode to Mount Molloy, where the new little church occupies a commanding situation on the hill above the smelter. The place has grown much during the past year, and has every appearance of permanency. A new furnace has been erected in which by the simple process of inducing self-combustion by a strong blast of air the percentage of copper in the matte is raised from 44 to 99 per cent, thus saving a large sum in carriage and effecting other economies.

On the following day, a well-attended service was held in the little church, and after it a conversation was held in the School of Arts to welcome the Bishop, and a very pleasant evening was spent. The Bishop in his speech pleaded the cause of the Bible in State Schools League.

On the following day the Bishop returned to Port Douglas, and left for Cooktown next day by the Wyandra. On Saturday evening, he addressed a meeting of communicants at Cooktown, and the following day celebrated the Holy Communion and preached on "Thy Kingdom Come." The churchpeople of Cooktown met their Bishop in the best of ways, at the Holy Communion, there being twenty-nine present at the early celebration and twenty-one at midday. In the afternoon the Bishop addressed the Sunday School children, and left in the evening by the Maranoa for Thursday Island.

THE BISHOP.

The Bishop leaves for Croydon on January 15th. He requests that for the next two months all telegrams be addressed Croydon, as also all letters except those sent by the Maranoa mail, which should be addressed Vicarage, Normanston instead.

JAPANESE MISSION.

Miss Robson has kindly taken the Japanese classes on Wednesday and Sunday evenings, and there has been an encouraging revival in interest and attendance. The Bishop held a Japanese service in the Cathedral on the Sunday before Christmas, and his sermon on the Incarnation was translated by Mr. Kashiwagi. £4 has been sent away to purchase Japanese books on Christian teaching to form a lending library.

Bishop's Diary.

- Sept. 1. Arrived at Mitchell River Mission from Burketown.
 4. Took services at Mission.
 8. Superintended bringing up of stores.
 4. Left in Francis Pitt.
 8. Arrived at Thursday Island.
 9. Bishop of North Queensland preached.
 11. "At Home" at Bishop's College.
 16. Preached in Cathedral.
 29. Visited Booby Island in Francis Pitt.
 90. Service at Goode Island.
 Oct. 2. Left by Maranoa.
 5. Arrived at Normanton. Preached.
 6. Travelled to Croydon.
 7. Confirmation, &c., at Croydon.
 9. Coach to Georgetown.
 11. Left Georgetown for Almaden.
 13. Arrived at Cairns.
 14. Preached Townsville Cathedral.
 15. Left for Brisbane.
 18. Arrived in Brisbane.
 20. Meeting of Bishops.
 21. Preached Brisbane for Mission.
 23. Preached opening of Provincial Synod.
 24. Sessions of Synod.
 28. Preached Brisbane.
 31. Spoke for Mitchell River Mission Ipswich.
 Nov. 1. Spoke for Mission at Toowoomba.
 4. Preached for Mission at Stanthorpe.
 14. Meeting in Brisbane.
 16. Left Brisbane for North.
 21. Arrived at Port Douglas.
 25. Services at Mosman.
 26. Visited Mount Molloy.
 29. Left for Cooktown.
 Dec. 2. Preached at Cooktown.
 4. Arrived at Thursday Island.

OFFICIAL ACTS.

- Oct. 1—Rev. L. F. Trevor, M.A. licensed as Surrogate for marriages, Normanton.
 Dec. 1—James Perelle licensed as assistant Lay Worker Mitchell River Mission.
 Dec. 1—Rev. A. E. Smith licensed as acting Chaplain Mitchell River Mission.
 Dec. 23—Harold H. Ayscough, Th.L., ordained Deacon.
 Dec. 24—Rev. H. H. Ayscough, Th.L., licensed as assistant Curate, Croydon.
 Dec. 27—Rev. W. Hudson resigned charge of Croydon.
 Dec. 31—Rev. S. Lewis granted twelve months leave of absence.

BIBLE IN STATE SCHOOL LEAGUE.

The object of the League is to secure for Queensland the system which has existed in New South Wales since 1866, in Tasmania since 1869, in Western Australia since 1893, and Norfolk Island 1906.

The three main principles are—

1. The teaching by the State School master in school hours of selected Bible lessons without denominational teaching.
2. Ministers of Religion to give during school hours Religious Instruction to children of their own denominations only.
3. A conscience clause so that no child receives any Religious Instruction against the wishes of its parents.

The Francis Pritt.

During the past year the "Francis Pritt" has made the following voyages in the service of the church.

On December 15th the "Francis Pritt" was put on the slip and thoroughly examined by Captain Cleveland. He reports that when certain minor repairs have been done she will not need recoppering for twelve months, and that she is perfectly dry and in better condition than when we bought her. The expense of recoppering next wet season will be very heavy, and we shall be glad to receive donations for that purpose. Great credit is due to the master John Wesely for the way in which he has looked after the boat as well as for the careful and skilful way in which he has navigated her. In spite of alternations of storm and calm, she has run with unflinching regularity, often returning before out never after the appointed day, even when little or no margin had been left.

It is obvious that it would have been impossible to work the Mitchell River Mission without the "Francis Pritt," and it will also be seen that she has on several occasions been of great use to the diocese. No record has been kept of the weight of stores every trip to the Mitchell; the total must be considerable.

PERSONAL NOTES.

Rev. W. Hudson, M.A., has resigned the parish of Croydon after four years faithful service in the diocese, on account of the education of his children. He goes as senior curate to All Saints, South Yarra.

Rev. S. Lewis, will be given a year's temporary duty by the Archbishop of Brisbane that he may prepare for his examination in a cooler climate and with more assistance.

Rev. A. E. Smith has been licensed as Chaplain at the Mitchell River Mission until Easter.

Mr. H. Ayscough of Bishops College obtained the fourth place in the second class of the Ph. L. examination of the Australian College of Theology. As only two names were placed in the first class, he was thus sixth out of 48 candidates.

Mr. H. Ayscough was ordained deacon on Sunday, December 23rd, and left two days later for Croydon where he will be licensed at present as assistant curate.

The Bishop will leave for Croydon on Jan. 5th and remain there until the question of a successor to Rev. W. Hudson has been decided.

Mr. T. A. Williams has returned from the Mitchell where he has been filling vacancies for the last eighteen months, and has resumed his work at Bishops College.

Mr. J. Perelle has been licensed as a lay worker at the Mitchell River Mission.

MISS ROBSON.

We are glad to announce that Miss Robson has accepted the post of Missionary Organising Secretary for the Diocese. She will also act as sub-editor of the Carpentarian. She will be glad if any clergy or churchworkers in the diocese will send her any items of news or accounts of their work, whether among our own people or the native races, that are likely to be of interest. She will also carry on the work of the Diocesan High School as usual.

DIOCESAN COUNCIL.

A meeting of the Diocesan Council was held at Bishops College on December 14th. Present,

the Bishop, Subdean, Messrs Sullivan, O'Brien, and Walker. It was resolved to ask Miss Robson to undertake the work of Missionary Organising Secretary to the Diocese, to place the Douglas Memorial Tablet in the south aisle, and to ask Mr. Cleveland to inspect the Francis Pritt with a view to necessary repairs. It was resolved also to ask the architect for further details with regard to the completion of the S. aisle and to ask Mr. Smyth to act as Diocesan auditor.

MISSION WORK.

The Bishop of North Queensland has been busy preaching in the South on behalf of the Mitchell River Mission. As a result of the interest aroused it is probable that the Church Missionary Association of Victoria will undertake a Mission to the Aborigines on the western side of the Gulf of Carpentaria, the Bishop of Carpentaria having given his approval to the scheme. No details are however yet settled. The Bishop has secured us a new compass and patent log for the Francis Pritt and iron for the Mission House. We are very grateful to him for his labours on our behalf.

DIOCESAN HIGH SCHOOL.

The Diocesan High School broke up for the Xmas holidays on Friday the 14th December. After Prayers and some carol singing by the children the Bishop gave them an address on the meaning of the name of the school, which was evidently understood and appreciated by his hearers. The Bishop then distributed the prizes as follows:—Form I: Form Prize Rita Corran, Home-work Ruth George, Conduct Nancy Hodel. Special prize for conduct R. Carpenter. Form II: Form Prize Alma George, Special work prize Eileen Curtis, Conduct prize Eric Corran.

The proceedings terminated with the singing of God Save the King and cheers for the Bishop and the School.

Next term begins on Monday, January 28th.

ALBERT MACLAREN MEMORIAL.

The following subscriptions have been received towards the placing of a white marble cross on the grave of the late Rev. A. Maclaren at Cooktown.

Bishop of New Guinea	...	£5	0	0
Bishop of Carpentaria	...	3	3	0
Rev. Copland King	...	1	10	0
N. S. Suttor	...	1	2	0
W. Morse	...	1	1	0
W. N. Dellor	...	1	1	6
N. G. Mission Staff	...	2	2	6
Ven. Archdeacon White	...	1	2	0
Per Miss King	...	8	6	0
Mrs. I. R. White	...	2	0	0
Small Sums	...	19	6	

£27 7 6

A further sum of £23 is required and intending subscribers are requested to send in their subscriptions at once in order that the order may be given for the work.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LIST FOR 1906.

LICENTIATE IN THEOLOGY (Th. L.)

(Forty-eight entered; twelve withdrew; twelve failed.)

CLASS I.—

Norman, Rev. J. R., B.A., St. Wilfrid's College Tasmania.

Thomas, W. G. Melbourne.

CLASS II.—

Best, W. P., St. John's College Grafton and Armidale.

Macmichael, C. C., St. Wilfred's College Tasmania.

Cox, C. L. H., St. John's College Grafton and Armidale.

Ayscough, H. H. Carpentaria.

Burvill, W. Melbourne.

Smith, S. H., St. Aidan's C. T. House Ballarat.

Gerry, T. M. P. Sydney.

Smith, Rev. A. J. Gippsland.

Armstrong, C. G., St. John's College Grafton and Armidale.

Stephens, S. Rockhampton.

PASS—

Saunders, R. E. Ballarat.

Gray, L. E. J., St. John's College Grafton and Armidale.

Nelson, G., St. Aidan's C. T. House Ballarat.

Whitehouse, V. H. Brisbane.

Rowell, H. A. C., John's College Grafton and Ballarat.

Rogers, Rev. E. J. Ballarat.

Coles, J. S. W., St. Aidan's C. T. House Ballarat.

Dunbar, G. H. Brisbane.

Corvan, Rev. C. H. Grafton and Armidale.

Campbell, Rev. W. A. M. Reay Sydney.

Cerutti, G. A. M. Melbourne.

Willcoxson, J. H. Melbourne.

THE FRANCIS PRITT.

During the past year the Francis Pritt has made following voyages in the service of the Church:—

No. of Voyages	Date	Destination	No. of Passengers	Distance Miles
1	Feb. 3 to 5	Friday and Goode Islands	2	10
2	Feb. 18 & 19	Horn Island	1	8
3	Mar. 13	Friday Island	1	6
4	Mar. 17—19	Goode Island	3	10
5	Mar. 26 to May 3	Mitchell River and Normanton	2	960
6	May 17 to June 3	Mitchell River	2	700
7	June 28 to July 4	Mitchell River	3	700
8	July 21 to Aug. 11	Normanton and Mitchell River	3	960
9	Aug. 15 to Sept. 8	Burketown and Mitchell River	3	1080
10	Sept. 19 to 22	Mapoon	3	200
11	Sept. 29 to 30	Booby Island	3	28
12	Oct. 4 to 14	Mitchell River	1	700
13	Oct. 16 to 19	Mapoon	3	200
14	Oct. 24 to Nov 3	Mitchell River	1	700
15	Nov. 5 to 24	Murray Island	—	240
16	Nov. 27 to 28	Badu	—	40
17	Nov. 27 to Dec. 13	Mitchell River	3	700

Number of voyages, 17; days at sea, 202; voyages to Mitchell River, 8; passengers, 34; distance in miles, 7442.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VII.—No. 25. Thursday Island, Jan. 1, 1907

Bible in State Schools League.

An enthusiastic meeting was held in Brisbane in support of the Bible in State Schools League on Monday, October 29th, with the Archbishop of Brisbane in the chair. The speakers were Right Rev. Dr. Clouston, Moderator of the Presbyterian General Assembly; Rev. Dr. Youngman, Wesleyan; Rev. Dr. James, Presbyterian, N.S.W.; and the Bishop of North Queensland. Drs. Clouston and James showed in the most conclusive way from personal experience that there were no difficulties whatever in working the N.S.W. plan, either as regards Bible reading or right of entry; and Dr. Youngman and the Bishop of North Queensland demanded emphatically that Parliament should not contradict a democratic principle in a democratic country by refusing to allow the people to express their opinion on a subject of so much importance. The earnestness of the meeting is shown by the fact that no fewer than 622 of the voters present signed a pledge that they would only vote for those candidates who would vote for the referendum. Many of those who voted against it in the House are now repenting at leisure. The most remarkable thing about the agitation is the way in which the ministers of various religious bodies have been drawn together over this matter in their common care for the children. The leading non-episcopal ministers, including the Moderator of the Presbyterian General Assembly, met the Bishops on successive days at lunch at Bishopmount, joined in the midday office in the chapel, and, whatever the effect on them, certainly left the Bishops deeply impressed by their earnestness, capacity, and zeal for the highest interests of religion. Surely nothing but good can come from such a drawing together and personal intercourse, and we all owe a debt to the courtesy and conciliatory spirit of the Archbishop which has rendered such an approximation possible without any sense of compromise of position on either side. If the people are as unanimous as their pastors, there should be no difficulty at all. All the difficulties which have arisen are due to misunderstanding of the position. All we object to is that Parliament should say that the children shall not be taught what we believe a majority of the people wish them to be taught. The question is really a grave constitutional one. Is or is not Parliament to be superior to the will of the people? At present we are forbidden even to appeal to the will of the people. Can such a position be upheld? We shall see.

A Kindly Act.

The Bishop has received the following letter from the Bishop of Rochester: "A copy of the Carpenterian having come into my possession which described the destruction of the Church at Croydon in your diocese owing to the recent cyclone, I ventured to send it to Rev. L. W. Burrows, Vicar of Croydon, England, and asked him whether the sympathies of his congregation towards a parish of the same name in Queensland could take any practical form. I received a most warm and hearty reply, and I am glad to inform you that the

morning offertory of the Harvest Thanksgiving Sunday at his parish Church was devoted to this object. I have this morning received from Sir Thomas Edridge, the Vicar's Churchwarden, a cheque for £54 17s. 2d. as the result."

We are sure that not only the parishioners of Croydon but all the diocese will feel grateful to the Bishop of Rochester for his kind thought and to the Vicar and Churchwardens for the generous way in which they responded to it. The Vicar adds, "The evening offertory did not suffer, but was slightly larger than usual."

Visit of the Bishop of North Queensland.

[BY THE BISHOP OF CARPENTARIA.]

On Thursday, August 28rd, I arrived at the Albert Bar by the Maranoa, and went on board the Francis Pritt, which had left Thursday Island the previous Friday. She had a terrible trip down. Although closely reefed down, she met such a gale for the first two days as to make all the crew ill; and when on Monday evening she had got within fifteen miles of the Bar a southerly gale struck her in the night and carried her some fifty miles to the north again. However, she arrived on Wednesday all well. I went on board at 11 a.m., and the wind promptly fell calm and left us for some time admiring the stern of the Maranoa. However, we gradually crept away, and by nightfall were half-way to the Albert Bar. As neither the skipper nor I knew anything of the coast except that it was the shallowest water in the Gulf, it was rather anxious work. We anchored at 8 p.m., and all next morning ran along the low and almost invisible coast-line. We had almost come to the conclusion that we must have passed the river when, at 12.30 p.m., I caught sight of a white beacon, and shortly afterwards we came on the entrance buoys. It was an anxious calculation in the few minutes available for it as to whether there was water for us to cross the bar, which has only 3½ feet at the lowest water; but we concluded we could do it, and as we had an unusually fair wind we did not wait for counsel or assistance from the Waterlily, which had not come out, but picked up our bearings on the excellent large-scale chart kindly given me by the Karumba pilot, and ran in on the flood tide without a hitch, and with, as it turned out, nearly 4 feet to spare. We passed the Waterlily in the entrance of the river and anchored, and I had a short talk with Rev. F. C. Hall, who was leaving Burketown for Georgetown after a six-weeks visit, during which he had been preparing some candidates for confirmation and visiting the people. I was not a little pleased to find that we had entered for the first time safely, as it had been somewhat on my mind; but the chart was very good and clear. After dinner we got up anchor and ran six miles up the river to the Ballast Ground, where we anchored. On Saturday morning I went ashore and saw the pegs marking the trial survey of the Lawn Hills railway and the wharves which it is proposed to erect here. The Albert is a magnificent and deep river from the heads to this point, and if only the comparatively narrow but shallow bar could be improved, it would be a splendid port up to this point.

Early on Sunday morning the Waterlily's whistle was heard and I went aboard her, and

after a slow progress up the tortuous river arrived at Burketown at 2 p.m., just in time to take the Confirmation, which had been fixed for 4 p.m. Evening service was held in the Divisional Hall, a well-built and well-kept edifice. About midnight the wind began to blow from the south-east with terrific force making the whole house shake and making me rejoice that the Francis Pritt was safely anchored in the river instead of outside; but even then, I afterwards found, she dragged her anchor for some distance. Next day the wind rather increased than abated, and the town was hidden by clouds of driving dust. I was amused at a story Mr. S. told me of my first visit. I had landed at the Ballast Ground, and Mr. S. sent me down a horse in charge of a very "civilized" blackboy named Peter, who knew English well—too well, his detractor said. Mr. S. told him not to gallop nor attempt any wild feats of horsemanship, as he did not know whether the Bishop could ride or not. He afterwards asked Peter how the Bishop got on, on which Peter replied, "You had no jolly need to worry about that fellow. Why, when I got on, there he was walking about in his riding breeches." On the Monday I visited a number of the people, and in the afternoon the Bishop of North Queensland arrived from Cloncurry after a very dusty and unpleasant journey of five days. On the following day he gave a lecture in the Divisional Hall on "Some Modern Problems," and there was a large and most interested audience. On Wednesday morning we bade adieu to Burketown and drove over sixteen miles of dreary salt pans, across which a dense cloud of dust was blowing, to the Ballast Ground where we found the Francis Pritt waiting. We went on board and ran down the river and out through the Heads to the outer leading beacon where we anchored, as it was low water, and went ashore to fill and light the lamps as high water would be at night and it would not be safe to attempt the passage without the leading lights. The weather all day was intensely cold. About 2 a.m. the water had risen enough to make it safe to start, and guided by the lights we ran out without difficulty; but we had not got very many miles out to sea before we encountered a violent south-east gale and huge seas, the biggest I have ever seen in the Gulf. We shipped a great deal of water, and a sea came aft and floated the compass and put out the light three times. By daylight we were reduced to the closely reefed jigger and jib, under which the Francis Pritt rode the mountainous seas gallantly. With the exception of the skipper, every soul on board was seasick, and the cold was intense. The gale lasted all day, but moderated somewhat towards evening, when we sighted land at sunset and anchored some four or five miles from the shore, spending an unquiet night, as the wind had got to the south and the boat rolled heavily. Next morning we ran along the land, trying to identify our position two or three miles from the shore. We had just found three fathoms of water, and a little later we got two, and before we could go about we found ourselves aground on the inner side of a long sandbank over three miles from the shore. Fortunately the wind had moderated, and our skipper went prospecting in the dinghy and reported deeper water inshore. So we kedged her off without much trouble, as she was barely touching after had shifted the cargo forward; and we soon got two fathoms. So we beat

back a little distance, and found the soundings suddenly change to four fathoms, and we had cleared the southern end of the bank after about four or five hours delay. Oh! for the day when the Gulf will be properly charted, and one or two landmarks erected! When we got outside we sailed till dark, and anchored somewhere near the mouth of the Nassau about sunset, the vessel rolling much during the night. Next morning we ran north again, and arrived at our beacon about 1 p.m., and landing after dinner in the dinghy through a somewhat rough sea, we found the horses waiting for us; and Mr. Matthews, the acting superintendent, lying under a tree with a bad attack of fever. However, he was able to get on his horse, and we reached the mission station about 5 p.m. and found all well. Next morning at 7 o'clock there was a celebration of Holy Communion. It was a very beautiful morning, and the service was a great refreshment after the anxieties of the last three days, and amid the abiding sense of the greatness and difficulty of the work here and the inadequacy of the means to do it. It helped one to realise yet again how impossible the whole work is unless with the power of God behind it. Some good people seem to rest content with this thought. They say, "Yes, it's God's work; and if it is His will it will succeed," and forget that His will is that we should work and give and pray for the work, and that He has never promised to make such work succeed while we never give anything to support it, nor take any interest in it, nor pray for its progress. God grant that the people of Australia may realise more clearly their duty to the aborigines. Meanwhile, we want more workers and more help. Nothing could exceed the devotion of the staff. No one is now receiving more than £25 a year, and they are living on less than is needed for health in order to spare the funds of the mission. They are doing their part nobly. Are the Church people of Australia going to be content to let their heroic efforts go for nothing, either because they cannot or do not understand what is being done and what is needed to be done? The whole sum contributed for aboriginal work is shamefully small, and of this the amount contributed to this mission apart from this diocese is absurd. Is it fair to leave to one of the smallest dioceses the chief part of the support of a mission which concerns all Australia, a mission not of this diocese but of the Australian Board of Missions? We had Sunday School and Morning Prayer at the station, and in the evening all formed a procession and marched off in beautiful moonlight to the native camp, singing as we went. At the camp we found over 100 men awaiting us, seated in a large semi-circle, and we had a short service, almost entirely of singing; after which I gave an account of the Parable of the Good Samaritan, in which the rôle of the despised Samaritan was taken by a blackfellow, and the scene laid in the bush. The audience listened most attentively, and for the first time when speaking through an interpreter I felt that I was really more or less grasped. After service we were surrounded by an excited throng, and had to shake hands with no less than three royalties before we made our escape amid loudly shouted farewells.

Early on Monday morning I rode with Bendigo down to the landing, and about a mile below it we met the whaleboat coming up. Bendigo rode back with the news, and presently returned with over sixty men belonging

to various tribes camped near the mission, and we soon had a long procession wending its way to the mission, a bag of flour or rice, or a box of stores perched on each head, so that before midday all the stores were safely housed. The rest of the day was busily spent in going into accounts, stores, &c., and preparing for the morrow's start. On the following day, Tuesday, we rode down to the coast, accompanied by a dozen of our boys, got aboard the Francis Pritt about noon, and sailed immediately. The journey up the coast was a somewhat rough one, especially the last day when it was blowing hard, and we came in over the banks in order to save the long beat in from Booby Island. We arrived at Goode Island on Friday night, and reached Thursday Island early the following morning.

The Provincial Synod.

The first Provincial Synod of Queensland met in Brisbane on Tuesday, October 23rd. All the Bishops were present. The Diocese of Carpentaria was represented by Rev. W. M. Woods and W. P. Glover, both late of Thursday Island, and by Mr. J. Hughes, the Diocesan Treasurer; the Diocese of New Guinea by Rev. H. Newton and two natives, John and Francis; the other dioceses by clergy, and in one or two instances by laymen who had come down for the purpose. At the opening service the Bishop of Rockhampton, on behalf of the other Bishops, formally recognised the Archbishop of Brisbane as Metropolitan. The sermon was preached by the Bishop of Carpentaria on the text "He that plougheth ought to plough in hope." He said that the Synod was a new instrument wherewith to do the Church's work, and that its special field of operations was the State. The instrument must (1) be sufficiently in accordance with type to fulfil its original and primary purpose; (2) yet capable of change and adaption to new conditions; (3) capable of being used without mutual jealousy and confusion; (4) as far as possible on the same lines as other similar instruments; (5) not attempting what was beyond its proper sphere; (6) as far as may be, working with other instruments not designed by us; (7) in accordance with the legitimate demands of the State. The preacher concluded by expressing a belief that gradually the higher ideals would be realised by the Church.

The Archbishop delivered a powerful and statesmanlike address, dealing with the three great questions of supply of clergy, missions, and religious education in State schools. He drew special attention to the needs and opportunities of the Mitchell River Mission. The address was listened to with the deepest attention and, together with the sermon, ordered to be printed.

The first proceeding of the Synod was to declare its assent to the Constitution agreed upon by the dioceses, which was done unanimously. Three canons were passed by the Synod:—

- (1) A canon constituting the Provincial Synod. In this canon it was laid down that the clerical representatives must be licensed to officiate in the diocese which they represent, but a special exception was made in favour of the dioceses of New Guinea and Carpentaria.
- (2) An Interpretation Canon. Some considerable difficulty arose on the interpretation of the word "Missionary Diocese," which was happily settled

by the suggestion of the Bishop of Rockhampton, "a Diocese declared by the Provincial Synod to be a Missionary Diocese for such time as the Synod shall declare."

- (3) A canon for accepting the Determinations of General Synod. All these were accepted except the determination for providing a Clergy Superannuation Scheme.

A number of resolutions were also passed. These included one in favour of Religious Education in the State schools, which brought out some fine speeches from the Bishops of North Queensland and New Guinea, and others. A resolution was unanimously passed condemning the impropriety of associating raffles, lotteries, and games of chance with bazaars and sales of work in aid of any funds for Anglican Church purposes. A long discussion took place on the advisability of starting a Church Fire Insurance Society. The Bishop of Carpentaria pointed out many serious dangers involved in such a course. It was resolved to refer the matter to the Diocesan Synods for their opinion. It was agreed that the Dioceses of New Guinea and Carpentaria be declared missionary dioceses until otherwise ordered by the Synod. Generally speaking, the debates were of a high order, and there was neither waste of time, nor any serious division of opinion. The most contentious matter was the Tribunal Canon, but this was postponed without debate till next Synod. An important committee was appointed to consider the legal position of the Provincial Synod, and to take action if necessary after submitting their proposals to the dioceses concerned. It was agreed that the next meeting should be held in Brisbane instead of Townville; this action has to be confirmed by a majority of the dioceses.

The Archbishop made an ideal chairman, and our own treasurer, Mr. J. Hughes, was appointed Chairman of Committees.

Many members of Synod were saddened by the evident feebleness of body of the revered Bishop of Rockhampton, though it was abundantly evident that it was a feebleness of body alone. The Bishop of New Guinea, on the other hand, seems to have quite recovered, and was in better health than he has been for years.

The Synod must be pronounced a great success, and it is full of promise for the future. All the Bishops were the guests of the Archbishop at Bishopsbourne, and three meetings were held to consider questions of Provincial interest, among which may be mentioned the scheme for a Provincial Training College for Clergy.

At the recent Provincial Synod of Queensland, the Bishop of North Queensland (Right Rev. Dr. Frodsham) moved,—“That this Synod desires to express its conviction that the question of religious education in the State should be kept above the limitations of party politics and religious differences, and that this can only be done upon the basis of freedom for every citizen. Believing that the facilities allowed under clauses 7, 17, and 18 of the Public Instruction Act of New South Wales allow such freedom, and in view of the urgent importance of the subject, this Synod pledge itself to support the Bible in State Schools League's effort to test by referendum, to be taken at an early date, the feelings of the electors as to the advisability of introducing similar facilities into the State Education Act of Queensland.” He said he thought the motion was only putting

in concrete form what had been so ably said by the Archbishop in his address. Education of a Christian character was a subject of great importance, and should be kept out of party politics. It was not a question dealing with this or that Church, and should be kept apart from sectarian issues. The system of education advocated had been tried with success in other states and in Norfolk Island. The whole policy of the Bible in State School League had been to avoid the raising of sectarian differences or religious bitterness. They regretted that the position was now that the matter had to be brought on at the State elections. They deeply regretted that the members of Parliament, when the measure was before them, had not given way to what was the demand of a large section of the community, and given a referendum at the forthcoming elections. (Applause.) But the position had been forced upon the league, and he felt he was voicing the opinion of the Churchmen of North Queensland and of others when he said that they were absolutely determined that this matter should not be buried in any way. (Applause.) If they did not succeed at the next elections they would organise and organise until their cry should be heard all over the State. (Applause.) This matter rested on the great foundation of liberty. They were prepared to give liberty to those who thought differently from themselves, but they felt that their feelings and desires should be received with some respect. He, for one, would never bring this subject into a sectarian dispute. It was one of liberty—liberty to the people to deal with the State schools which they supported, and liberty to have their children taught in the way they conscientiously believed to be fit and right. (Applause.) They did not desire to bring the matter into party politics, but wished to have it settled solely upon the question of liberty. They intended that their voice should be heard, not merely for the sake of the Anglican Church, but for all those who believed that Christian education was essential for the wellbeing of this part of Australia. (Applause.)

Rev. J. B. Armstrong seconded the motion, and said that nobody would more welcome this question being kept out of party politics than would the Bible in State Schools League. (Applause.)

The motion was carried unanimously.

Archdeacon Garland moved,—"That the Synod of the Province of Queensland directs attention to the obvious and undeniable fact that the practices of betting and gambling have now grown to be a menace to the national character and it calls upon all members of the Anglican Communion within the Province to set their faces against the evil by altogether abstaining, even in the more innocent aspect, from practices which are fraught with danger to the whole of the community. And the Provincial Synod expresses the gravest sense of the impropriety of associating raffles, lotteries, and games of chance with Bazaars and sales of work in aid of any funds for Anglican Church purposes. The Provincial Synod further expresses the desire and hope that the Government will so administer the existing law and at an early date introduce such legislation as will tend to limit the evils arising from betting and gambling, and requests his Grace the President to convey this resolution to the Government." He said the first two clauses were taken from the pastoral of the Bishops of Australia. When Bishops poke in those terms there was some great reason

for their utterances. With regard to the third paragraph, he hoped that the pronouncement would go forth to every member of the Church of England in the Province of Queensland that raffles and games of chance for Church purposes were most improper. (Applause.) In that day's "Courier" there was a statement in the commercial column—a column, he supposed few clergymen read, to the following effect:—Leading retail grocers, discussing a recent reference in the "Courier" to the dulness of business in the face of the prosperous condition of all the great primary industries, state that October business is invariably affected by the Victorian racing carnival. One grocer states that small weekly grocery accounts, which are normally at 10s. to 12s., will shrink during October to 6s. or 7s., while another grocer stated that he estimated that October purchases of groceries shrank about 25 per cent." What did it mean? It meant that many children of the middle and working classes went without the proper necessities of life in order that money might be found for gambling and betting. This evil would affect the health and the welfare of the future generation. With regard to the introduction of legislation, that would be necessary, because the new South Wales Parliament had adopted a most drastic anti-gambling law. Men who lived by betting were leaving that State, but were met by an even stricter bill in Victoria. In order to protect Queensland it was imperative that similar legislation should be adopted here. While gambling was not the greatest or the only evil in this State, it was a sufficiently great evil to warrant them trying to better the state of things in Queensland. (Applause.)

The Archbishop of Brisbane (Dr. Donaldson) said they must teach the people of Australia to realise that gambling and betting was not sport. (Applause.) He had seen the day when football was a really manly game. Then came the days of professionalism and betting, and the result was that the sport was not now played so largely. He did want to appeal to the members of society. With the Bishop of North Queensland he recognised the limits of legislation. He did not trust to the instrumentality of the power of fashion. Bridge had a peculiar fascination for some people, who could not shake it off. Then, he thought, the time had come when those people should think of their position. He appealed to the leaders of society throughout Queensland to assist by example in overcoming the evil of gambling.

The motion was carried unanimously.

By the Way.

When a preacher fails to convey to his hearers a vivid and convincing representation of a religious truth they are apt to assume either that he is incompetent or that the so called truth has no existence, but may it not often be that the truth cannot be adequately expressed in language at all? Is it not almost impossible to adequately express even physical truths. For instance I am looking down on the ocean from a lofty cliff. By what method can I convey any true impression of its surface touched by a hundred delicate gradations of colour, shot by countless cross lights and wrinkled by a gentle breeze into millions of rippling ever changing surfaces, I gaze at it entranced and I know without words what it is like; but the moment I withdraw my eyes and try to write it down I am conscious of cold.

ness and loss. The representation is not the thing. Even Aeschylus's "many twinkling smile of ocean" leaves me but half satisfied. A preacher speaks of the glory of the vision of God's Holiness, or the joy of self sacrifice he may be expressing a very real fact though his language be ludicrously inadequate.

I once saw a man dive beneath the surface of a filthy canal and bring up from the bottom the senseless body of a boy to be restored again to the fortune of life. So does the Holy Spirit of God come down to the soul of the prodigal lying dead in trespasses and sin, and lift it up through the filthy flood to air of restored life. When this happens a man's friends often run to the canal to fill little phials with the dirty water that they may keep them to show him afterwards least he should forget that which once covered him. It is sad that the man should not always be properly grateful for this thoughtful kindness.

Nature is calming and restful because she never says "I told you so." She exacts absolute obedience to her laws. She punishes the transgressor with unfailing justice and impartial severity, but she utters no recrimination and she is as bountiful to the repentant sinner as to the perfect saint. The penalty is there because by the law of things it has to be there, and it smites the unwitting transgressor as heavily as the wilful one, but the beauty and the love are there out of an overflowing bounty which gives and asks no questions and has no hidden rebukes. Is it not the mirror of God who punishes because to be true to righteousness, he must punish sin. Who is full of love even for the unloving, and who never allows us to remember that the fulness of His forgiveness is undeserved.

What a depth of quiet satire lay in the cry of the last steamer load of expelled Islanders as the ship left the wharf at Cairns "Good-bye Queensland! good-bye White Australia! good-bye Christians!" Whatever may be said in favour of the action taken with regard to the Islanders, nothing can be said in defence of the vile language of abuse employed by many newspapers, or the bitterness of hatred which has been too often exhibited towards a harmless and defenceless people. To talk and write of "the filthy kanaka" "the leprous black man" "the vile alien" is simply to support a perhaps justified economic policy by reckless appeals to passion and prejudice, and it is small wonder if the boys say "Goodbye Christian!" to the land where many of them have learnt the strangely different precepts of Christ.

Earth and Sky.

The swagman woke up from his reverie with a start, something wet had splashed against his hand. He glanced up at the sky, but it was as brass. The sharp circle of the sun was sinking out of a dark quivering indigo blue sky, into the red glow, like that of furnace mouth, that hung over the hard black rim of the down, stretching like an iron bar one unbroken length as far as the eye could reach. A little whirlwind had just passed him and was a fierce eddy of dust and dry ends of grass. In every direction it was the same; above the brazen sky; below, a vast level plain covered with dry yellow grass; no trees, no break, no living creature within sight, a land that might have blossomed as the rose but for one thing; Nature had denied it even one drop of water, save when once a year it seemed like the Garden of the Lord for a few

short weeks. The man glanced downwards, and his heart came into his mouth with fear. Confident in his strength he had rejected all advice, and ventured on the 60-mile dry stage with only a waterbag to stave off death. All day he had tramped through the blazing sun, and in spite of the mocking mirages which tortured him with their cool pools and shaded lakes he had refrained from touching the waterbag. He knew that the second day would be worse than the first, and wished to keep all he could. For the last hour he had been tramping on, plunged in a deep reverie, till he awoke by the ominous drop. As he glanced down he saw that the water bag was empty. It had sprung a leak, the very gradual diminution had prevented him from noticing the alteration of weight, and it had been the last drop that the wind had hurled up against his hand. The man flung himself down in an access of rage and despair and gazed with lack-lustre eyes at the setting sun. What was a man there on that vast plain between earth and sky; each went its own resistless way; the sun to rise on the tumbling waves of ocean; and the earth to rest in the shades of night; and neither with a thought for the wretched being that lay with weary limbs and parched throat, and shook his fist at the unheeding sky. By degrees the man grew calmer, as the sun sank and the stars beamed forth from the darkening sky. Earth and sky, earth and sky, were they indeed all? Was man a mere interloper; a mere insect of the day who intertered at his peril with the play of the great powers of nature? He thought of his own life; the hopes with which he had come to Australia; the success that he had first met with; the subsequent failure due his conscience told him entirely to his own folly; the money gained by strenuous toil in the far West; the weak yielding to senseless folly of reckless companions, the drink and gambling at the bush townships that had left him as poor as before; the sudden accident that had brought him to his senses a year ago. The hardly kept determination to waste his life no longer; the year's earning, rather than break into which he had risked this journey instead of going round by coach; was this to be the end of all, a thirst maddened death? Somehow there came back to him words of long ago. "Like as a father pitieth his own children; even so is the Lord merciful unto them that fear him." He thought of his own home; how had his father and mother wept as they parted with their first-born son. How full of hope had been his own letters, written once a week and full of promises of help that he would shortly be able to send. How long was it since he had written home, three years? Nearer four; nor had he heard, for he had neglected to give an address to which his letters could be forwarded; left them to be returned to the sorrowing old folks marked not known. He had resolved to change all that. Every penny should go home, and as soon as possible he would go himself, but now—they would never learn how he had lied; perhaps it was better so. He had wasted his life and he must bear the consequences. Was there no one who cared for him? How the old people had loved him and what a poor return he had made, yet he knew the glad light of welcome that would come into his eyes, and his mother would sob on his breast. Was there no other who would pity him and help him? Yes, there was God the Father Almighty, Maker of heaven and earth,

but he had thought of Him as little—well, as little as he had thought of his earthly father—yet he knew that one still loved him, did not the other? What were those words, again? "Like as a father pitieth his children, even so is the Lord Merciful to those that fear him." It was little fear and reverence he had paid him, but what were those words the old parson always began the service with when he used to go to Church as a child? "To the Lord our God belong mercies and forgivenesses, though we have rebelled against, neither have we obeyed the voice of the Lord our God." He looked up into the watchful eyes of stars, and he thought of his wilfulness and his folly till his heart was soft within him, and he knelt on his knees, and cried aloud for pardon and pity to his father in heaven. Then he slept a wild broken sleep, to wake with parched lips and burning throat, and watched the rise of the star that heralded the dreaded, yet wished for, light of day.

The dawn found him with little hope, but with a strong determination to make a push for life. His throat was too dry to eat, but before setting his face along the road to safety he cast a glance around the horizon. Something caught and arrested his eye, by some low bushes a couple of miles away. He gazed intently: there was no doubt about it, it was the flash of wings. Fall of new hope he turned towards the spot and found a flock of Galahs, hovering over a small deep waterhole that had somehow escaped the prevailing drought. Full of new-born gratitude he knelt for the second time, to thank the Heavenly Father; and after resting a whole day by the precious hole he set his face once more, confidently, for the east, a humbler and more grateful man for the night 'twixt earth and sky.

MITCHELL RIVER NEWS.

The Francis Pritt returned from the Mitchell River on December 15th with the latest news of the mission.

On her way down she took Mr. James Perelle, a Victorian lay worker, who has volunteered to assist Mr. Matthews the Acting Superintendant and Rev. A. E. Smith, late of Croydon, who has volunteered to go down and assist on the mission until Easter.

On the arrival of the Pritt at the Beacon it was found that a heavy sea was running but Mr. Smith being anxious to land in order to give notice of the boat's arrival set off for the shore in the dinghy accompanied by Andrew. When about 200yds. from the shore the dinghy filled and capsized and Mr. Smith, who cannot swim, was in considerable danger, but by the help of Andrew he got on to the capsized boat and some of the wild natives swam out with pieces of wood and brought him safe ashore. Next day the sea was quieter and Mr. Perelle landed in safety, but the whaleboat was capsized with a cargo of flour, but fortunately close to the shore and the cargo was not much damaged. Mr. T. A. Williams returned to Thursday Island and will resume his interrupted studies there. The Superintendent writes most cheerfully of the progress of the mission.

The forge given by the Archbishop has been erected and all materials are in hand for a dray with 4in. tyres, which will be built during the wet season. The mosquito-proof room also given by the Archbishop has been erected and has proved an immense boon, as the staff can take refuge within it and laugh at the vindictive

little vampires who last season made life almost unendurable.

The boys' dormitory has been doubled in size and rethatched, a new cottage has been built and the old one repaired.

A large garden has been made and the mission is well supplied with vegetables, goats and fowls are multiplying rapidly.

An area has also been planted with corn which is looking well. The conduct of the natives has been excellent and the full number of residents is maintained. The Station has been visited by Mr. Howard, the protector, who expressed himself as much pleased with all he saw, and who advised the planting of cocoanuts on the beach. The boundaries of the Reserve have been marked out by Mr. McCowan, Government Surveyor, who sent a subscription to the mission to express his sense of the good work that is being done. A new store has been erected at the mission capable of holding six months supplies, and the old iron used in the erection of a store near the beacon on the coast which will be very useful for stowing goods on arrival. A well has been sunk 10ft. deep near the beacon and walled with stone. Although only about 100yds. from salt water it has a good supply of excellent water. All the members of the staff are in good spirits and are looking forward to getting a lot of work on the station done during the wet.

NOTICE.

Will friends sending parcels of goods of any kind from other states in Australia, whether for the Mitchell River or the diocese kindly remember to send by the same mail shipping invoice, and also an interstate certificate form. The neglect of these necessary forms has involved us in constant delay and trouble with the customs, and sometimes in pecuniary loss in addition.

DOUGLAS MEMORIAL FUND.

Sums previously acknowledged	£48	1	0
C. H. Hindmarsh ...	2	2	0
Mrs. A. G. C. Douglas ...	1	0	0
The Misses Douglas ...	2	2	0
Mrs. F. E. Ainger ...	1	0	0
Mr. Edward O. Douglas ...	5	0	0
Bishop of New Guinea ...	3	0	0
Collected in New Guinea by			
H. Musgrave Esq. ...	13	8	0
Rev. F. W. Walker ...	5	0	0
	£80	8	0

PAN-ANGLICAN CONGRESS OFFERING

The following subscriptions to the above are acknowledged with thanks.

March 6th Mosman ...	£1	9s	8d.
June 15th Palmerston ...	2	10s	0d
Oct 17th Mosman S.S. ...	1	5s	0d
Nov. 14th Mt. Molloy S.S.	16s	11d	
Dec. 25th Mossman and Port Douglas ...	3	9s	11d
	£9	11s.	6d

It will be seen that over £7 of the above came from a single parish. We hope the other parishes will note and not delay their offerings.

One more relic from the "Quetta" will be placed in the cathedral this month, namely, one of the ship's hanging lamps; it has first to be freed from the impedimenta which it has gathered to itself during its sixteen years sojourn at the bottom of the sea. It was brought up by a party working on the wreck.

1907.

Diocese of Carpentaria.

BISHOP:

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

P. J. WALKER, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN SECRETARY FOR MISSIONS:

MISS ROBSON, Bishop's College.

COMMISSARIES:

REV. E. HARRIS, D.D., Bullinghope, England.
REV. F. E. S. SNODGRASS, M.A., Melbourne.
REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

REV. J. B. DRABBLE, A.K.C., Rector of Palmerston.
REV. F. C. HALL, Th. L., Georgetown.
REV. J. JONES, B.A., Vicar of Thursday Island.
REV. S. LEWIS, on leave.
REV. A. E. SMITH, Trubananan.
REV. E. TAFFS, Rector of Mosman.
REV. L. F. TREVOR, M.A., Rector of Normanton.
REV. W. M. WILKINSON, Rector of Cooktown.
REV. H. H. AYSCOUGH, Croydon.

HON. LAY READERS

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
E. CASTLE, Pine Creek.
P. R. ALLEN, Palmerston.

DIOCESAN HIGH SCHOOL:

MISS ROBSON, PRINCIPAL.

DIOCESAN COUNCIL:

REV. J. JONES, B.A., REV. L. F. TREVOR, M.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. C. D. O'BRIEN,
MR. A. SULLIVAN.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE VICE-WARDEN

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aboriginals on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.

THURSDAY ISLAND.

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 4I. and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3. G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (?)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MATTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURBUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portion, 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	0	0
License as Surrogate	10	0	0
License as Stipendiary Lay Reader	5	0	0
License as Hon. Lay Reader	nil		
Letters Testimonial	10	0	0
Marriage by Bishop's License	3	8	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	0	0

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate	2	0	0
Payable to the Churchwardens:—			
Burial Fee	10	0	0

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN HIGH SCHOOL,

FOR BOYS AND GIRLS,

Thursday Island.

Principal: Miss Robson.

(Late Principal of the Preparatory School for Boys, Darlinghurst, Sydney.)

FEES:—Under 10. £1 1s.; over 10. £2 2s.; with reduction of 10 per cent. for members of the same family.

The SCHOOL COURSE will include without extra charge the following Subjects:—English, Geography, History, Mathematics, Drawing, French, and Latin. Stationery and Books extra. Music, £2 2s. extra.

Religious Instruction will be given; but children may be exempted at the written request of their parents.

NIGHT SCHOOL for Elder Scholars is held Mondays and Thursday

Next Term will commence on January 28th.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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Religion in France.

We are frequently told that the treatment of the Church in France is a sign, not of opposition to religion, but of a broad-minded Protestantism which wishes for its own good to free religion from State trammels, and the example of the French Parliament has been invoked by fervid Nonconformist orators in England as an example and precedent for the British Parliament to follow. Those who talk thus are either ignorant of facts or living in a fool's paradise. The actual mind of the French Parliament may be accurately gathered from the fact that by a large majority the Chamber has ordered a speech by M. Viviani, the Minister, to be placarded at the cost of the State in every commune in France, for the instruction and edification of the people. In this speech M. Viviani says: "The Third Republic has summoned round it the children of artisans and peasants, and instilled into their dim minds by degrees the seed of revolutionary instruction. But that was not enough. All in unison through our forefathers', our fathers', and our own decision, we have associated ourselves in the past in the work of anti-clericalism, in the work of irreligion. We have liberated the human conscience from Faith. When some poor wretch, weary with the weight of his daily labour, kneels to pray, we lift him up; we say to him that behind its mists there is nothing but chimeras. Together and with magnificent gesture we have extinguished in Heaven the lights that will never be lit afresh." After this one learns without astonishment that the Chamber has ordered the ancient motto, "God protect France," to be omitted from the rim of the 20-franc pieces. France is once more engaged in deliberately rejecting God. Are our own Nonconformist brethren so blinded by passion that they still wish to see in her a guide and example?

Church Union.

ANGLICANS AND PRESBYTERIANS.

A conference between representatives of the Anglican and Presbyterian Churches of Australia, convened by the Archbishop, to consider the possibility of arriving at a basis of union, was held in the Chapter House, Melbourne, on Tuesday, 27th November, and following days. The discussion was conducted in private but subsequently the following report was issued:—

1. We hold the Holy Scriptures of the Old and New Testament as containing all things necessary to salvation to be the rule and ultimate standard of faith.

2. We accept the Apostles' Creed and the Nicene Creed as expressing the fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed.

3. We agree that there are two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—which must be ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.

4. That the Act of Ordination, when regularly administered, involves prayer and the imposition of hands.

5. With regard to Ordination, this Conference affirms the following to be essential conditions: 1. Full membership of the Church. 2. The inward and personal call of the Holy Spirit. 3. The recognition by the Church of this call after due inquiry into intellectual and spiritual fitness.

6. The laying on of hands in Ordination, we understand to be a visible symbol of the bestowal, in answer to the Prayer of Faith, of authority and grace by the Holy Spirit for the work of the ministry.

7. The authority to perform an Act of Ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the Living Agent in the Church, and is exercised by the appointed officers of the Church.

External Aid to Worship.

We are sometimes told that worship is possible without any external aids. This is quite true as far as it goes. It is possible under favourable circumstances that a ship may sail into port by the use of her unaided canvas; but it does not follow that a tug is therefore useless or inadvisable.

We are told that mere external worship is bad. Quite true, but why should it be 'mere'? A child may kiss his mother in order to get at the contents of the cupboard. Does it follow that because this is hypocrisy no child ought ever to give any sign of affection?

Why is it desirable to use external aids to worship.

1. God directed their use in the ancient Jewish Church. Dress, ceremonial, incense, all tended to help the worshipper to worship God better, else why did He order them?

2. Christ joined in the Temple worship. It was a true House of Prayer and the desecration of it was purged with the only violence that he ever used.

3. Christians attended the Temple services until its destruction.

4. The Revelation of St. John, a purely Christian book, the work of an Apostle, is full of outward aids to worship, white robes, incense, palms, lights, music, golden altars, postures of prayer.

5. Early Christianity, though driven by persecution to simple forms, was full of symbolism, the fish as the sign of Christ, the cross, the palm branch, the white robe, the agape as well as the Eucharist.

6. Externals are a real aid in the expression

of a common idea or tradition. We see this in the elaborate ritual of Masons, Oddfellows, Orange Lodges and the Salvation Army.

7. To discourage outward expression of religious feeling is to deprive men of the opportunity of offering their best to God. There is no special sanctity in bareness, baldness and ugliness. That was the mistake of the mediæval hermits. We need not repeat it.

8. The external expression of religion is a social act and duty. A man may compose a very beautiful poem, but as long as he keeps it entirely to himself no one benefits by it. It needs to be expressed in outward form before it can help others.

9. Finally, man is body as well as spirit and he needs to worship God with his whole self—body and spirit both.

For all these reasons religion ought to express itself in external acts of worship of an ordered and reverent kind.

Efficiency.

An industrious and dispassionate observer, Dr. Shadwell, in his new book, "Industrial Efficiency," draws a dark picture of the industrial future of England. He says:—"The once enterprising manufacturer has grown slack; he has let the business take care of itself, while he is shooting grouse or yachting in the Mediterranean. That is his business. The once unequalled workman has adopted the motto, 'Get as much and do as little as possible'; his business is football or betting. Each blames the other. . . . Then the manufacturer complains of being handicapped in various ways; and he is justified. He is handicapped by laws and by-laws and obsolete regulations, which have the effect of hindering him in some respects without any setoff in the way of help. And what do these mean but carelessness and neglect on some one's part? Legislators who pass laws without taking the trouble to ascertain the facts, or understand what they are doing, or who fail to alter obsolete and detrimental ones, such as the patent laws and the tax on industrial alcohol; Government Departments too indolent to watch events and adapt regulations to changing conditions; local authorities applying by-laws without discretion, piling up rates without thought and administering the poor law without care; everybody bent on pleasure and amusement. That is the universal business. No one is in a position to abuse the rest; they are all in the picture, and wear the same expression from top to bottom of the social scale. Not every individual, of course, but every class. We are a nation at play. Work is a nuisance, an evil necessity to be shirked and hurried over as quickly and easily as possible in order that we may get away to the real business of life—the golf course, the bridge table, the cricket and football field, or some other of the thousand amusements which

occupy our minds, and for which no trouble is too great."

It is a saddening thought for those who love England, that, as Dr. Shadwell says, she is being steadily displaced by more hardworking and less pleasure-seeking peoples; but after all it is better that England's glory should depart than that God's eternal laws should fail. Better England a memory of the past than England corrupt and yet continuing to prosper; better for England as well as for the faith of the world. The facts are not without a lesson for Australia, which spends more than twice as much on amusements as it does on charity and religion combined, and ten times as much on drink and tobacco.

President Roosevelt on Marriage.

The President of the United States in his last message to Congress uses some words which we in Australia would do well to ponder. "When home ties are loosened, when men and women cease to regard a worthy family life, with all its duties fully performed and all its responsibilities lived up to, as the life best worth living, the evil days for the Commonwealth are at hand. There are regions in our land and classes in our population where the birth rate has sunk below the death rate. Surely it should need no demonstration to show that wilful sterility is from the standpoint of the human race the one sin for which the penalty is national death, race death; a sin for which there is no atonement, a sin which is the more dreadful exactly in proportion as the man and women guilty thereof are in other respects, in character and bodily and mental powers, those whom for the sake of the State it would be well to see the fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure or for any other cause, and retain his or her self-respect."

What hope is there for Australia in the future, unless she lays the President's words well to heart? Some other simpler, more natural, and more worthy race will take the place we might have had.

Discouragement.

These words are addressed to the clergy, church workers, and those to whom their Christian faith is a living reality.

There are many crises, some common to our age, some peculiar to our own circumstances, which bring discouragement at times, even to the bravest.

There are many townships so small that, when the careless and indifferent have been eliminated, there are but one two or three left whose zeal is undiminished and faith undimmed.

Take the morning service, whether it be Matins or the Divine Service instituted by our Blessed Lord as a Pledge of His Love to our great and endless comfort.

It is no longer fashionable to attend, as it is still to some extent with regard to Evensong. The faithful believer follows the church bell and passes by house after house where the husband is sprawling in his shirt sleeves reading the Sydney "Bulletin," the wife yawning in a wrapper waiting her turn for the same

spiritual food and sustenance.

He enters the church and he finds a few children and two or three adults. The service is perforce maimed and inadequate, and the preacher lacks fire as he gazes sadly at the empty seats.

Note, it is not the fault of the parish priest. So far as we have been able to observe the most earnest and devoted parish priest is little more successful than the most perfunctory in bringing people to the Morning Prayer. The few to whom worship is a reality come. The great majority never dream of coming at all, because church attendance to them means something other than worship in its proper sense.

These morning services with their empty seats are very depressing. It requires a real effort to shake off the load of other people's indifference, to see with the eye of faith the unseen companies of angels, to see Christ Himself pledged to be present where only two or three are gathered in His name.

Yet to stay away because worshippers are few is an act of most gross spiritual selfishness; others need the support and help of your presence; and will you dare to say that because things are bad you will deliberately make them worse? Not such were the first Christians.

This makes us cry, "Yes, it would be far easier if the world were frankly heathen! What oppresses us is that all these people, the majority of the town, the country, are professedly Christian, and yet where is the reality of what they profess? They treat worship as a thing utterly indifferent, or at best as a decent occupation for a free Sunday evening; when they are asked to give the most trifling sums for the support of their Church they shuffle and ask the weary collector to call again; they do not practise at home the religion which they neglect at Church, for their lives and actions are governed by the most worldly maxims, and they would look in astonishment at any one who gave a saying of Christ as a real reason for practical action."

It is hard for a parish priest to look back at his list of confirmation candidates of four or five years ago (or rather his predecessor's) and count up how many have even for that short time been faithful to their vows.

It is sadder still for him to celebrate Sunday after Sunday the Sacred Mysteries of the dying Redeemer's love, and to note that to a majority even of churchgoers and sometimes even of churchworkers they have no place in their life or thoughts.

It is no use to say that all this is not depressing. It is and ought to be both depressing and humiliating. Still there are some thoughts worth noting on the other side:—

1.—Christianity has undoubtedly a great hold on Australia. In the aggregate a great deal of religious work is going on and the power of the religious conscience is demonstrated by, for instance, the dropping of Senator Dobson's Divorce Bill. In our own diocese here is much earnest work, and proportionately to the poverty of the people a considerable sum is raised to support it, though it represents—it is to be feared—much more the self-sacrifice of the few than the just dues of the many. If anyone doubts that Australia is on the whole a religious country, let him study the contemporary social and political conditions in France.

2.—We must never forget the enormous negative influence of the Church and of sincerely religious people in limiting, checking, and

rolling back what is evil. Even bad men, even the most cold-blooded politicians, respect conviction, once they are convinced it is sincere. They will not go against it without strong reason; only because aroused conviction is apt to give trouble. Genuine Christianity and deep religious conviction act as a check on national deterioration. They hold out ideals which stubbornly persist, and which warn, and sometimes recall. Even the daily sound of the office bell is a reminder to the worldly that there are others in the world who live for an end that is not merely of this world.

3.—With regard to the distressing neglect of public worship, and more especially neglect of those parts which ought least to be neglected we must remember—(a) That in the North at least a great part of our own people have lived at some part of their lives in the bush, where public worship was not possible and the sense of its need has become atrophied. (b) Owing to the absence of religious instruction in State schools and the inadequacy of Sunday school to supply its place, the ignorance of the younger generation is profound on all religious subjects. (c) That we are still suffering from the effects of the scientific negation of five and twenty years ago. It is only very slowly that the results of modern thought really affect the lives of the people; practically they only affect the young, and nearly a generation elapses before these in turn set the tone of the day. It will be only slowly that the more reverent attitude of modern knowledge will be reflected in the minds of the people. (d) It is some gain not to be blinded by fashion, but to see things as they are. No one can really desire the days when absence from church meant presentation to the Archdeacon's Court and a heavy fine. Only the trouble is to-day that many weak souls stay away from church only because it is the fashion to do so. (e) We need have no fear whatever about religion. All history shows that it is an ineradicable instinct in man. Forms and manner may change, tides may ebb and flow, but religion always reappears. In proportion as we are in earnest we are always in danger of overestimating the badness of our own times. Our own difficulties we know; those of other times we do not. There is in reality much to encourage.

4. Probably there never was a time in the world's history when men thought so much about religion. A great deal of the thought was wild, extravagant, and foolish. Men are devoting life and fortune to religious conviction which we believe to be either utterly inadequate or positively harmful, because through the unreality of nominal Christians they have been repelled from the true faith; but the earnestness, the search after truth, is there, and we cannot doubt that it will be ultimately rewarded. It is strange and encouraging, for example, to read Professor Haeckel's lament over the eminent men of science who have abandoned his principles for the Christian Faith. Let it be our part to be patient, hopeful, steadfast, and when the tide turns it will find in its leaders trained and disciplined by adversity.

Exhortation.

PAR EDOUARD ROD.

This is a most interesting and instructive book. It is difficult to have much patience with the hero, if he can be called hero, Valentin. Unfortunate in his birth, lonely in his sensitiveness,

side, unsuccessful in life as in love, he is in revolt against everything and everybody. He fails in his degree because, though clever enough to read anything and everything except the books prescribed. He fails as a tutor to satisfy his employer because he rebels against the tutor's brutal efforts to constrain the conscience of his son, who has become "tainted with the new" of Christianity, and he forfeits the confidence of his pupil by making him submit to an equally brutal insult to his faith. He fails again in his examinations because, instead of studying for them, he spends his leisure in musing on the injustice of the world and the sufferings of "not l'unique." He loses his lady love for want of a thing, and his friend because he will not tolerate his pity. The type is well known both in fiction and in real life, and need not detain us. The chief interest of the book is in the careful portraiture of two types which have now a predominant influence in French political life and of whose influence in England so there are not a few signs.

Valentin's uncle Romanèche, editor of "Egalité" and Socialist Deputy, is a striking portrait. Hard, strong, and capable, he has devoted his life to the advancement of free thought, the destruction of religious belief, the socialisation of land and means of production, the rejection of all compromise, the complete triumph of the proletariat. In the pursuit of his objects he displays an almost religious self-satisfaction. He is scrupulously honest amid the many opportunities of political jobbery. He is content to remain poor, and to give all his leisure to dry and wearisome work. He cannot even conceive the possibility of truth and justice not being entirely on his side. The Church is the enemy of truth, the stronghold of superstition, the delayer of the golden age of Reason and Social Equality. It must be exposed and crushed by any and by every means. The most urgent task of democracy is to have done with those ancient enemies which hinder its advance; their return to power, always a possibility, would be the greatest disaster that could come upon the country; we must expunge them utterly as you tear away from your vines the couch grass with its long, creeping, greedy, murderous roots."

At one with Romanèche in his enthusiasm for "The Cause" is the pushing, successful agent, Urbain Lourtier. Lax and selfish in his morals, brutal and material, making a large income by skilful investments of capital, in his views of life he is yet content to live like a poor man, to drink no wine, that he may devote ample means to the Socialist propaganda. Fish as he is, something in it has touched and held him.

Yet his friend Valentin, sceptical to the core, has a little faith in the new socialist creed as it has in Christianity. "You are as great as the saints as the old. Your 'Ideal City' is the miracle of prison that you are offering them as a palace. You stand at the gate and bow them in, then you will shoot the bolt and be their masters. We shall only have changed warders! Not even that . . . You are not proletariat whatever you may say. At heart you are bourgeois. . . . You have all the vices of your caste. You are egotistic, rapacious, tyrannical, cruel, vulgar. . . . No, no; it is not you who will regenerate the world."

Yet another member of the party is found in the wealthy manufacturer of cheap champagne—Frümsel. He has joined it partly because he is afraid of it and desires to be on the winning side if it should succeed in upsetting

things as they are; partly to gratify his vulgar hatred of religion and the Church.

The two representatives of Christianity are not altogether happy. Claude Brévent is, it is true, a bright happy figure full of faith, zeal, and good works; and Valentin admits that he never had a truer friend, but Désiré Frümsel, Valentin's pupil, is somewhat hysterical. In neither case is the intellectual side of Christianity at all represented. The minor characters—the gross, selfish, old bird fancier Lourtier, his somewhat sly daughter Palue-Andrée, the servile little priest Don Abbondis, are all drawn with skilful and life-like touches.

The real question suggested by the book is: How is it that men like Romanèche, and even men like Urbain Lourtier, reject utterly the Christian Faith and yet are willing to deny themselves, even to the death, as we have seen abundantly of late in Russia, for what they believe to be the good of their less fortunate fellow men?

Even supposing that many of their aims are unwise, and would not really promote the happiness of the people it gained, yet the fact remains that they would do so, that they are striving in name certainly, in reality very often, in intention most frequently, for people's good. How comes it that these men are against and not on the side of the Church? The object for which they strive, or think they strive, is an ideal first propounded by the Christian Church, and has been the aim of the Christian Church from the beginning. How comes it that the Church, however unjustly, is regarded by men who are prepared to devote their life and welfare to the advancement of their less fortunate fellow men, as their irreconcilable enemy? It cannot be justly said of the Roman Church that she has neglected the mass of the people. In France at any rate it is the wealthy and middle classes rather than the peasantry who have so bitterly opposed and hated her. It may probably be said with more justice that the Roman Church has failed far more than our own Church to appeal to the Christian intelligence, that she has tried political influence, and that the weapon has turned against her. Still, without concerning ourselves with France, there are enough men like Romanèche and Lourtier in our own English-speaking lands to cause us much thought. May it not be true, as the Bishop of Birmingham lately suggested in his striking Congress sermon, that the English Church has become too much satisfied with things as they are, has forgotten that Christ meant anything when he blessed the poor and bade men give up riches for His sake? Does Christianity still mean real renunciation? We fancy that if more ordinary Christians believed that it did the world would be a very different place, and we should hear much less of Socialist denunciations of religion.

The Cooktown Cyclone.

We have scarcely recovered from the disastrous cyclone at Croydon before we have to chronicle an even worse disaster at Cooktown, although happily the damage to the Church is not so great as in the former case. On Saturday, January 19th, a most violent hurricane raged for over thirty-six hours. Scarcely a house escaped serious damage, while a large number of the principle buildings and dwelling houses were utterly destroyed. The Roman Catholic church was leveled to the ground, but our own church, which was strengthened

with iron bars some two years ago, escaped with injuries amounting to some £70. Great beams of wood fourteen or fifteen feet long came flying through the air like spears and passed clean through the roof, and the whole church was driven over to one side by the fury of the gale. £70 is a large sum for a poor place like Cooktown to raise. It must be remembered that nearly all the people have lost the greater part of their belongings. Even where the houses themselves were not destroyed the force of the hurricane drove the torrents of rain through the straining wooden walls, destroying furniture and clothing. Offerings were sent from Croydon and Thursday Island to aid the Church Restoration Fund and Rev. W. M. Wilkinson will be glad to receive any contributions towards this object. Mr. Wilkinson lost, we believe, a number of new books and the rectory was slightly damaged, but on the whole stood well. We deeply regret the loss of the pilot with eight valuable lives. When will the authorities understand that it is not safe during the wet season to employ any other vessel than a steamer either at Cooktown or Thursday Island?

TO THE EDITOR OF THE "CARPENTARIAN."

Dear Sir—I should like to draw the attention of your readers to the excellent work which is being done by the Girls' Friendly Society in Northern and Central Europe, where the Society has branches or Diocesan working associates in the principal towns of Austria, Belgium, Denmark, France, Germany, Holland, Russia, Sweden, and Switzerland. This means that girls either from England or the colonies who undertake engagements in any of these places, can on application to the Registry and Enquiry Department of the Diocesan Office, 8 Holbein Place, Sloane Square, London, have every inquiry made as to the genuineness of the situations offered, and can also feel that in case of difficulty arising they have a friend on the spot to turn to. When we think of the dangers to which girls are exposed left friendless and unprotected in a Continental town, we are very glad to think that such a successful effort is being made to meet the case. I am sending home for a complete list of all the Continental Lodges, and shall be very glad to give any information in my power with regard to this work to anyone who is interested in the matter.—Believe me, dear sir, yours faithfully,

(Miss) LUCY A. WHITE

Bishop's College, Thursday Island.

Imperfection is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and change. Nothing that lives is, or can be, rigidly perfect; part of it is decaying, part nascent. The foxglove blossom,—a third part bud, a third part past, a third part in full bloom,—is a type of the life of this world. And in all things that live there are certain irregularities and deficiencies which are not only signs of life, but sources of beauty. No human face is exactly the same in its lines on each side, no leaf perfect in its lobes, no branch in its symmetry. All admit irregularity as they imply change; and to banish imperfection is to destroy expression, to check exertion, to paralyze vitality. All things are literally better, lovelier, and more beloved that the law of human life may be Effort, and the law of human judgment Mercy.—RUSKIN.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VII.—No. 26. Thursday Island, April 1, 1907

Religious Instruction in State Schools

It looks as though we were going to win the first step in the struggle for religion in State Schools, namely, the granting of a referendum on the subject, but we must remember that this is only the first stage. It is not enough merely to have a referendum.

In the first place we must insist that the question at the referendum is fairly and clearly put. It will be remembered that when a referendum on the subject was taken a few years ago in Victoria, the Government, who wanted to shelve the matter, cunningly put the question or rather questions in such a way, that the people by a large majority voted both for and against religious instruction, misled by the form of the questions. We want a straight and fair issue, namely—Do the people or do they not want the well-known system which has been for so long in existence in New South Wales? Any form of question which clouds this clear issue we must reject as "dishonest." We have all along asked for one thing and one only, the New South Wales system of religious instruction with its treble basis of—(1) teaching by the State schoolmaster in school hours of selected Bible lessons without denominational teaching. (2) Ministers of religion to be allowed to give during school hours instruction to children of their own denomination only. (3) A conscience clause so that no child receives religious teaching against the wish of its parents. We must insist that the fair question is put, Do you or do not desire this system?

Secondly, having got the referendum, and the question fairly put, we must strain every nerve to secure an affirmative answer to the question.

It may be well first of all to consider who are our friends, and who are our foes. Among those who are opposed to the granting of religious instruction are—

(1) All enemies of religion as such; who naturally see in the proposal one of the greatest support and bulwarks of the Christian Faith.

(2) A number of well-meaning but far from clear-headed people, who think that religion is the only thing that requires no teaching, and that children will somehow acquire from newspapers and casual conversation sufficient knowledge to form their own religious conceptions on arriving at years of discretion.

(3) Most of the official representatives of the Roman Catholic Church, who argue that (a) as they have their own schools the proposal will not benefit them, and that (b) it will destroy their chance of ever getting State aid for their denominational schools.

(4) Certain minor Nonconformist bodies, who base their opposition on the following grounds: (1) They are themselves too small to take advantage of the facilities for denominational instruction; (b) certain doctrinaire theories as to the entire separation between religion and the State; (c) a latent suspicion of the Church of England.

On the side of Religious Instruction are—(1) The great body of parents, who by a majority of

more than ten to one voted for it a few years ago.

(2) The whole of the clerical and lay representatives of the Church of England.

(3) The chief representatives of the Presbyterians, Wesleyans, Congregationalists, who are almost to a man in favour of the proposal.

What are the objections made by our opponents?

(1) "*That it will cause sectarian strife.*" Exactly the opposite is true. Nothing has done more than the Bible in State School League to draw together the representatives of various religious bodies and to dispel prejudices. Besides, the system has been at work for 40 years in New South Wales, almost as long in Tasmania, and 15 years in West Australia, without giving rise to any difficulties whatever. What right have our opponents to accuse Queenslanders of being so acrimonious that they must need quarrel where these other colonies have found no trouble at all?

(2) "*Some of the teachers may not like it and some may be infidels.*" It does not matter whether the teachers like it or not. It is their business to teach what the nation wishes taught. As to their private opinions, it would be a gross breach of trust for them to import them into their teaching. They are simply required to teach the plain sense and meaning of certain Bible extracts, and it is an insult to the teachers to suppose that they will not do that fairly. They are not asked to comment on or explain the doctrinal meaning. That is left to the denominational instruction. All they have to do is to lay the foundation of text and word memory on which the minister of religion may build.

(3) "*The Roman Catholics do not like it.*" We have every respect for the noble efforts made by the Roman Catholics to support their own schools, but is it to be for a moment supposed that we are going to allow three-quarters of the children of Queensland to be brought up without religious knowledge to please the Roman Catholics? The very question is absurd.

Why is such a change needed?

1. A great proportion of our children are growing up without any religious knowledge whatever. The Sunday School is utterly inadequate. A large number of children never attend, and those who do only get three-quarters of an hour's teaching at most once a week; and this teaching is rendered almost useless by the absence of any foundation of Bible knowledge on which to build.

2. The present permission to give instruction out of school hours is a mockery. It penalises and degrades religion in the eyes of the children.

3. It is of great importance that the children should see that religion is considered by the State to be an integral part of education, at least as important as geography or natural history. This can only be done by giving it its proper place in the school course.

4. The consequences of purely secular education are ruinous to any country. Appalling statistics of juvenile crime come from both France and the United States, and are directly traceable to this cause. We love our country, and are convinced that there can be no safety in the present or hope for the future without the knowledge of God's laws. This can only be secured by some such scheme as that now proposed.

(5) The proposed scheme is unjust to no one. No child will receive any religious instruc-

tion if its parents do not wish it to do so. Why should not those who do wish it be allowed an equal liberty?

In conclusion we earnestly urge every man and woman to vote and to vote "Aye." Especially we urge this on parents. There are in Queensland a very large number of young unmarried men voters, and it is probable that their vote will be largely adverse because they have never considered the needs of the children. If this vote is to be counteracted, every parent must take care to vote in a matter in which they are so vitally concerned.

Easter.

It is well to ask ourselves at this great festival time of the Christian Church why it is that we believe in that great central fact of the Resurrection of Christ, which is the foundation truth of the Christian Faith as we know it.

We must remember that it is possible to conceive of a divine Christ who did not rise from the dead, but passed at once into the heavens from whence He shall come to judge the quick and the dead. There is nothing inherently improbable in this theory, which was probably held by the disciples for three days. Nothing except the fact that it was a matter of fact otherwise.

1. We believe in the Resurrection first in order of time because St. Paul believed in it; as we see from his letters of unquestioned genuineness written about twenty years after the event. Now St. Paul would not have believed in the Resurrection without strong evidence. It meant to him exchanging place, power, influence, wealth and comfort for contempt, poverty, persecution, life-long anxiety, and a martyr's death. No man would lightly, or except under strong conviction, make such a change.

2. We know that all Christians of St. Paul's day believed it. In his letters he assumes the belief as universal. It is bound up inextricably with some of the characteristic doctrines of Christianity.

3. We know that the belief was based on the evidence of eyewitnesses of whom a great part were alive twenty years after and some few probably forty or fifty years after the event. We have in the Gospels the detailed evidence of these eyewitnesses. It is generally admitted by all whose opinion is worth anything, even by those who most strenuously deny the Resurrection, that these accounts are sincere and trustworthy documents and that they fairly represent the beliefs of the earliest Christians.

4. We have the strongest reasons for believing that the eyewitnesses of the risen Christ were not, as some suppose, victims of a delusion or hallucination. They were plain matter-of-fact people. They expected no Resurrection. They were hard to convince. They had nothing to gain by a belief which exposed them to abuse and persecution.

5. If Christ did not rise, what became of His Body? His friends could not have known, for it was the empty tomb that convinced in the first instance of his Resurrection. His enemies did not know, for nothing could have more effectually crushed early Christianity than the production of the Body which was said to have risen.

6. If Christ did not rise, why in spite of the strong Jewish proclivities of the early Christians was the Sacred Day changed from Saturday to Sunday?

7. If Christ did not rise, how came it that on the very first the Sacred Feast which commemorated His death should have been associated with the highest ideal of Christian joy and gladness and called the Eucharist or thanksgiving?

For these reasons we believe that Christ in every deed rose with his Body from the grave, and that thereby He conquered death and opened for us the gate of everlasting life.

The Ritual Commission.

There are several points well worthy of the attention of all the laity of the Church in report of the Royal Commission on Church discipline.

1. The Commission, which contained a considerable proportion of pronounced evangelicals, was absolutely unanimous in its findings.

2. The Commission says, "The evidence gives no justification for any doubt that in the large majority of parishes the work of the Church is being quietly and diligently performed by clergy, who are entirely loyal to the principles of the English Reformation as contained in the Book of Common Prayer."

3. They say, "The law of public worship in the Church of England is too narrow for the religious life of the present generation. It needlessly condemns much which a great section of Church people, including many of her most devoted members, value. Modern thought and feeling are characterised by a care for ceremonial, a sense of dignity, an appreciation of the continuity of the Church, which were not similarly felt when the law took its present shape."

4. "In regard to the rites and ceremonies of public worship the law gives no right or power to distinguish between small and great matters."

5. Many breaches of the law have, they say, no significance as regards doctrine.

6. Other deviations are significant of doctrine formally defined and adopted by the Church of England.

7. Other deviations are significant of teaching legally declared not to be contrary or pugnacious to the articles and formularies of the Church of England.

8. Other deviations are significant of doctrine repugnant to the formularies of the Church of England.

9. The practices noted as of special gravity and significance repugnant to the teaching of the Church of England are—

(a) The interpolation of prayers and ceremonies belonging to the Canon of the Mass.

(b) The use (by the priest) of the words, "Behold the Lamb of God," accompanied by the exhibition of the consecrated bread.

(c) Reservation for purposes of adoration.

(d) Mass of the Pre-sanctified.

(e) Corpus Christi Processions.

(f) Benediction with the Sacrament.

(g) Celebration with intent that there shall be no communicant besides the priest.

(h) Devotions invoking the Blessed Virgin and Saints.

(i) Observing festivals of the Assumption and Sacred Heart.

(k) The Veneration of images and roads.

Of these disloyal practices noted by the Commission, there are probably none that are in use in any Church in Australia.

mission, there are probably none that are in use in any Church in Australia.

The whole report is scrupulously fair, and will be welcomed by all loyal Churchmen. As the Commission says, the first thing is to make the law reasonable and clear, and then there are few clergy who will not obey it. But it must be, as the Commission see, the law of the Church and not merely the findings of a secular court, if it is to appeal to the consciences of Churchmen. We hope that the recommendations of the Commission will be carried out successfully.

Parochial Histories.

NORMANTON.

The earliest settlement in the Gulf was on Sweer's Island, but in 1869 a township was surveyed and settled some distance up the Norman River and called Normanton, and hither the Customs officials were soon afterwards transferred. The town was very small for many years, but when Bishop Stanton visited it for the first time in 1883 there were probably about 500 inhabitants. By the beginning of 1886 when he visited it again these had grown to nearly 900; and in May of that year the first Rector, Rev. W. Abel Turner, was appointed. He was paid £350 per annum, which the Parochial Council considered "little enough for a place like Normanton." Mr. Turner returned to England four or five years ago. He was succeeded at Normanton in Oct. 1887 by Rev. W. Curzon Siggers, M.A., now the Vicar of St. Matthew's, Dunedin. He remained two years, and was followed in 1889 by Rev. Alma Howard, M.A., now of Rutherglen, Victoria. During his incumbency the church was built and opened in 1891, services having been hitherto held in the School of Arts. In 1892 he was succeeded by Rev. A. H. Liley, now curate of Eynsford, Kent; and a year later followed Rev. A. E. Wood. Mr. Wood left the following year and was succeeded by Rev. B. O. Bryant, who was rector until 1897, and during whose time the rectory was built. During most of this time the population had been dwindling. In 1887, when the railway was started, it was 1600, and ten years later it had gone down to 700. The fact that during these ten years there were six rectors shows the unsettled nature of Church life. On the departure of Mr. Bryant, who is now rector of Crookwell, N.S.W., there was an interval of five years, during which the services of the Church was maintained by Mr. E. A. Field and several volunteer lay readers. In 1902, Rev. W. Hudson, M.A., was appointed rector, and the rectory enlarged; and two years later, on his appointment to Croydon, he was followed by Rev. W. M. Wilkinson. In 1906 Mr. Wilkinson was transferred to Cooktown, and the present rector, Rev. L. F. Trevor, M.A., was appointed to Normanton. The population of the parish has continued to decline and is probably not more than half what it was when the first rector was appointed twenty years ago, and only a quarter of what it was in its palmiest days. Small as the parish is, the churchpeople have always held well together and have worked hard to maintain the services of the Church. The church is a lofty and strongly built structure of wood, and has been improved and added to from time to time. A number of stations are attached to the parish and visited as occasion allows. The country population has decreased as well as that of the town.

News of the Parishes.

THURSDAY ISLAND.

We were very pleased to have the Bishop at home for Christmas and the New Year the first time he has spent Christ on the Island. The event was marked by a crowded social gathering given by the parishioners in honour of the Bishop.

Other events which ushered in the New Year were: The children's Christmas Tree; Miss White's G.F.S. party; Miss Robson's tea parties for the Japanese Class and the South-Sea Class; Mrs. Jones's Bible Class party; the Vicar's Band of Hope party. The New Year is rapidly becoming less youthful, and is now going more soberly on its way.

Miss Buchanan's friends who would like to see her journal letters from Singapore should send for current and back numbers of "The Parish Gazette" to Mrs. Jones, The Vicarage. Subscription 2s. 6d. per annum.

Thursday Island has seen much weather since Christmas—the wonder is that it is still to be found in the same spot considering the deluges of rain, the mighty winds, the great thunderstorms, and the little earthquake shock; but the little Island remains unmoved and unharmed, to extend her sympathy to the sister parish of Cooktown, which has suffered materially from the recent hurricane.

The Sunday School Library has arrived from England. The S.P.C.K. has treated us most liberally, giving us a grant of 100 per cent on the money sent, besides paying carriage. The children earned the money themselves to buy the books by the "Cinderella" entertainment; and the fine bookcase was bought with the proceeds of the little sale of work held at the Vicarage some time ago. The library had an enthusiastic opening, when Mrs. Jones gave the children an address on "How and What to Read." Miss Robson's "Ruskin Evening" was much appreciated; we are hoping for another one.

CROYDON.

"Never since the field started has there been anything like this," is the universal cry. There has been a general exodus for more prosperous places, and those who remain are for the most part living on the slenderest means. Few mines are working, and the product of the few that are gold-producing goes into a very few hands. Certainly Croydon is passing through very bad times, though some are still hopeful as to the ultimate future.

Rev. W. M. Hudson and Rev. S. Lewis left on December 28th, the former to act as Senior Curate at Christ Church, South Yarra, and the latter to work for a year in the diocese of Brisbane for the sake of his health. Rev. H. H. Ayscough succeeded Mr. Lewis as Assistant Curate, and the Bishop has been residing and conducting services until Mr. Hudson's successor is appointed.

The offertory on Sunday Evening, February 3rd, was devoted to the Cooktown Cyclone Church Restoration Fund.

GEORGETOWN.

Rev. F. C. Hall has been busy visiting the surrounding districts.

Before Christmas he visited all the mining camps as far as Gilberton, and then went on to Oak Park, Lyndhurst, Lucky Creek, Spring

Creek, Carpentaria Downs, and Einasleigh, making a round which occupied five weeks of constant travelling.

Christmas was spent at Georgetown. The attendance at services might have been better.

After Christmas the farmers on the Gilbert River were visited before the wet set in.

He hopes to pay a visit to Croydon shortly.

NORMANTON.

The heat has been very excessive, especially during the early part of January, and on January 16th our rector, Rev. L. F. Trevor, M.A., was taken suddenly ill with a violent attack of sunstroke. He was unconscious all night, and the doctor was very anxious as to his condition, but he was better next day, and in the evening the Bishop fortunately arrived from Thursday Island, and promptly sent Mr. Trevor away for a rest and change.

On Septuagesima Sunday the Bishop came down from Croydon and took the services, and also met the Parochial Council.

On February 8th Mr. Trevor returned from Thursday Island, having greatly benefited by his change.

The great diminution in the population, and especially the fact that so many earnest Church-people have left, has seriously affected both the congregations and the ability of the parish to adequately maintain the ministrations of the Church.

On March 28th, at 8 p.m., the Lord Bishop of the Diocese held a Confirmation here. There were twelve candidates, three of whom were adults. A large congregation assembled to witness the administering of the sacred rite, and the church was filled almost to its fullest capacity.

The following morning, at 7 o'clock, the Bishop celebrated the Holy Communion, at which service the candidates made their first communion.

Owing to ill-health, the rector (Rev. L. F. Trevor) has been compelled to leave Norman-ton,

Diocesan Accounts.

In presenting the audited Diocesan Balance-sheet for the year 1906, it will be well to disentangle a few facts from the necessary technicalities of form.

During the past year we have to acknowledge most generous help, both for the general funds of the diocese and for the Mitchell River Mission, which has been a very heavy source of expense. Subscriptions and collections this year amount to £400 15s. 9d., as against £424 0s. 4d. in 1905 and £174 1s. 3d. in 1904. These again include a generous donation of £100 from Rev. F. M. T. Palgrave, and a sum of £74 from the Diocese of Melbourne, principally for the Mitchell River. We also gratefully acknowledge £25 from his Grace the Primate, and £8 from the Melanesian Mission. Lord Beauchamp continues his munificent aid of £150 a year towards the expenses of Bishop's College. We also desire to thank specially the S.P.G., C.C.C., and S.P.C.K. for their continual help.

Our total receipts, exclusive of refunds and balances, amount to £899 11s. 11d., as against £1260 10s. 7d. (including £810 for purchase of Francis Pritt) last year, and £746 19s. 11d. the previous year.

With regard to expenditure, the College ex-

penses, £269 4s. 8d., have again been reduced from last year's, £337 19s. 11d., and the previous year's, £405 19s. 10d.; and clergy travelling expenses amount to £43 1s. 3d. as against £81 0s. 4d. in 1905 and £81 9s. in 1904. On the other hand, we have been able to increase grants to parishes to £149 5s. 1d.; and, most satisfactory of all, to increase our expenditure on missionary work among the aboriginals and coloured races to £408 19s. 1d., as compared with £200 15s. 8d. in 1906 and £130 8s. 7d. in 1904.

The Francis Pritt has cost us £259 5s. 7d. to run and keep in repair, and almost the whole of her time has been occupied with Mitchell River Mission work.

It will be noticed that the loss on the "Carpentarian," so essential to diffusing an interest in the missionary work of the diocese, amounts to £18 7s. 5d. This loss would be much reduced if subscribers would take the trouble to send in their small subscriptions of 2s. and not involve the secretary in the further expense of writing to ask for it.

During the year we have transferred the sum of £190 belonging to the Bishopric Endowment Fund to a separate account in the Government Savings Bank.

Our office expenses are again *nil* except for stamps and telegrams, owing to the voluntary labours of our Diocesan Secretary.

We end the year without liabilities and with a balance in hand of £89 13s. 1d., but we must ask our friends not to relax their efforts to help us. In addition to the ordinary expenses of the coming year we shall have to entirely recopper the Francis Pritt, and as owing to the high rates of premium for the Gulf we cannot insure her, we ought to make a start with a Depreciation Fund.

It will be seen that our purely missionary responsibilities and expenditures are increasing every year, and we look to the whole Church in Australia to enable our little diocese to fulfil them. Subscriptions and donations may be sent to the Bishop, the Diocesan Secretary, or the Diocesan Secretary for Missions, Miss Robson, all of Thursday Island; or to Joseph Hughes, Diocesan Treasurer, Fernberg Road, Brisbane.

COLLECTIONS FOR DIOCESE, 1906.

Melbourne Subscriptions, per Rev. E. Snodgrass, M.R.	...	34	10	0
Subscriptions per Mrs. H. Tucker, Melbourne, M.R.	...	15	15	0
Subscriptions, per Rev. E. Harris, D.D., England	...	9	17	8
St. James's, Sydney	...	9	6	9
St. Alban's, Muswellbrook (half of subscriptions)	...	9	0	0
Melanesian Mission (Diocese of Melanesia)	...	8	0	0
Per Miss Paige	...	6	7	2
All Saints', Petersham	...	6	2	6
Holy Trinity, Kew, M.R.	...	6	2	0
Tormore House, Adelaide, per Mrs. Jacob	...	5	5	0
St. John's, Ballarat	...	5	0	0
Toorak Ladies' College, Melbourne	...	5	0	0
John A. Cue, Camperdown	...	5	0	0
Diocese of Newcastle	...	3	19	11
St. John's Missionary Association, Darlington	...	3	14	0

Carried forward ... £133 0 0

Brought forward	...	£133	0	0
Stawell Church	...	3	10	0
Geo. Spencer, St. Saviour's S.S., Goulburn	...	3	10	0
Christ Church, Ballarat, M.R.	...	3	3	0
St. Peter's, Melbourne, M.R.	...	3	2	0
All Saints', Petersham, Sunday School	...	3	0	0
St. Peter's, Melbourne, Men's Guild	...	3	0	0
St. Luke's, Brisbane, M.R.	...	3	0	0
St. John's, Glebe	...	3	0	0
All Saints' Petersham, Day School	...	2	16	6
Brisbane Ecclesiastical Guild	...	2	10	0
St. Peter's, Ballarat	...	2	10	0
St. Thomas's, Moonee Ponds, Melbourne	...	2	4	0
Ladies' College, Stanthorpe	...	2	2	6
Dauby Church, M.R.	...	2	2	0
C.E. Grammar School, Sydney (Boys)	...	2	2	0
C.E. Grammar School, Sydney (Girls)	...	2	0	0
Ararat, M.R.	...	2	0	0
St. Stephen's, Elsternwick, M.R.	...	1	11	0
Cooktown S.S., M.R.	...	1	8	11
Gladstone, per Rev. Scott, M.R.	...	1	6	0
St. Clement's Mosman, N.S.W.	...	1	1	1
St. Luke's, Mosman, N.S.W.	...	1	1	0
Christ Church, Brunswick, Victoria, M.R.	...	1	0	8
Christ Church, Newcastle	...	1	0	0
St. Michael's, New Farm, Brisbane, M.R.	...	1	0	0
Diocesan Registry, Archdeacon Lefanu	...	1	0	0
Gunning, per Goulburn, M.R.	...	1	0	0

£190 0 8

M.R.—Mitchell River Mission.

SUBSCRIPTIONS TO THE DIOCESE, 1906.

Rev. F. M. T. Palgrave	...	100	0	0
Archbishop of Sydney	...	20	0	0
Mrs. F. Pritt	...	10	10	0
Mr. W. J. Paull, M.L.A.	...	5	5	0
Caroline Jacob, Tormore House, Adelaide	...	5	5	0
Hon. E. H. T. Plant, M.L.C.	...	5	0	0
Mrs. G. M. Simpson	...	5	0	0
A Sister	...	5	0	0
Mr. and Mrs. Hayes	...	5	0	0
Mrs. H. M. White	...	5	0	0
Mrs. Stone	...	5	0	0
Archbishop of Sydney, M.R.	...	5	0	0
Mrs. C. H. Stephen	...	3	3	0
Lord Chelmsford	...	3	3	0
C. H. Hodges, Esq.	...	3	3	0
Mrs. Mackay, M.R.	...	3	0	0
T. A. Williams, Esq., M.R.	...	3	0	0
C. H. Hindmarsh, Esq.	...	2	2	0
C. McCowan, Esq., M.R.	...	2	2	0
E. Parnell, Esq.	...	2	2	0
C. Sherrin, Esq.	...	1	1	0
Rev. W. Fielder, M.R.	...	1	1	0
W. A. Purves, Esq.	...	1	1	0
W. M. Hill, Esq.	...	1	1	0
Mrs. Von Nylius	...	1	0	0
Rev. F. C. Hall, M.R.	...	1	0	0
Mrs. Martelli, M.R.	...	1	0	0
Quintet	...	1	0	0
Amounts under £1, Diocese	...	2	7	9
Amounts under £1, M.R.	...	2	8	4

£210 15 1

M.R.—Mitchell River Mission.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR 1906.

Aprl 1, 1907

THE CARPENTARIAN.

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RECEIPTS.

To Balances from 1905	196	9	11	224	0	2
Fixed Deposit matured, with interest	43	12	0	45	4	6
Earl Beauchamp	150	0	0	48	1	3
Subscriptions (as per List)	210	15	1	149	5	1
Collections (as per List)	190	0	8	15	15	0
Grants to the Diocese—				50	0	0
C. & C.C. Society	101	0	0			
S.P.G.	113	14	7			
S.P.C.K.	30	0	0			

Diocesan Fees	244	14	7			
Parish Assessments—	14	16	0			
Cooktown						
Croydon	4	14	6			
Mosman	7	19	0			
Normanton	4	4	0			
Palmerston	3	3	0			
Thursday Island	3	13	6			
	7	7	0			

"Carpentarian" Receipts	31	1	0			
Offeratories for Special Purposes	13	16	6			
Mitchell River (other than List)	3	0	6			
Sale of Curios						
A.B.M. Refund	11	8	3			
Burns, Philp—Refund	62	5	6			
	2	1	6			

"Francis Pritt" (other than List)	75	15	3			
Mrs. Pritt						
Pritt Melanesian Boys	10	10	0			
Discounts and Refunds	1	16	0			
	6	1	10			
Refund of Loan to Croydon	18	7	10			
Pan-Anglican Thanksgiving Fund	52	0	6			
Savings Bank Interest	9	11	8			
	6	0	2			

By College Expenses	196	9	11	224	0	2
College Fabric Expenses	43	12	0	45	4	6
Clergy Travelling Expenses	150	0	0	48	1	3
Grants to Parishes	210	15	1	149	5	1
Subscription to Croydon Cyclone Relief Fund	190	0	8	15	15	0
Loan to Croydon				50	0	0
Mission Work—						
Mitchell River Hospital Charges						
Freight, &c.				6	7	0
Stores				6	12	9
Building Material				43	17	2
Telegrams and Postage				42	13	9
Sundries				2	6	0
				3	18	0
Melanesian Work				105	14	8
Other Mission Work				38	18	8
				5	0	2

STATEMENT OF FUNDS.

To Balance, Year 1906	189	13	1	100	0	0
By Bishopric Endowment Fund (Savings Bank)				58	4	0
Bank Balance, Thursday Island				31	9	1
Bank Balance, Brisbane						
	189	13	1	189	13	1

Audited and found correct.
J. W. BLEAKLEY.
Thursday Island, 14th February, 1907.

A. P. WALKER,
Diocesan Secretary.

1907.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

CH. SECRETARY:

P. J. WALKER, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN SECRETARY FOR MISSIONS:

MISS ROBSON, Bishop's College.

COMMISSARIES:

REV. E. HARRIS, D.D., Bullinghope, England.
REV. F. E. S. SNODGRASS, M.A., Melbourne.
REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th. L., Dalby.

CLERGY:

REV. J. B. DRABBLE, A.K.C., Rector of Palmerston.
REV. F. C. HALL, Th. L., Georgetown.
REV. J. JONES, B.A., Vicar of Thursday Island.
REV. S. LEWIS, on leave.
REV. A. E. SMITH, Trubanamau.
REV. E. TAFFS, Rector of Mosman.
REV. L. F. TREVOR, M.A., Rector of Normanton.
REV. W. M. WILKINSON, Rector of Cooktown.
REV. H. H. AYSCOUGH, Croaydon.

HON. LAY READERS.

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
E. CASTLE, Pine Creek.
P. R. ALLEN, Palmerston.

DIOCESAN HIGH SCHOOL:

MISS ROBSON, PRINCIPAL.

DIOCESAN COUNCIL:

REV. J. JONES, B.A., REV. L. F. TREVOR, M.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. C. D. O'BRIEN,
MR. A. SULLIVAN.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE. VICE-WARDEN:

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See-town is Thursday Island, a pearling centre N. of Nap. York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aboriginals on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (£)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BU RUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.
Letters of Orders	1	1
License as Commissary	1	1
General License to Officiate	1	1
License to Cure of Souls	10	0
License as Surrogate	10	0
License as Stipendiary Lay Reader	5	0
License as Hon. Lay Reader	10	0
Letters Testimonial	10	0
Marriage by Bishop's License	3	3
License of a Building for Divine Service	1	1
Faculty for Alterations in Consecrated Building	1	1
Consecration of Church	2	2
Affixing seal to any document not included as above	10	0

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate	2	0
Payable to the Churchwardens:—		
Burial Fee	10	0

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN HIGH SCHOOL.

FOR BOYS AND GIRLS.

Thursday Island.

Principal: Miss Robson.

(Late Principal of the Preparatory School for Boys, Darlinghurst, Sydney.)

FEES:—Under 10, £1 1s.; over 10, £2 2s. with reduction of 10 per cent. for members of the same family.

The SCHOOL COURSE will include without extra charge the following Subjects:—English, Geography, History, Mathematics, Drawing, French, and Latin. Stationery and Books extra. Music, £2 2s. extra.

Religious Instruction will be given; but children may be exempted at the written request of their parents.

NIGHT SCHOOL for Elder Scholars is held Mondays and Thursday

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. VII.—No. 27.]

THURSDAY ISLAND, JULY 1, 1907.

[PRICE 2/- A YEAR.

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POST FREE.

Our Illustration.

Our illustration represents a common scene in the Mitchell River Mission, when the wild blacks come in to have their wounds or sores attended to by the members of the mission staff. The tribes for a great distance round have confidence in the skill and care of the missionaries. Lint and old linen are always readily received for the mission.

Visit to the Mitchell River Mission.

I left Normanton in the Waterlily at 1.30 p.m. on Friday, April 5th. On the way down about 6 p.m. we passed an extraordinary multitude of flying foxes hanging on the mangroves by the river bank; for more than a mile every branch was laden with the creatures hanging closely together. Hundreds of trees were broken to the ground by their weight as though a tornado had passed. The banks were black with them and as we passed they rose with a shrill cry and formed a dense reddish cloud overhead, filling the air with their sickening smell. It was exactly like one of Doré's pictures of the Inferno; the long sinuous stream of light fading away into the distance, the great bat-like wings and sharp ears, the noiseless flight, the sharp cries were like those of an army of evil spirits. It is difficult to estimate their numbers. There must have been some hundreds to every yard of bank and probably the total did not fall far short of one million, vast as that number is.

I had been reading in the train the 2nd and 3rd books of the Æneid and the description of the myriads of unclean birds with human faces that swooped down on the provisions of the hapless fugitives from Troy came vividly to my mind. No one would care to eat from a table where a flying fox had once alighted and as for killing them with the sword it would be a hopeless task. The tables were liable to attack we are told under the trees in the open, another characteristic mark of the flying fox.

We got to Karumba about 10 p.m. and I immediately went on board the Francis Pitt. It is two days later than I had intended to be going to the fact of a Federal Department having referred a telegram requesting a simple routine answer to the Head of the Department at Melbourne, who had referred it to the Minister. Ten days were occupied in this process and I was at last obliged to leave without

settling a matter of importance to the mission, because our system gives no authority to anyone to exercise any independent judgment, or settle the most trivial matters for themselves. The German Kaiser is a Constitutional Monarch compared with the Head of the Federal Departments.

We sailed at 6 a.m. on Saturday morning and had a good run up the coast arriving off the beacon at 6 p.m. on Sunday to find from the natives on the beach that the horses had been waiting two days and had gone away that morning. I was not sorry to have the opportunity of holding a quiet service on board for the South Sea Island crew, who joined in it with their usual earnest heartiness. Early on Monday morning I went ashore and despatched



a boy with a letter to the station while I took my rifle and went to look for the big alligator who haunts the mouth of the creek. He was not to be found however, and a big shark who was cruising around in the shallow water on the further bank did not seem much disturbed by a rifle practice which had only his back fin to aim at. While at sea it fell calm for an hour or two, when we were about seven miles from shore and I was amused by watching half-a-dozen gaudy little orange and black fish about four inches long who kept swimming backwards and forwards close alongside the vessel. I wondered how they had got so far from land without being eaten up and found on enquiry that they had followed us all the way from Karumba; from which we were even then about 60 miles distant. I have not seen them since our arrival here but they may be lying close, as big fish are plentiful so near shore. Curiously enough our buoy has become a regular fish trap.

Being encrusted with shells and sea weeds it has become a shelter for small crabs and fishes and all day big fish lie alongside waiting for them. The boys speared a fine flat fish there this morning. About noon Rev. A. E. Smith appeared with the horses, and after dinner we rode up to the station which we reached about 3.30 p.m. Mr. Smith looked thin. He was very ill with fever for about two months during the wet season, but is now rapidly recovering health and strength. At the station I found all well. Messrs. Matthews and Perelle are in splendid health and full of content with their work. A good deal of work has been done and best of all Mr. Matthews was able to report that the conduct of all the natives has been most excellent. I said a few words to them at Evening

Prayer and afterwards gave a devotional address to the members of the staff. I was luxuriously established for the night in the mosquito proof room, where I slept peacefully until the rising bell at 6.30 a.m. After prayers and breakfast I went to the school and heard Mr. Smith give instruction to the boys. They have improved in reading but the progress has not been very rapid. Slates and maps have now arrived and we hope that the advance will be more rapid. After school Bob Ling took me in the dinghy down to the garden which is about a mile down the creek. On the way we passed an island where about 30 bananas are growing, but when the water is low they will scarcely be safe from the horses. Bob has been working very hard and has got about five acres on the bank of the creek nearly enclosed with a very strong post and rail fence of heavy blood-wood brought from a distance and well fitted and morticed. It is a fence that should last for many years. In the garden 70 bananas and 17 coconuts are growing splendidly having been assiduously watered, there is a good crop of sweet potatoes, and a small patch of maize has given very good results. A plough is urgently needed. The fence will be shortly completed and then we shall have begun reproductive work in earnest. The soil is very good and all but a small part of the ground is above flood level. I was very much struck by Bob's hard work and readily responded to his application for two month's leave in June and July, when, if we mistake not, he cherishes the hope of returning accompanied by a Mrs. Bob; when he will establish his home at the garden.

Two new cottages have been built and are inhabited by Bunburraduberra and his wife Lucy and a new arrival Pindi and his wife Polly.

Both are hard-working quiet and well behaved men.

Mr. Matthews has put up a fine large work shed 35 x 21 feet and 20 feet high, which contains the blacksmith's forge and carpenter's bench, and the dray which is nearly complete. The shed is thatched with the great leaves of the cabbage tree palm, 400 being used in its construction. The forge is a great success and works most admirably.

The site of the Mission Building has been enclosed by a strong fence enclosing about 10 acres. This is a great improvement and prevents the wild natives using it as a thoroughfare. The men's dormitory has been doubled in size and ampler bunk accommodation provided, but the men prefer to put up little platforms and roost like fowls among the rafters and so by making a small fire on the ground to rid themselves of the mosquitos.

A busy morning and afternoon followed with accounts and other business until about 3 p.m. when Mr. Matthews and I rode out to have a look at the newly marked southern boundary of the Reserve.

We came to the marked tree line running W.S.W. and E.N.E. about two and a-half miles from the station to the south and followed it for some miles to the east. It passes just to the south of a fine deep lagoon called by the station Dog Lagoon, and runs towards Magnificent Creek, keeping to the south of the creek on which the station stands. We found the grass very long and green and had to flounder through a good many swamps. On the whole the boundary is about half a mile nearer to the station than our imaginary line but takes in all the waterholes which we can possibly at any time require.

We got back at 6 p.m. quite ready for tea. After evening service for the natives at seven there was more writing and business and at 9.30 p.m. I gave a second Devotional Address to the staff, after which I was glad to turn in.

Next morning we had a celebration of the Holy Communion in the early quiet dawn, and after breakfast I baptised the child of Bunduraduberra and Lucy. She yelled with a tragic intensity.

In the course of my ride yesterday I noticed a gradual stirring of new ideas in the native mind. Before last wet season the old king quite of his own accord fenced in a piece of ground about half-a mile from the station and planted it with pumpkin and watermelon seeds which grew and flourished and provided him with vegetables and fruit. Not a great thing perhaps, but we hope a happy augury for the future development of the agricultural instinct among the people.

I rode down to the beach with Mr. Matthews at 10 a.m. and about 12.30 p.m. we were under way with very pleasant memories of my seventh visit to the Mitchell River Mission.

As the afternoon wore on it got blacker and blacker towards the north until about 5 p.m. an inky bar of cloud hung right ahead of us, shot with continual lightning flashes and full of growling of thunder. A few minutes later we were into it, the wind, which had been from the west, blowing with sudden violence from the east. It rapidly increased in strength, the rain came down in torrents blotting out everything a few yards from the ship. The skipper gave the order to all hands to get in the big sail and as soon as it was off the Francis Pritt which had begun to heel over somewhat alarmingly

rode well to the gale. Fortunately the wind was off the shore which was about 10 miles distant but the sea got up rapidly, reaching its climax in a big wave driven before a specially fierce blast about three-quarters of an hour after the storm began; from this the wind began to moderate though the lightning continued to be terrific, striking the sea in every direction with deafening crashes of thunder. In another three-quarters of an hour the wind was almost gone but it remained absolutely dark; presently however a strong steady breeze began to blow from the S.E. and continued all night carrying us well and swiftly on our way north so that in spite of the calm in which we started and the calm after the storm we found that we had run 135 miles in the first 24 hours.

Thursday was fairly fine though there were squalls and threatening clouds, but on Friday morning the barometer fell very low and the wind and sea rose rapidly and all day a fierce gale blew and well on into the night. The sea was very big in spite of the wind being off the land from which we were at some distance, and we had a very unpleasant time. When the gale was at its height the block of the jib carried away and while all hands were repairing it I had the novel experience of steering in a heavy sea.

The Francis Pritt as usual behaved splendidly and by evening we had run over 300 miles from Trubanaman according to the log. The wind and sea went down about midnight and about 3 a.m. we anchored to give the skipper a few hours' sleep. By daylight we found we were just in sight of Prince of Wales Island. The weather continued uncertain and squally but we were safely anchored at Thursday Island before dark after the usual long beat in from the west; arriving well up to time after a three days trip from Trubanaman.

GILBERT, Bishop of Carpentaria.

Standforth's Reformation.

The general opinion in Dustyville of James Standforth, usually known as Jim, was that he was a really good fellow. If he had a little weakness towards the whisky bottle, it was not a matter in which Dustyville felt inclined to be Pharisaical. It was a weakness with which Dustyville had a good deal of sympathy. For the rest he was an open manly fellow, no fool at his business, but sociable and good humoured with all. He was a man you could not be angry with. Perhaps he had a strain of Irish blood in him; anyway his cheery laugh disarmed criticism, and invited confidence. Probably the only person in Dustyville who did not share the universal good opinion of Standforth was his wife, and yet, if any woman ever loved her husband, it was Julia Standforth. She loved him even more than on the day she had married him ten years ago full of hopes for a happiness which ever since had been dwindling. It was quite true that Jim had but one fault, but only his wife knew how much that one thing meant. To his friends it meant only a little extra good nature, an opportunity of making a better bargain than would otherwise have been possible, and an occasional tiresome garrulity. To his wife it meant a return home in a state of perverse fretfulness, when nothing was right and the most loving preparations for his comfort were turned into causes of offence. It meant that while their income was large enough for them to have

lived in comfort, so much of it was poured down Jim's own throat, and those of his thirsty friends, that she had to scrimp and scrape to provide the household with bare necessities, and even the small means left her were circumscribed by the necessity of providing dainties to tempt the drink-sodden appetite of the master of the house; the children could hardly be decently clothed, and she dared not think how they were to be educated, but bitterer than all this was the gradual separation of soul, and thought and hope from the man who had once loved her so well, and to whom she clung with a love that would not be repulsed. But she could not shut her eyes to his gradual, but ever increasing degradation. It had come slowly but none the less surely. Self indulgence was gradually bearing fruit in selfishness. He thought increasingly only of his own comfort and enjoyment. He was becoming mean and false. Keenly sensitive to public opinion, he was all smiles, and good nature abroad, but he vented his irritation without restraint at home. Once she could have trusted his faultless word, now she was for ever finding him out in petty lies and meannesses that she was ashamed even to think of. She knew that she was getting old and haggard with anxiety, with sleepless nights and anxious days. For herself she would have been silent, but her love for her children and the daily sight of the deterioration, which in spite of all her care, their father's example was working in them, roused her to frenzy. One night Jim came home at two in the morning scarcely able to stand. Although she knew the futility of words she could restrain herself no longer. She poured out the pent-up misery of years in a torrent of reproaches, and then her mood changing, she flung herself at his feet and implored him by the memory of their past love by all his hopes of heaven, by their children's lives to have pity upon her. But the devil enters into men with drink as surely as ever he entered into Judas Iscariot, and he replied only with a curse and a kick, which left her fainting as she lay. Somewhat sobered and frightened he got her into bed, but next morning the doctor had to be sent for, and he looked very grave. Mrs. Standforth gave a plausible account of her "accident" and though the doctor had his own thoughts he did not feel certain enough to express them. Next day it was clear she was dying. She would not have lived long in any case said the doctor, but the "accident," with a sharp glance at Jim, had been the immediate cause. Jim sat by her side dazed and silent. He was deeply penitent, but his conscience told him that his penitence was apt to be but a poor sort of thing, "Jim," whispered the poor woman. "Will you promise me one thing. It is no use asking you to give up drink, and I do not, but will you promise me to drink the first glass to my memory in those days when we were happy together." Jim promised; he was ready to promise anything. "You swear to me you will not forget." "Yes," swear it, God helping me since you wish it. She lay back with a quiet smile, and in a little while all was over. Jim went out and got furiously drunk. He did not know what he said or did but he was told he was very lucky to have got off with a month in gaol. He had a good deal of quiet time for reflection, and could not help pondering over his wife's last words. He could have understood if she had asked him to give up drink but leave him free with only such a trivial condition, what did it mean. He felt that he owed her reparation, and he mean

at least to keep his promise.

At the same time he had no intention of giving up drink. He craved for it intensely during his enforced abstinence, and counted the days till he should be free. At last the day came, and once more at liberty he filled his glass, eager to drown the memory of his shame, and satisfy his craving. Then he remembered his promise "To the memory of my wife." Like a flash the past came back, the young enthusiastic loving girl, his own gradual coldness and neglect, the weary mother and the anxious wife, and as the picture grew in his mind he knew that it was not his kick that had killed her, but his life, his selfishness and temper, and all that came from the liquor he held in his hand. It seemed as though he were about to drink her blood, and he set down his glass untasted, with a growing horror. From that day James Standforth was a different man. He devoted himself to his children with more than a father's care, and he never touched a drop of liquor to the day of his death. A certain high official was never tired of pointing him out as a striking example of the beneficial effects of the Government system of secluded confinement, but it was not the prison that reformed James Standforth.

Good Friday and Easter.

The services on Good Friday showed a gratifying improvement in attendance. The morning service was especially well attended. The day was extremely hot. Owing to Miss Buchanan's absence we were unable this year to have our usual lantern service.

On Easter Eve the Cathedral was beautifully decorated. Some of our kind friends had taken great pains to get greenery.

Coxswain Tuesley, Mr. Lane, Miss Robson, Miss Tait and the police boys brought us a quantity of zamia palms from Prince of Wales Island and these proved a very effective decoration. We have to thank all who assisted. Many remarked on Easter Day that the Church had never looked nicer.

We had a glad and bright Easter Festival. A good number of communicants attended the early services. At 10 a.m. there was a large Church Parade of the R.A.A. and A.G.A. Batteries. At 7.30 p.m. we had great difficulty in seating the congregation, every available space was occupied. The musical portions of the service were of a special character. The usual choir was largely augmented and we had the assistance of an orchestra, Mr. W. M. Hayne resided at the organ. Two solos were beautifully rendered by Mrs. Cleveland, "There is a Green Hill," Gounod; and "O Rest in the Lord," Mendelssohn. The anthem was "They have taken away my Lord," Stainer, and was sung most effectively. Mr. and Mrs. Bleakley rendered the solos. Mrs. Bleakley sung with great taste and sweetness.

The whole service was rendered in a manner which reflected great credit on all who took part and it is gratifying to us to learn from so many of the congregation that the service was thoroughly appreciated. Among the congregation were some passengers from the s.s. *Aiyuan*, including the Rev. Dr. Bevan of Melbourne, who expressed their surprise and pleasure at such a service on Thursday Island.

Come over and help us.

The Pan-Anglican Conference will mark a

great epoch in the history of the Church of England. We are to offer there of our best, and in return to reap the results of the fusion of so much organized zeal, devotion, and brain. These results will surely be wide and far-reaching, directed with wisdom towards fulfilling the needs of the day.

To ensure this our help is needed. We are asked what ends seem to us most desirable of attainment, what means are best adapted to attain these ends. So, without any spirit of selfishness we may speak of our weaknesses, and suggest their remedies.

The Church in Northern Australia suffers from depolarization, it lacks the continuity necessary for the unbroken circuit of the electric current of faith, sympathy, brotherhood. We can easily point to geographical and climatic conditions, which seem to account for this fully enough. We live under tropical or sub-tropical conditions, scattered over vast tracts of undeveloped country, with scanty means of communication. How establish continuity under such circumstances? Well, but where is the use of our intellectual advance, if we are not able to adjust ourselves to our environment. Work under such conditions of climate and isolation must be tackled on altogether different lines to work in closely settled communities. Artillery for long range, bayonets at close quarters.

So we venture to submit for the ripe deliberation of those in council assembled our suggestions for meeting our difficulties.

Queensland is at almost as critical a stage in her national development as Canada. Population is increasing, and likely to do so with greater rapidity in the immediate future. The question of religious education is even now being weighed in the balance.

The church has immense potentialities, one meets everywhere the inarticulate but unmistakeable cry "come and help us." To our human outlook it seems no exaggeration to say that it is "now or never" with the church. Thousands of children are growing up without the opportunity of Church influence, Church discipline, Church life—these lives which ought to form the basis for future Church development are slipping away, as so much waste material, from the dear Mother Church because they are left like Uitlanders to fend for themselves. Send us a band of missionaries, men who will raise us up, enkindle us with ideals drawn from larger outlooks on life, who will rouse us to our enormous opportunities. We want a mission of wise, far-seeing, spiritual men to kindle, organise, probe, adapt, men with sympathies as well as principles, with powers of adaptation as well as firmness, men to discriminate between essentials and non-essentials, men who glowing from the centre-fire of our Church's faith will hand on the Lamp of Life here with energy and physical zeal. Send us these men on a mission of help, similar to that which was sent to South Africa after the war, to put us again in contact with the Mother Church, to help our toiling, flagging efforts with the vitality and courage that wane too quickly under tropical skies. Let the mission be well organised, well selected, let its staff be prepared for hard work but let them feel that they are sent on a work of highest trust and privilege, a work which under God's guidance, may do much to maintain and develop the spiritual forces of this rich and fair State.

R.

The Departure of the Bishop for the Roper River.

The Bishop of Carpentaria and the Rev. Mr. Ebbs (representing the C.M.A. of Victoria) left on their expedition to the Roper River on Saturday, June 15th.

At 7.30 a.m. there was a celebration of the Holy Communion in the Cathedral, the Bishop being the Celebrant, and at 10.30 a.m. the party embarked on the "Francis Pritt." Through the kindness of Mr. K. O. Mackenzie who sent his whaleboat for the purpose, several friends were able to go out to the "Pritt" and have a final look at her before the anchor was weighed.

Punctually on the stroke of eleven, Pilot Noelke, who is in charge of the boat, cast off from the moorings and before the whaleboat reached the jetty she was under way. Coming round between the "Goodwill" from Badu and the jetty Mr. Jones was able to take some photos of her before she finally went about and with wind and tide behind her went down the passage like a bird. We hope to see an equally bright and favourable return about the 17th of July.

One would not degrade a soldier by commenting on his valour when starting for the front, nor do we wish to speak of our Bishop and his companion in this strain, but we can hope and pray that their difficult and dangerous expedition may be brought to a happy issue.

Douglas Memorial Fund.

Amount previously acknowledged	80	8	0
Japanese Company	17	10	0
R. A. Hockings, Esq.	5	0	0
			£102	18	0

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VII.—No. 27. Thursday Island, July 1, 1907

Compromise.

It is somewhat remarkable that the most noteworthy modern book on the evils of compromise has proceeded not from an avowed disciple of the Master who went to death rather than disarm, as He might have done by a few conciliatory words, the hostility of the Pharisees, and Who said "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when He cometh in His Glory"; not from the spiritual heirs of the early Christians who died under every form of torture rather than sprinkle a grain of incense, or surrender a sacred book, not from the children of our English Reformers who died at the stake rather than compromise even the smallest particle of what they believed to be the true Christian faith, but from one who however upright in life and noble in character stands altogether outside the Christian religion.

Mr. John Morley's warnings are as much needed to-day as when first uttered thirty years ago. It is increasingly true that "the slovenly willingness to hold two directly contrary propositions at one and the same time is becoming more and more common. In religion, morals and politics the suppression of your true opinion is hardly counted as a vice, and not seldom even goes for virtue and solid wisdom. One is conjured to respect the beliefs of others, but forbidden to claim the same respect for one's own."

Mr. Morley notes with the impartial justice of an outsider the noble revolt of the Oxford Movement against the materialistic and compromising spirit of the age. "It was," he says, "what every sincere uprising of the better spirit in men and women always must be, an effective protest against the leaden tyranny of the man of the world and the so-called practical person. The man of the world despises Catholics for taking their religious opinions on trust and being the slaves of tradition. As if he had himself formed his own most important opinions either in religion or anything else! He laughs at them for their superstitious awe of the Church. As if his own inward awe of the Greater Number were one whit less of a superstition! He mocks at their deference for the past. As if his own absorbing deference to the present were one tittle better bottomed or a jot more respectable! The modern emancipation will profit us very little if the status quo is to be fastened round our necks with the despotic authority of a heavenly dispensation, and if instead of ancient scriptures we are to accept the plenary inspiration of majorities."

The warning is needed by the Church as well as by the world, in morals as well as in politics.

It is scarcely an exaggeration to say of many nominal churchmen that they are prepared to champion the beliefs and practices of any religious body whatever except their own, such is their terror of being suspected of possessing any convictions. People are ready to condone almost any offence lest they should be accused of having a strict standard of morality. They are prepared to admit that anything may be true and anything false lest they should be

convinced of the truth of some things.

This flabby spirit of compromise, and fear of definiteness and conviction form a serious danger alike to religion and to politics.

It is true that we need charity, and the capacity to understand that other people may with equal sincerity hold different views to ours; but true charity does not make us vacillating and uncertain. It is when we are most convinced ourselves that we can best afford to be charitable to those whom we consider not fortunate enough to share our own beliefs. It is when we are least convinced of our own position that we are tempted to buoy ourselves by party spirit and bitterness. If our people are to recover their ancient vigour they must not be afraid of convictions or of expressing them. It was men with convictions who made our nation and founded our colonies. It was men with convictions who built up our Constitution, it was men with convictions who won and maintained our liberties. It was men with convictions who handed down to us intact the Christian faith. It was men with convictions who have accomplished all in the world that was ever worth doing, and if we abandon conviction we are sapping the very foundations of religion, morality, and civil life.

Horata.

Weary was I of the work's fret,
Weary of speaking in vain,
Weary of ending and outset,
Weary of world's joy and pain.
Where was the strength of the Lord's arm?
Where was His promise of old?
Sunk was His Church in a death calm;
Only His mockers were bold.
"Where is your God?" cried the wise men.
"Come we're no longer at school.
Reason and logic speak. Now then
Answer or dub yourself fool."
"Where is your God?" cried the base hearts
"Where is your babble of sin?
Earth and its good things for our parts.
Wit, push and money must win."
Slowly I walked to the window:
Slowly my heart was at rest
Gazing o'er earth's purple night glow
Out through the door of the West.
Surely the Master Magnific
Barely had passed on His way:
Dashed on His canvas gigantic
There lay His gift of to-day.
Palest pink shot with vermilion,
Crumbling clouds hues manifold,
Madder, mauve, red-rose and crimson
Molten with white heat of gold.
Infinite ocean of amber
Studded with jewels of light:
Fathomless vision of wonder
Mirror of skill and of might.
Surely I almost had seen Him
Visibly He had been there.
Ever earth's shadows grew more dim
Ever that glory more fair.
Answer ye wise men my question.
Whence comes a beauty so kind
Lavished on moorland and ocean?
Means it aught else but a Mind?
Answer ye base hearts my question,
Whence comes this inner delight,
Deeper than earthly emotion,
Kin to the infinite?
Words may mean much or mean nothing;
Arguments fail thus or so;

Little I reckon of their trending
For I have seen and I know.

G.C.

Septuagesima, 1907.

Miss Buchanan.

Miss F. Buchanan is now in England where she remains until August to obtain medical advice on the subject of the foot which has given her such great pain and curtailed her marvellous activity for the last two years. It is impossible to adequately estimate the good work which has been done by Miss Buchanan in this diocese. Her wonderful patience, faith, cheerfulness, and charity have been a living sermon on the power of the Christian life more effective than any words; and we know that prayer to God will arise from all who have the happiness of knowing her, that He will so direct the skill of the physicians that she may find relief from her constant pain and, to one so active, scarcely less trying, inability to walk. Miss Buchanan has promised the Bishop that if she recovers the use of her foot she will return to work in this diocese; and in that case she hopes to visit the various parishes with her lantern and we are sure that she will everywhere meet with the warmest welcome. The Bishop has asked Miss Buchanan to send a cablegram if the foot makes good progress that her many friends may be relieved of their anxiety on her account. Such news cannot well be looked for until the middle of July at the earliest.

The Francis Pritt.

John Wesley has been very busy effecting various improvements in the rigging, &c. Experience having shown that our dinghy was too small for safety, we have sold her and had another built 3½ feet longer and double-ended like a whaleboat, which will be much safer in landing through the surf, though more difficult to get on board. We have received the gift of a fine life-buoy from the girls of the Church of England Grammar School for Girls, Darlinghurst. Fortunately, when the buoy arrived Miss Laura Rendall, one of the pupils, was passing through Thursday Island, and was able to go on board and formally present it. The skipper very much approved, but remarked promptly, "Very good life-buoy. Want two." Perhaps some friends will make a note and supply a second for the rigging on the other side of the boat. A pair of good glasses, a chronometer and a sextant would also be acceptable. We find now that we were more fortunate than we knew in getting the vessel at such a reasonable price, as she is now valued at more than double what we gave for her. Unfortunately we are unable to insure on account of the prohibitive rates charged for navigation in the Gulf, nearly three times that charged for the pearling luggers who run greater risks than we do. We would draw the attention of our friends to the fact that the copper on the Francis Pritt has not been renewed since she was built five years ago, and that it must be replaced at the end of this year; that we need a new large sail and various other repairs which with the copper will cost at least £100. Toward this expenditure we have a promise of £20, and we earnestly hope that special donations will be given as the need is urgent.

A ship must be kept in good order, and to skimp necessary repairs is to gamble with men's

lives. The winds have been very violent at Thursday Island this May, and on one day no less than three luggers were dismasted. The Francis Pritt is, we believe, capable of facing any weather but only if everything is in good repair. An old rope or neglected sheeting may endanger the whole vessel.

The Roper River Mission.

In November last year the Bishop of North Queensland, after visiting the Mitchell River Mission went South to advocate the claims of aboriginal work.

As a result of his pleading in Melbourne the Church Missionary Associations offered to conduct a aboriginal mission in the Diocese of Carpentaria if the Bishop was willing. The Bishop of Carpentaria gladly gave his consent only stipulating that the workers must hold his license, and suggested the western side of the Gulf. The Bishop of North Queensland afterwards interviewed the South Australian Government, and the Representatives of the Roper River Land and Minerals Co. Ltd. both of whom promised their assistance the latter promising a block of good country 100 miles square on the north side of the Roper River for the purposes of the mission.

The Bishop of Carpentaria then offered to send the Francis Pritt and personally accompany a representative of the Church Missionary Association to the Roper River in June to select a site for the mission. It was arranged that the expedition should start on June 17th and it was hoped that the month of the Roper could be reached in about four days. On entering the river the Pritt would probably have to ascend the river for some 90 miles and the party would then land to explore the country. Captain Noelke has been engaged as pilot. It was hoped that Thursday Island may be reached on the return journey about July 17th.

Parish Notes.

CROYDON.

The Easter Meeting was held after evening service on Easter Day as the Bishop had to leave early the next morning. The Churchwarden's accounts showed that the damage done by the cyclone to the Church had been fully repaired and paid for. The current accounts showed a diminution of income on account of the great number of Churchpeople who had left the parish. The Society of the Treasury showed a large decrease but the offertories were larger than the previous year. The Bishop nominated Mr. Staines as Rector's warden and Messrs. Stevens, Morrison and Gill as Parochial Councillors. The meeting elected Mr. Maslen as People's Warden and Messrs Bechtel, Chandler, Jackson North and Harries as Councillors. The Bishop stated that Rev. A. Freeman had at the last moment withdrawn, and that consequently the parish would still have to be left without a Rector. Rev. H. H. Ayscough would be in charge until a Rector was appointed. The Bishop left the following day for Normanton.

Owing to shortness of clergy, it has been impossible for a clergymen to visit the Golden Gate on Sundays, but the people have been found willing to help themselves and regular Sunday Evening Services have been held in the Church, under the conduct of Mr. Luther

Jones, while the Sunday School has been carried on as usual.

A fine collection of Sunday School prizes was obtained from Brisbane and distributed at Easter. They gave great satisfaction.

On Ascension Day the organist commenced playing voluntaries until we were in our places. The whole congregation then sang hymn 147, then came Evensong commencing with the Lord's Prayer and finishing with the 3rd collect. We sang Tallis's Festal Responses and one of the Ascension Psalms, the Magnificat and Nunc Dimittis. Mr. Williams read the two Lessons.

After the 3rd collect, the choir sang the anthem "Lift up your heads," the organist then played a voluntary while the churchwardens took up a collection for the Pan Anglican Congress Fund. After this Mrs. Stewart and Mrs. Tregear sang an Aria from the "Messiah" entitled "Come unto Me."

Mr. Williams then gave a stirring address on the text, "Tell it out among the heathen that the Lord is King" (Ps xvi. 10), which lasted about fifteen minutes.

Mrs. Tregear then sang a solo entitled "Messiah," she has a beautiful voice and it rang through the church and stirred us all.

The choir then sang the Anthem "What are these?" and then all sang Hymn No. 196 to Mr. Jones' tune.

The collection amounted to three pounds five shillings.

The whole service was without a hitch. The church was packed and the singing was splendid. The anthems were beautifully rendered and the solos were superb. The congregation seemed to enter heart and soul into the service. The organist was splendid.

Mr. Williams read the lessons with much feeling and sympathy, and preached most eloquently. This service was wholly missionary. It was on Ascension Day that our Lord gave his command to the Disciples. Therefore, it was appropriate that we should have a wholly missionary service with an address by a missionary, and devote the collection to a missionary cause.

PALMERSTON NOTES.

The Rector returned from Thursday Island on July 13th, 1906, and almost immediately "the Exodus" began. For nearly from months everybody seemed "going South." We are glad to say that our workers and helpers have nearly all returned.

We have nothing much to place on record except that all have been doing their best to maintain the Church's work in this tropical sphere. Pine Creek Anniversary was kept on August 12th and Palmerston dedication Festival on November 4th. Christmas and Easter were both very well observed. Owing to the scarcity of help and abundance of rain, the Rector has as yet been unable to visit the mining camps, and is now engaged assisting "the powers that be" to entertain numerous parties of visitors.

The Palmerston Sunday School Prizes were presented on Easter Day by the Government Resident. Mrs. and Mr. P. R. Allen gave new alms dishes and Mrs. C. H. Marsh a cushion for the Bishop's throne.

The Annual Meeting was held on April 18th. The Churchwardens were able to report that with a few exception, they had been able to meet all their liabilities.

NORMANTON.

Rev. H. H. Ayscough conducted the Easter Services which were well attended. The Easter meeting was held on Wednesday, April 8th, the Bishop being in the chair. The Bishop expressed his regret that Rev. L. F. Trevor, M.A. had been compelled by persistent bad health to resign his charge of the parish so unexpectedly. Owing to the non-arrival of the expected Rector of Croydon, Mr. Ayscough would have to go there for the present, but he hoped to be able to allow him to return to Croydon later on. Mr. Williams would come down from Thursday Island in the meantime to take charge of the parish for the present. The Bishop nominated Mr. W. Day as Rector's Warden, and Mr. Stenin was re-elected People's Warden. Messrs Thome, Lewis and Scott were appointed Parochial Councillors. The Bishop left on Friday for the Mitchell River.

The work of the parish has been progressing under the charge of Mr. T. A. Williams who will return to Thursday Island to resume his studies as soon as his place can be supplied.

THURSDAY ISLAND.

The Annual Easter Meeting was held on Tuesday, April 9th.

The Churchwardens' accounts showed that the year ended with a credit balance of 10s. Offertories amounted to £175, subscriptions etc. to £97 15s., other receipts to £70 6s. 5d.; making a total of £343 1s. 5d. Mr. H. Milman was nominated as Rector's Warden and Mr. Curtis was elected People's Warden. The following were appointed Parochial Councillors: Messrs. Morey, Hayne, Norris, Sullivan, Cavaye, Mackay, Ross, Slaughter, and Armbrust.

A most excellent Sunday School Library of over 100 well and strongly bound volumes has been procured from England by the help of the S.P.G. to and is very greatly appreciated by the children.

A sum of £17 10s. has been added to the Douglas Memorial Fund by the Japanese who most kindly gave an opera in the Victoria Institute and divided the proceeds between the above fund and the hospital.

Rev. J. Jones and Mrs. Jones have been enjoying a holiday at Atherton and Herberton, the Bishop taking charge of the parish in the Rector's absence.

The various parochial organisations, Band of Hope, Scripture Union, Melanesian and Japanese classes have all been carried on by zealous workers during the Rector's absence.

A most energetic worker has succeeded in inducing some 25 persons to take collecting boxes for the Pan-Anglican Congress offering so that we hope to make a good show when they are all sent in. The whole of the money so collected will be laid on the Altar of St. Paul's Cathedral in June, 1908, for the missionary work of the whole Church.

Work among the Japanese on Thursday Island.

There are about 750 Japanese on Thursday Island, connected chiefly with pearling, boat-building and store-keeping. Of these, less than a dozen are baptized Christians and about twenty are "inquirers" coming very regularly to classes of instruction in the Christian Faith. The Japanese Catechist, Mr. A. T. Kashiwagi, is held in high esteem by his fellow-countrymen; his high personal influence and whole-

hearted devotion have been consistently used in the service of the Church and of his countrymen.

Classes are held twice a week in the Japanese schoolroom which is in the Cathedral grounds. On Wednesday evenings instruction is given in English and after the lesson various hymns are practised. On Sunday evenings Mr. Kashiwagi reads the Church Service in Japanese and gives a short address. Instruction is then given on the Catechism and on one of the Gospels in English to the more advanced and in Japanese to the others. Afterwards a Bible picture is shown and explained and the Service ends with a hymn. Though not musical according to our ideas, they do enjoy the hymns and are beginning to sing them really well. We are going to practice the Nunc Dimittis and the Magnificat shortly.

Only one woman attends the classes as yet; with them the language is the great difficulty. It is hoped after next month that special classes may be formed for them in their own homes. A class was started in Lent but came to a sudden and tragic end. Of the first three women to join, one was shot dead by a Japanese, and the other two seriously wounded. The funeral service of the victim was pathetic and seemed to impress those present. It was read partly by the Vicar in English and partly by Mr. Kashiwagi in Japanese, who also interpreted the Vicar's forcible and inspiring address.

The two wounded women were constantly visited by Mr. Kashiwagi whilst in hospital with the result that one is now a regular attendant at the classes.

There is not so much need for special work among the Japanese children, they attend the State School and therefore have a good knowledge of English and attend the Sunday School most regularly. The Bishop had some money given him for mission purposes, and with this a selection of Japanese books bearing on Christian teaching was bought and is the nucleus of a circulating library. It is already proving of value to the Japanese residents and it is hoped will grow with the need for it.

Mr. Kashiwagi circulates a Christian newspaper "The Light of the World" among his countrymen.

That the Japanese appreciate their privileges in living among a British community was clearly shown recently by their generous efforts in support of local good works. An excellent operatic performance was given by them in which neither trouble nor expense was spared, the result being an artistic and financial success. To Western minds the opera was interesting rather than beautiful. To find all the music—vocal and instrumental supplied by one hard-working virtuoso who twangled a small stringed instrument and sang almost without a break in monotonous recitative, was not acceptable after Gounod or Wagner. The richness of the dresses and the vividness of the gestures made up for scenery and stage effect. The opera depicted Japanese life in the middle ages, and with the aid of an outline of the scenes written up in English the audience were able to follow the representations fairly closely. The profits were divided between the Torres Straits Hospital and the proposed Douglas Memorial Chapel which is to be built in the Cathedral to the memory of John Douglas, one-time Government Resident here, "loved and honoured by all."

The Japanese are being brought into ever increasing contact with our race, and we in Nor-

thern Queensland are from our geographical position those from whom they will take their first impressions of Western character and of the Christian Faith. Putting aside all questions of statecraft, we should realize that we are face to face with a grave personal responsibility and see to it that these impressions will be such as shall convince them that true national greatness can only be consummated in Christianity.

Personal.

Dr. Harris has postponed his visit to Thursday Island until September, when he hopes to spend a few days there on his way to Singapore and England.

Mr. T. A. Williams has returned from Normanton and resumed his studies at Bishop's College.

Rev. C. Pritchard, D.D., spent a few days at Cooktown on his way to New Guinea.

Rev. E. A. Smith returned from the Mitchell in the Francis Pritt on June and left for Normanton on June 11th.

The Sub-dean and Mrs. Jones thoroughly enjoyed their holiday at Atherton though the weather was far from favourable. They returned in June 10th in good health after a very unpleasant experience at Cairns going off to the Airlie.

We have to thank Mr. Hodel for 10 bags of flour for the Roper River Aboriginal Mission, Mrs. Zahel for a gift of clothing for the Mitchell River Mission.

Subscriptions to "Carpentarian" during April and May 1907. W. M. Hill 10s., Croydon per Rev. H. H. Ayscough 15s. 1d., Messrs. C. Armbrust, O. S. Wilkinson, J. T. Grose, Hains, Sinclair, McCreery, and Miss M. A. Merrick 2s. each.

The following letter from Dr. Roth may interest our readers.

Pomeroon River,
British Guiana,
South America.

I have at last brought my wanderings to a close, and here I am at my destination, where I shall be putting in the next three years, unless the Imperial authorities should see fit to transfer me to some other distant part of the British Possessions.

The district under my charge is about a few thousand miles in area, just west and north-west of the Essequibo River, and contains a mixed population of native Indians, East Indians, Negroes, (descendants of the old slave days) and a low type of Spaniard and Portuguese. With the exception of my son Vincent and myself, there is not another white skin at least nearer than twenty five miles. My cook even is a pure-blood negress, who frightens me every time she shows her teeth. I want to get rid of her, but haven't give her notice! The wife has stayed behind in London with my mother and sister.

I held my first Court here last week, and had 16 cases brought before me for adjudication, so you will see I am going to be kept pretty busy. Living is very rough here, truly the simple life!

When you have the leisure I shall be so pleased to hear how your aboriginal work is getting on. If the N.T. is taken over by the

Commonwealth, I do trust that suitable provision will be made for the natives.

Memo from the Bishop,

The following memorandum was issued by the Bishop in May.

"My usual Episcopal work has been so much interrupted by various circumstances this year that I feel that some statement of my plans is desirable. The first three months of the year I felt obliged to spend in the Gulf parishes which were without any priest, and after a visit to the Mitchell River Mission I have been detained at Thursday Island, because we are too short-handed to allow of any substitute while Rev. J. Jones is taking a much needed holiday. In June and July I have undertaken to visit the Roper River to inspect its suitability for an Aboriginal Mission Station which the Church Missionary Association propose to start in the Northern Territory. As soon as I return I feel that it is necessary for me to visit the southern dioceses, partly to obtain the services of one or two priests which can only be done by personal intercourse; and partly to make known the missionary work and needs of the diocese, and obtain the necessary funds for carrying on its work. I would most thankfully have avoided this necessity if possible, for it means very heavy and distasteful work, travelling or speaking, and very often both of these, every day of the time that I am away, but I do not see how I can possibly avoid it, and the sooner I go after my return from the Roper the better for the Diocese. On my return I propose to visit every parish before leaving for England at the end of January. I subjoin a provisional list of proposed movements.

June 17th—July 17th	Roper River.
July 17th—July 30th	Thursday Island
August 5th—August 6th	Brisbane Diocese.
August 23rd—August 27th	Goulburn Diocese.
August 9th—August 22nd	Sydney Diocese.
August 29th—Sept. 15th	Melbourne Diocese.
Sept. 16th—Sept. 25th	Ballarat Diocese.
Sept. 26th—Sept. 30th	Adelaide Diocese.
October 1st—October 10th	Sydney Diocese.
October 14th—October 18th	Brisbane Diocese.
October 22nd—October 30th	Port Douglas.
Nov. 1st—Nov. 12th	Georgetown.
Nov. 13th—Nov. 21st	Croydon.
Nov. 22nd—Nov. 29th	Normanton.
Dec. 3rd—Dec. 11th	Thursday Island.
Dec. 15th—Dec. 24th	Port Darwin.
Dec. 27th—Jan. 14th	Thursday Island.
Jan. 16th—Jan. 24th	Cooktown.

Yours faithfully

GILBERT, Bishop of Carpentaria.

Pan-Anglican Congress Offerings.

Amount previously acknowledged	9 11 6
Croydon	3 17 2
Normanton	1 8 0
	14 16 8

Things that are Seen.

As I look at the scene before me I cannot resist the impression that it is a picture painted in living colours by some superhuman artist. All seems so full of design, every line, every curve, every shadow to tend so inevitably to beauty.

Yet when I look again and look more deeply it is as no picture ever was for a picture does but give the surface of things, answers and plays to the shortcomings of the human eye while the scene before me lives and goes down into the deep of things.

In front grass long and rank, but wonderful all the same, the green is deeper below lighter, and more akin to yellow atop where it meets the full blaze of the sun and throws its sheltering shade of crossing stems on the lower stalks. The wind has given every stem a certain bend in one direction yet the thousands of curves are not precisely similar, but vary infinitely according to the age and strength of the stem, or the strength of the breeze. Here is the solution of a pretty problem how to draw a vast number of curves, dissimilar and yet alike enough to avoid any appearance of clashing or crossing. Here and there the level and the uniform curves of the grass are broken, straight stemmed plants and leaves pushed out against the wind which bends back their points in sharp and ever changing curves. Beyond are trees with their green masses of foliage broken by a thousand shadows, some faint the darker side of a single leaf, some deep dark caverns of shade, here leaves softly green in the sunlight, there sharply throwing it back with a sparkle. The eye seizes it all as in a series of instantaneous photographs, pictures of the surface of things with their infinite beauty of light and shade, of line and colour, but the mind's eye will not let it be accepted simply as it seems. It pierces keenly the stem, the trunk, the twig, the leaf, and sees the sap rising and coursing through the whole, it sees the busy atoms carrying up themselves as living stones in each growing fabric, it sees a swarming life hidden among stalks and leaves, birds, reptiles, insects big and little, and smaller than the eye can trace, all busy each in its little world, living, moving, fighting, loving, growing, dying, and coming into being. Beyond the trees the hill slopes away to the sea, again the light and shade of the trees and the darker masses of scrub running down to the reddish grey stones of the beach, which is curved into angles, recesses and jutting points when it meets the water blue, green, and purple, and ever changing as the clouds flit over it with their shadows. There are the red patches of reef edged with darker blocks of stone when the red begins to fade away softly into the green and where now and then a wave breaks in white foam. There the yellow sand stretches out like a slender finger from a rocky point, everywhere a flat surface of subtlest colours and ever changing tints. It is a marvellous picture but it is no picture. Down below the surface it is alive. Great fish flash on their devouring way, a thousand and thousand little fish dart hither and thither, great forests of seaweed wave, and scarlet and purple parrot fish flit through the branches, the red brown reef patches are alive with living lowers of countless hues and shapes. All is life and motion and change. Above, the great white masses of cloud hang over the horizon, above them again are streaks of vapour already catching a ruddy tint from the westering sun, above again white fleecy cloudlets which light up the deep blue of the sky. Again a picture, but more than a picture, the mind's eye plunges through the blue into infinite depths. It passes countless stars, whole systems of worlds, centres certainly of marvellous light and heat and colour, and for all we know fuller than this

earth of life and growth and consciousness, till we cry "What is man that thou art mindful of him or the son of man that thou so regardest him?" But by his very power to apprehend, man has been as it were in partnership with God. We know in part and we speak out our thoughts in part but hereafter we shall know even as now we are known and not forgotten in the great universe of God.

The Last Communion of the Lepers on Friday Island.

The Government have determined to remove the Friday Island lepers to a new home near Brisbane and as they were to leave early in June I determined to go down and say goodbye and give them the Holy Communion for the last time. I had twice fixed a day to go down by the police boat but was hindered in the first instance by the unexpected arrival of the Governor-General and in the second instance by the sudden and unexpected death of two residents of the island. On the following day I determined to go down in the Francis Pritt which had returned the previous day from a stormy voyage to the Mitchell River Mission. It was blowing very hard, but I did not like to again disappoint them and so went on board about 11 a.m. Owing to the strong wind and the shallowness of the bay we were obliged to anchor about a mile from the shore, but it was a matter of a few minutes to reach the shore in the dinghy before the wind.

Owing to the strong wind it was impossible to hold the service under the usual tree so we adjourned to a grassy spot under the lee of one of the buildings where a washing bench covered with a fair linen cloth served as an altar. The communicants 15 in number were all standing in a line on the grass with the non-confirmed Christians in the rear. The service opened with a hymn, and all joined with the greatest earnestness in the Creed and Confession. The reverence with which the Sacred Elements were received was remarkable. I only wish there were always such devotion on the part of white communicants, and the Gloria in Excelsis was a real hymn of praise. I felt the contagion of their faith and gratitude and could more easily realise the presence of Christ in the midst there under the sky with the background of the green hills than in many a stately Church. After the service I spoke a few words of farewell telling them that it had been a joy and a privilege to minister to them in however small a way for the last seven years and telling them what a joy it had been to me when the doctor of his own accord said to me "Those boys are quite different men since they took to the Church. No more complaining and no more quarreling among themselves." I promised to try to secure that religious ministrations should not fail them in their new home and to visit them there as soon as I was able. I also asked them to pray for the proposed expedition to the Roper which was starting about the same time that they were leaving. Tom Moreton replied for the lepers, bidding me an affectionate goodbye and thanking the Church for its ministrations to them, and then the poor lepers gave me the only offering that was in their power to give. They sang with real feeling and earnestness "God be with you till we meet again." I took leave of them feeling that it closed a relationship which had been one of much happiness to me and I hope of some comfort to them. They

propose to take with them their Church bell to their new home.

We had a very stiff pull back to the ship in the teeth of the gale, the little dinghy dancing like a cork on the waves and drenching us with spray. On board the Francis Pritt it was not very much better and I ate my dinner on deck in the intervals of dodging waves, getting back to Thursday Island about 3 p.m.

AN AWFUL CAUSE.

The bridegroom was in extremis. He was a foreigner. His knowledge of the English language was limited. His agitation was extreme, and his bewilderment at the complicated preliminaries of the marriage ceremony was rapidly passing into terror. With stammering lips he repeated the words of declaration, which set forth in long-winded phraseology that there was no kindred relationship or alliance, former marriage or want of consent of parents or guardians, to prevent his being married "to the buxom widow, who watched his anxious efforts with the calmness born of experience, "or any other lawful cause," persists the clergyman; "or any other awful cause" gasped the unhappy man, and sat down, too relieved that it was over to notice the titter with which his version was received.

THE TRUTH OF CHRISTIANITY.

For any churchman who wants a cheap well-bound, well-written book on the evidences of Christianity, we can strongly recommend "The Truth of Christianity," by Colonel Turton, D.S.O., of the Royal Engineers, published by Wells Gardner at 2s. 6d. net and now in its fifth edition. The gallant Colonel, who writes from South Africa, assisted, no doubt, by his practical and scientific training, has marshalled a great array of facts and arguments with striking skill and simplicity; and no one has any right to complain of being perplexed by criticisms on Christianity unless he has read this able defence of Christian Faith, published at a price which all can afford. With the exception of an unessential reference on page 166 we have failed to discover any errors, and where the Colonel cannot explain a difficulty he very wisely admits frankly that he has no explanation to offer, which of course does not mean that there is none. The book may be strongly recommended as a frank and powerful defence of the Christian Faith by a Christian layman. Here and there perhaps a theologian might be tempted to explain or qualify, but to do so would probably be to detract from the effectiveness of the work. It is unencumbered and to the point, as a soldier's book should be.

IL SANTO.

Miss A. C. White writing from Porto Maurizio, Italy, says "I think that Il Santo is a book which might have done more to rouse people in any other country than Italy. Here among those that I see and speak to it has had very little effect. When it was published everyone read it in haste so as to have finished before it was put on the Index, as everyone was certain it would be. The reading over, everyone seems to have done with it. I think that one reason why the book has not made more stir is that very few people seem to really care deeply whether the methods of the Roman Church are criticized or not. They find it much simpler and easier to go on as they are than to wish for any reforms."

1907.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

P. J. WALKER, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN SECRETARY FOR MISSIONS:

MISS ROBSON, Bishop's College.

COMMISSARIES:

REV. E. HARRIS, D.D., Bullinghope, England.
REV. F. E. S. SNODGRASS, M.A., Melbourne.
REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

REV. J. B. DRABBLE, A.K.C., Rector of Palmerston.
REV. F. C. HALL, Th. L., Georgetown.
REV. J. JONES, B.A., Vicar of Thursday Island.
REV. S. LEWIS, on leave.
REV. A. E. SMITH, Trubananman.
REV. E. TAFFS, Rector of Mosman.
REV. W. M. WILKINSON, Rector of Cooktown.
REV. H. H. AYSCOUGH, Croydon.

HON. LAY READERS

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
E. CASTLE, Pine Creek.
P. R. ALLEN, Palmerston.

DIOCESAN HIGH SCHOOL:

MISS ROBSON, PRINCIPAL.

DIOCESAN COUNCIL:

REV. J. JONES, B.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. A. SULLIVAN.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE VICE-WARDEN

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 q. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aborigines on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (?)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 4, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portion 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate	2	6	
Payable to the Churchwardens:—			
Burial Fee	10	6	

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN HIGH SCHOOL,

FOR BOYS AND GIRLS,

Thursday Island.

Principal: Miss Robson,

(Late Principal of the Preparatory School for Boys, Darlinghurst, Sydney.)

FEES:—Under 10, £1 1s.; over 10, £2 2s.; with reduction of 10 per cent. for members of the same family.

The SCHOOL COURSE will include without extra charge the following Subjects:—English, Geography, History, Mathematics, Drawing, French, and Latin. Stationery and Books extra. Music, £2 2s. extra.

Religious Instruction will be given; but children may be exempted at the written request of their parents.

NIGHT SCHOOL for Elder Scholars is held Mondays and Thursday

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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Bishop's Diary.

Saturday, June 15th. Rev. A. R. Ebbs and I left Thursday Island in the Francis Pritt on Saturday, June 15th, at 11.30 a.m. The weather was extraordinarily calm for the time of the year. There was hardly any wind and we drifted out with the tide, so slowly that it was nearly 10 p.m. before we had passed Booby Island. Then we met with a heavy swell from the S.W. and a breeze from the S.E. causing a nasty lumpy sea which continued all night and next day; but after breakfast we managed to hold service on deck for the crew; though it cannot be honestly said that the singing was a great success.

7.30 p.m., Tuesday, June 18th. Off Chasm Island on the N.W. coast Groote Island. This is the first instant that I have been able to write or indeed think very connectedly since Saturday morning, and I must explain how we come to be anchored here under Chasm Island instead of being on our way to the mouth of the Roper 100 miles to the south. By about midday on Sunday the sea was very high though the wind was not high enough to account for it. On Monday morning the wind increased to a gale and the seas became mountainous, but the Pritt behaved splendidly after being closely reefed down and ran 125 miles from midday on Sunday to midday on Monday. The weather was too bad to take observations and the wind so violent that it was probable that with our shortened sail we should be unable to make our destination, so I suggested to Captain Noelke that he should make for the north end of Groote Island some 30 miles north of our course, when we might possibly find shelter from the fierce south-easterly, which was making even some of the crew seasick and reducing the passengers to a state of mental chaos. I was well enough to sit from time to time by the steersman and watch the kill with which he met the huge walls of water that came rushing up towering above us and apparently bent on destroying us, yet under the killed hand the Pritt climbed a mountain here and dived through a valley there, always eluding the full shock till one came to have almost contempt for the ease with which the puny kill of man baffled their efforts. Yet some of them were cunning too. Now they would seem to pass by and then suddenly shoot up a deluge of water drenching the usually only dry spot over the stern, now jumping up unseen under the bows and smothering the vessel in spray. But it was too wet to stay much on deck and the cabin had to be closely fastened down with a tarpaulin over skylight and hatch, so that it may be imagined that three days of stifling heat and darkness even with an occasional excursion to the raging deck did not tend to raise the spirits. The barometer went

up to 30.21 and stayed there steadily. In fact it is there still to the confusion of other unhappy travellers in the Gulf. For a high barometer means a southerly gale. Monday was a terrible night. Sea after sea broke over the ship, for it is more difficult to avoid them at night, and the wind howled with a perfect frenzy. At dawn the captain said that something must go even with our closely reefed sails, and so took in our big sail altogether. The gale grew worse and worse. No sights at all could be taken and though the log said we had run 142 miles it seemed incredible reefed down and shortened as we had been; the wind and sea grew worse and worse, we did not know where we were. Melancholy sat on the faces of the crew, some of whom were still seasick and none quite sure what was going to happen, as the captain said that at dark there would be nothing for it but to beat out again from the supposed direction of the land into the what promised to be a yet wilder night than the last. Mr. Ebbs and I had a little meeting for prayer for divine guidance, and he had just come up for his first visit of recovery to the deck and was sitting perched with me at the stern about four o'clock when he called my attention to two sea birds. I called John Wesley's attention to them and he looked keenly about and few moments later pointed out a little island about 8 miles to the S.W., an outlier of Groote Island. It was a critical moment, only a couple of hours to dark and an anchorage to be found in a raging gale. Captain Noelke was equal to the occasion and up went the foresail again and we simply flew along as close hauled as we could be to the wind at the rate of at least eight or nine knots. It was a close shave, as there was no possibility of anchoring under the first parts of the Island that we came to, and we had to go some twenty miles from where we first sighted land before the captain found in the dark a sheltered spot in 15 fathom of water close in under Chasm Island over which we heard the wind howling in baffled rage. No one had had much to eat since leaving Booby Island and the first question was "what shall we have for tea" and it was unanimously decided in favour of fried onions and sausages. I felt proud of the Francis Pritt and thankful to Almighty God who had brought us safely from the storm to the haven, for the gale was so fierce that unable to carry sail we might have been blown away to the northward with no harbours of refuge had we not just sighted the island in the nick of time. I did not forget how many had been praying for protection and guidance for us. It should be mentioned for future guidance that one should not again take the course we took as it involves too great danger of being blown north by a gale. We ought to have gone down the Queensland coast sufficiently to get a safe slant of wind, and then

in any gale refuge could be sought under Maria Island or if that were missed under Groote Island, with certainty of making it. I think everyone on board, even John Wesley's little puppy dog shut up in the after hatch, was as glad to get into safety as we were.

Next morning, Wednesday, 19th, it was blowing as hard as ever, making rough water even under the shelter of the Island. We got up anchor about 7 a.m. and stood S.E. by Winchelsea Island almost to Connection Island, from which we ran back on the other tack and anchored at noon in 4-fathom water and well sheltered under N.W. Bluff, the N.W. point of Groote Eylandt. A reef runs out about half-a-mile to the west of the Bluff, which is a fine mass of cliff rising almost sheer out of the water. After dinner I landed with Mr. Ebbs, John and Jimmy. We walked a mile along the beach to the west, saw a few tracks of natives and one recent fire. We then struck inland through some thick scrub interspersed with open forest towards the foot of the hill, but could only get through with difficulty. I searched well for water but could only find one small spring almost dry just through the scrub to the right of the Bluff, but the ground was damp in many places. I left some flour and tobacco under a large rock and after a delightful bathe in the sea we returned on board about 4.30 p.m. bringing with us, alas, a large consignment of flies. The barometer shows little sign of improvement and we are glad to be in retirement. Even in this sheltered spot while we were ashore our large new enamel washing basin was caught up by the wind and whirled overboard before it could be saved. We had a quiet night and sailed at 9.30 a.m. the following morning.

Thursday, June 20th. Running between Connection Island and Groote Island. Though the barometer was still very high, 30.22, the wind had much moderated and we were able to set all sail again for the first time. As we ran down the coast we noticed several signal fires. The wind was contrary and we had to beat all the way against a fresh breeze. There is a good channel with 8 fathom of water between Connection and Groote Island. The west coast of Groote Eylandt is low with a sandy foreshore and low wooded ranges behind. It seems to be rather poor country. At the south-western corner of the island a peninsula of low sandy hills runs out about four miles to the westward, and under it we found excellent anchorage in four-fathom water with soft bottom about half-a-mile from shore and about three miles to the N.E. of a little round islet off the point of the peninsula. We saw several natives on shore and two came off in a fine dug out canoe which they propelled with powerful strokes. They were large, well-made men in splendid condition, but understood no word of

English except the magic word 'Tabak.' We found from John Wesley, who includes some knowledge of Malay among his accomplishments, that the few words they used were Malay. They asked for rice in Malay and we gave them some. I gave them some tobacco and flour and then motioned to them to cast off the line we had thrown them as they were in danger of swamping. Soon after we anchored, a little after sunset and too late to go ashore. I noticed in the canoe only shell bailers and a flat stone containing a few burning sticks. This is a splendid refuge in southerly or easterly weather, being completely sheltered and plenty of water. It is about 60 miles N.E. of the Roper River mouth.

Friday, June 21st. After breakfast I landed with Mr. Ebbs, John Wesley and Sam. Three natives came out in the canoe, but seeing us prepare to start, made for the shore and landed before us. Where we landed there was a high sand ridge above the beach, then a hollow and then a higher ridge. Three or four natives showed on the ridge, watching us uneasily. They wear a string round the waist with a small bunch of threads about 9 inches long. I left the rest of the party with the boat and walked towards the ridge. One man waited for me, but the others disappeared over the ridge. We walked up to the top of the first ridge and saw that the rest had retreated to the second ridge. When my companion saw this and that the rest of our party were advancing from the boat his courage failed him, and to my great regret they all ran for their lives. We followed along the sandridges for about a mile to the east, finding many tracks of natives, to a large clump of shea-oaks on the beach, where we found fish spears with a double wooden prong with carved wooden barbs, and several home-made fishing lines; the only hook we saw had been made out of a large nail. Between the shea-oaks and the sea was a hole in the sand about two feet deep, just above high-water mark containing fresh water. About a quarter of a mile inland we found the main camp, which had contained probably about 40 persons. We found a neatly tied up parcel of opossum fur, a dilly bag with two wooden knitting needles round which the work was neatly twisted, some feather and string ornaments and several throwing sticks. These latter are simply a short round stick with a peg for the spear, very inferior to the elaborate woomeras of the eastern coast of the Gulf. We found some Malay calico and three gin bottles marked "Rotterdam." I left tobacco, a bag of flour, some fish hooks and knives. A little way inland we found swampy country with pandanus trees, the ground being soft and damp though we did not actually see any water. On our return to the place we had landed at we thoroughly enjoyed a bathe after our long tramp over the sandhills, for we went some way inland to get a better view. Before going off we had a closer look at the canoe. It was cut out of a single tree and was 19ft. in length, with a freeboard of 9 in. rising sharply at prow and stern to 18in, the stern being about 4in. across; altogether a very serviceable boat. I brought away one of the three paddles, leaving a couple of knives and some fish hooks in return. It was 4ft. 6in. in length with a long blade like an ordinary oar. We got back on board about noon quite ready for dinner. In the afternoon the barometer for the first time showed symptoms of a fall. After tea the dinghy was got in and severely lashed down on

deck in anticipation of a rough day to-morrow, and when Mr. Ebbs and I came on deck about half-past seven after saying evensong, the captain said that the blacks were hanging round in the canoe again. I got the glasses and soon saw that she was empty and drifting and would soon be lost in the darkness. Orders were given to secure her and in a few moments the dinghy was unlashed and got overboard, and the wandering canoe captured, taken ashore and left well up on the beach, though the men found it a heavy job to carry her up. I was most thankful that she drifted so comparatively close to us and that she was seen, as the natives would have thought that we had taken or destroyed her.

Saturday, June 22nd. Sailed at 6 a.m. Wind and sea fresh. Sighted Maria Island which is very high at 12.30 p.m. and anchored close up under the land in 2-fathom water at 4 p.m. Mr. Ebbs and I landed with one of the boys and shot a couple of plover. The Island is covered with low bush and is about five miles long. We walked some distance along the beach and found a fine bay about two miles to the S.W. There seemed to be nothing on the island except birds, and they evidently saw few visitors. We had some difficulty in finding the bar of the river; which is almost out of sight of land, but did so finally.

Monday, June 24th. After a quiet night we woke to a light breeze and calm sea, and starting at 6 a.m. sailed slowly over the bar on which we had 9ft. of water, but there cannot be much over 5ft. at L.W.S. At the first beacon we had 12ft., increasing further in to 18ft. and 20ft. As we got to the mouth of the river the breeze died almost away and for about an hour we had to tow the ship with the dinghy to give her steerage way, but after that a good breeze sprang up and we ran quickly up the river for 20 miles to a point where there is a small piece of bank about 10 feet high. Here we found Mr. Macauley, the Police Officer at the Roper, awaiting us in his boat. He had been five days coming down the 70 miles of river from the station, as they could only make progress when wind and tide were suitable. He had three aborigines with him one being Bob the Pilot, son of old Bob the Pilot. We welcomed him warmly, and waiting till he got his things packed, took his boat in tow, and continued our progress up the river for another 12 miles, when about 4.30 p.m. we noticed some natives on the north bank and anchored. Mr. Ebbs, Mr. Macauley and I went ashore and found old Bob the Pilot and a small camp of natives, to whom I presented a bag of flour and some tobacco, pointing out our Mission Flag and telling them that it would return next year. I tried to explain the nature of the proposed mission, but it was hard to get them to understand. We walked about a mile to look at the camp, a very primitive sort of affair. On the way Old Bob, who is intelligent and speaks fairly good English, tried hard to comprehend my business. Was I taking tucker for the police? Or for the station? Or was I looking for the copper stone? I told him that I had simply come to see him and other black fellows. He smiled incredulously and I fear did not take in very much of my attempted explanation of the *raison d'être* of Christian Missions. However, he gratefully accepted an offer of medicine for his inflamed eyes and promised us score of crabs and mudfish for the morrow. We returned on board for tea, and felt much thankful that the first stage of our journey had

been so successfully accomplished.

Tuesday, June 25th. A day of very slow progression. The river winds constantly in every direction and we were over nine hours in creeping up about 18 miles. We anchored at 7.30 p.m. soon after passing Harolds Bluff near a little round island. Bob the Pilot was of great service to us in pointing out dangers. All the country up to this point is very poor being flats liable to flood and with little water. At our anchorage here the water in the river is quite fresh. From what I learn from Mr. Macauley much harm has been and is being done the natives by the Malay proahs which visit the coast during the N.W. season. They come without reporting anywhere, carry off the native women and supply the men with drink.

Wednesday, June 16th. Got under way early and ran over some very shallow flats. The water is quite fresh and the mangroves have been replaced by a great variety of trees. We kept going till 8 p.m., but only accomplished some 25 miles in all.

Thursday, June 27. Started at 6 a.m. towing the ship. Passed a very dangerous rocky corner just below wreck of Young Australian. The channel is narrow and the tide sweeps into a bight full of snags, which we with difficulty cleared by a few yards. It is far the worst place we have found on the river. The Young Australian was wrecked on a rock about $\frac{3}{4}$ of a mile above here some 30 years ago. Only the boiler and ironwork of the paddle wheels now remain. We have just had a great excitement. The captain who was steering happened to look up at the main boom just over his head and saw a large tiger snake making its way along it. There was a rush for marlinespikes and hammers and with some difficulty the brute was killed. It must have come up the anchor chain or the tow rope of the dinghy in the night and ensconced itself in the furled sail. The sail had been loosed about half-an-hour previously and it is most providential that no one was bitten. Fortunately the wind kept just strong enough to enable us to stem the tide, and the narrowing river with snags all along each bank required all the captain's skill in steering. About 4 p.m. we reached the bar of rocks which prevents further progress. It is not visible and the river is only about 100 feet wide at this point. Here Mr. Macauley left us for the Police Station which is four miles further up the river, and I went ashore and shot a few parrots and a pigeon for our larder. It has taken us four days to come up from the bar outside the mouth, and I do not think that a sailing vessel can do it in much less time. It will probably take double the time to get down, but the captain is to do the worst part of this while we are away and we are to ride down 40 miles after him, as we wish him to take his own time in negotiating the dangerous places on the upper reaches.

Friday, June 28th. Before breakfast I went ashore and got from the natives a few spears with well made quartzite heads. These come from the ranges to the W.S.W. After breakfast Mr. Ebbs and I rowed up the river about four miles to the Police Station, which is situated on the south bank just below a rocky bar which entirely blocks the river at this point and marks the end of tidal waters. Mr. Macauley welcomed us, the other constable being away. The station boasts a small garden and a flock of about 200 goats. After landing our goods we sent the boat back to the ship; and in the evening Mr. Macauley kindly sent down a couple of goats. We found that unfortunately owing

to the absence of men and horses it would be impossible to make a start on the following day, which was rather a disappointment.

Sunday, June 30th. We did not start till 10.30 a.m. and so had time for service first. We crossed the river and went N.E. to Knucky's Bluff on the Wilton. From here we followed the Wilton north for about 8 miles, camping for dinner at the crossing. After dinner we crossed and travelled E.N.E. and N. over flat country the first part of which was well watered. About dark we came to a creek where we intended to camp, but there was no water and we went on for an hour and a half in the dark without coming to any sign of water. It was difficult work keeping the horses together in the dark, and the blackboy who was supposed to be guiding us confessed that he had no idea of the way or where water was. There seemed every prospect of having to camp without it when changing our direction for about half a mile to the north we blundered right on a small lagoon to our infinite satisfaction. We got tea about 8 p.m., and afterwards said evensong with difficulty by the light of pieces of burning bark. While we were riding along without any apparent prospect of finding water, I could not help re-echoing the hymn that so many congregations were I knew singing at that moment "Lead Kindly Light"; and we were led.

Monday, July 1st. A very hard rough day. We got off at 9 p.m., and till about 1 p.m. travelled down a well watered creek running S.E. Finding we were far too much to the south we crossed the creek and struck north over the ranges. After a while we found a very old pad supposed to be the old track from Lake Costello ten years ago to the Roper River at Rennie's Lagoon. Very rough travelling over the ranges, then down on to another creek, with a narrow belt of fair grass along side it. Ran it up for several miles and camped 5 p.m. Distance about 30 miles, and as we did not stop for food or water we were rather tired, but refreshed by a bathe in the creek. Not a very good night, too tired to sleep very well.

Tuesday, July 2nd. Left 8 a.m. Travelled north, four or five miles up very rough ranges, with fine permanent pools of water, but little grass. Splendid country for blacks of whom we saw many traces, but did not see any. Either they kept out of sight or were all away, as they were reported to be at a great corroboree on the Wilton. At last our road was blocked by an enormous mass of rock. We tried another, and it came to a precipice. Evidently there was no thoroughfare for horses, and it was clear that the old station could not be among the ranges, so I told Mr. Macauley that as the next certain thing ahead was the northern coast of Australia I thought we had better turn back, which we did, having failed to find the old station, which was not astonishing as nothing is left but a few stones which once made a chimney, and a few posts, if not eaten by white ants. There are little patches of scrub in the ranges, plenty of mussels, fish, ding foxes, birds, etc., but absolutely no cattle country for more than a very few head of stock here and there. The only merit of the country is that it is well watered, with large permanent pools. We turned back about 9.15 a.m. and retraced our path over the weary ranges, getting near of them, by travelling as fast as possible, about 1 p.m. when we thankfully camped for dinner on a creek. We made a short stage in

the afternoon and camped at 4.45 p.m. for fear of finding no water after leaving the creek. Night pleasant and not too cold.

Wednesday, July 3rd. Started about 8 a.m. After a while I noticed that Tom the black trooper who was supposed to be our guide was travelling steadily south mile after mile making apparently for the end of a range in the far distance. I thought it strange, and called Mr. Ebbs' attention to the fact, for I knew that our proper course back lay only a little to the south of west. About half an hour later I was not surprised to see him stop and admit that he was completely bushed. Mr. Macauley now took the lead and changed the course to due west, and for three hours we made our way through thick scrubby country which made travelling very difficult, and view of any kind impossible, while there was considerable risk of losing the packhorses. This country is utterly useless for any purpose. We were fortunately able to find a low place to cross the range and gradually descending through the same dense dry country we came out on the Wilton about 1 p.m., and camped on a magnificent waterhole for dinner, very glad to have at length got clear of our difficulties. We crossed the Wilton, running it down nearly to the junction with the Roper, and got back to the Police Station.

We saw plenty of old fires, and signs of blacks, but not one could be seen. Mr. Macauley says that he thinks they suspect us of an intention to arrest them for cattle killing, and take them in the Francis Pritt to Port Darwin. Of course in such rough country it would be impossible to see them if they did not want to be seen. Mr. Macauley has been most courteous and obliging in helping us in every way. We must have travelled well over 100 miles in the four days, and for the most part over different country going and returning.

Thursday, July 4th. I was very glad of a day's rest from riding, but had a busy day. I had asked Mr. R., the manager of Hodgson Downs, about 50 miles distant to the south, to come over and see me, and soon after breakfast he arrived with Mrs. R., their little boy and a cavalcade of four stockmen, twelve blackboys, and the wives of four of them and over 100 horses, all except Mr. and Mrs. R. on their way to remove the last of the cattle from the Arafura Station.

Mrs. R. has probably one of the most isolated homes of any white women in Australia. We were very glad to see them and took a number of photographs of the outfit, which is to be absent for six months. Mr. R. gave us a great deal of useful information, and advice on the subject of the proposed mission station. The blacks he had were splendidly made men, and all most smart and clean. In the evening we had service, which was attended by eight whites and 16 civilised blacks, a record gathering for the Roper River. We had a very hearty service though the singing left something to be desired. Mr. R's. small son, who speaks chiefly blackfellow language, took much interest in the preparations for service and confided to his mother "I think that fellow man make big corroboree to-night." We had hoped to start for the boat to-morrow morning, but to our disappointment some of the necessary horses cannot be found, and we shall have to wait with what patience we may.

Friday July 5th. Got some writing done in morning. In the afternoon walked a mile or two up the river. Scenery very pretty, large

trees and fine stretches of water.

Saturday July 6th. Left the station at 10 a.m., and at four miles crossed the Wilton just above tidal water. Down the north bank of the Roper River through eight miles of very poor country. Another four miles of rather better country, brought us to a fine lagoon known as Yalwarra or Rennie's Lagoon. A crescent shaped lake over two miles long runs round the base of some low hills and is covered with beautiful white lilies. It is about half-a-mile from the river, and the land between is high above flood mark, level, and well grassed and would make a fine site for a house. After lunch we followed on down the river for another four miles past a second fine lagoon, and soon after we caught sight of Mount St. George four miles off. This is a table mountain about 3 miles in length and 600 feet high with steep red bastion like cliffs. The approach to the mountain through an open park like country, (but with poor coarse grass) is very beautiful, and at the foot of the cliffs is an encircling lake on which we camped for the night about sunset, having travelled about 24 miles.

Sunday, July 7th. Left camp about 8 a.m. Very poor country for about four miles, the ranges coming in closely to the river, then the country opened out a little and we passed several swamps and lagoons, but these all become salt at the end of a dry season, Mount St. George being the lowest permanent water on this side of the river, that is, over 60 miles from the sea. The lowest permanent water on the south bank is about 10 miles further down. At Yan Merri about 14 miles from Mt. St. George we passed a large swamp, the lowest fresh water on the river, but not really permanent. Here we found a small native village with grass mosquito proof huts, and saw some natives who told us that the boat was about two miles further down the river, where on arrival about 1 p.m. we found she had been waiting three days, having experienced great difficulty in getting over the flats off Garden Island even at high water. The crew had been luxuriating in ducks and we found a plentiful supply for dinner.

The tide turned about 3 p.m., so we said good-bye to Mr. Macauley, with many thanks for his most valuable assistance, and set off on our homeward voyage. We made slow progress and found the river very shallow in places, but by dark we had made eight miles and passed most of the bad corners. We anchored at dusk for fear of snags. After tea we had all the crew in to service, and I told them all about our enquiries and researches on behalf of the mission in which they seemed much interested. A number of friends of Bob the pilot accompanied us for some miles along the bank, headed by old Bob the Pilot bearing a precious kerosene tin which the captain had presented to him.

Monday, July 8th. Off soon after 6 a.m. Made about 10 miles, and passed the last of the rocks before the tide failed at 10 a.m. Anchored and landed through the thick mangrove on to big open plain with bare salt pan and patches of grass. Found fresh water lagoon, but not permanent. Found old Bob and his tribe, who had crossed the river higher up. Bob enquired as to how many months it would be before we returned, and announced his intention of coming to stay with us when we did.

I found in the camp two hollow pelican bones

(Continued on Page 226.)

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VII. - No. 28. Thursday Island, October 1, 1907

The New Theology.

We have been reading somewhat late in the day Mr. Campbell's much-advertised "New Theology." We were induced to hasten our perusal of his book by the fear that it might be already forgotten if we delayed any longer.

Mr. Campbell is not one of the flippant notoriety hunters who attack established beliefs as a short cut to popularity. He takes himself very seriously and is evidently in earnest, and honestly desirous of discovering a religion which will accommodate itself to the mood of the present day; but the book is deplorably hasty and shallow. The author tells us that he wrote it in the course of a short winter holiday at the seaside. Would it be too much to express a wish that Mr. Campbell had devoted, say, at least three months instead of three weeks to the consideration and exposition of some of the deepest problems of life and thought? Take, for instance, what he says of the problem of evil. "It is requisite that we should determine our attitude towards a great question which in various forms has beset the human intellect ever since the dawn of history—namely, the problem of evil. It is still the fashion to declare this problem insoluble; but I have the audacity to believe that it is not chiefly mystery." And then Mr. Campbell proceeds in twenty-four pages to explain what the human intellect has failed to explain in as many centuries. We fear that Mr. Campbell is suffering largely from what we call in Australia "swelled head." Sufficient proof may be found in the fact that he speaks patronisingly of St. John as "the exceedingly able author of the Fourth Gospel." How pleased the Apostle would have been had he known that he was to have the approval of the exceedingly able Minister of the City Temple!

We do not think that this book would ever have been written had the author ever really understood the Catholic Faith. He sets up one after another various Protestant exaggerations of particular sides of the truth and knocks them down triumphantly, without noticing that the careful balance and qualifying statements of Catholic theology had already warned men against the danger of the loss of the due proportion of faith.

Of course, there is nothing new about the New Theology. On the one side it reiterates almost the very phrases of the old Arianism, and on the other it reflects the still older Eastern Pantheism; which, by claiming that man is divine, practically obliterates the distinction between good and evil. It is a pity that a man of such earnestness and moral and social enthusiasm should have been in such a hurry to publish such hasty and ill-considered statements. We note that Mr. Campbell devotes many pages to trying to explain his extraordinary statement that when a man got drunk, or committed some abominable crime, he was really seeking after God; but surely the very fact that it needs so much explaining is a proof that the statement should never have been made. Paradoxes are attractive to clever people, but they are apt to recoil on the author's head. Almost any

statement can be shown to have some truth in it if you can only explain it at sufficient length, but in a book meant for plain people plain words are best.

We have hopes of Mr. Campbell. He is so buoyantly self-confident. He knows all about the mind of Christ. "I am quite sure he never thought of such a thing" as founding a Church as commonly understood. "The Church has nothing to do with preparing man for a world to come." Such cocksureness must sooner or later bring him up with a sharp turn, and then we believe that his evident desire for truth will make him turn with a humble mind to the old truths of the Christian Faith.

Bishop's Movements.

AUGUST - OCTOBER.

- | | | |
|-----------|----|--|
| August | 5 | Meeting in St. Luke's Schoolroom, Brisbane. |
| | 6 | Visited Geological College. Drawing Room Meeting Mrs. E. Walke. |
| | 8 | Left for Sydney. |
| | 9 | Arrived Sydney. |
| | 11 | St. John's, Darlinghurst. St. John's, Glebe. St. Paul's, Burwood. |
| | 12 | Moore's Hill. St. Matthew's, Botany. |
| | 13 | Flemington. |
| | 14 | Bishop's Court. |
| | 15 | St. John's, Parramatta. |
| | 16 | St. Ann's, Strathfield. |
| | 17 | King's School Parramatta. |
| | 18 | St. Andrew's Cathedral. St. Matthew's, Bondi. Ch. Ch. St. Lawrence. |
| | 19 | St. Paul's College. |
| | 20 | St. Stephen's, Chatswood. |
| | 21 | Hunter's Hill. St. John's, Rockdale. |
| | 22 | Meeting A.B.M. |
| | 23 | Left for Goulburn. |
| | 25 | St. Saviour's Cathedral. West Goulburn. |
| | 26 | Meeting Goulburn. |
| | 28 | Wagga Wagga. |
| | 29 | Arrival Melbourne. |
| | 31 | St. Mark's, Fitzroy. |
| September | 1 | St. George's, Malvern. St. Thomas, Essenden. |
| | 2 | Carpentaria Committee C.M.A. Committee. |
| | 3 | Meeting. Address Students. Essenden. C.M.A. Meeting. |
| | 4 | Church of England Grammar School. Church of England Grammar School for Girls. Drawing Room Meeting, St. Kilda. St. Peter's, Melbourne. |
| | 5 | School Toorak. Drawing Room Meeting Bishop's Court. St. Colomb's, Hawthorn. |
| | 6 | C.M.A. Afternoon Meeting. Evening Meeting. |
| | 8 | St. Matthew's, Prahran. All Saints', St. Kilda. |
| | 9 | Drawing Room Meeting Toorak. St. Andrew's Brighton. |
| | 10 | Go to Geelong. Meeting at night. |
| | 11 | Aft. Meeting. |

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|----|--|---|
| | | Return Melbourne. |
| 12 | | Diocesan Festival. Address. |
| 13 | | To be arranged. |
| 14 | | To be arranged. |
| 15 | | St. Paul's Cathedral. Ch. Ch. S. Yarra. |
| 16 | | Birregurra. |
| 17 | | Colac. |
| 18 | | Colac District. |
| 19 | | Cobden. |
| | | Warrnambool. |
| 20 | | Teaang. Warrnambool. |

21-25 Warrnambool district

26 To Adelaide

29 City Church, Adelaide Cathedral, Adelaide

30 Meeting Adelaide

October 1 Leave Adelaide

2 Arrive and leave Melbourne

3 Arrive Sydney

Ch. Ch., North Sydney

4 Drummoyne

6 St. Clement's, Mosman

All Saints', Petersham S.S.

All Saints', Petersham Men's Meeting

ing

St. Ann's, Sheffield

7 St. Barnabas

8 St. Alban's, Five Dock.

9 Mill Hill

10 A.B.M. Meeting, Chapter House

11 Leave Sydney

18 Leave Brisbane

22 Arrive Port Douglas

November 1 Arrive at Georgetown.

Bishop's College.

An important meeting of the Diocesan Council was held at Bishop's College on Friday July 26th, at which the Bishop, Rev. J. Jones, and Messrs. Milman, Sullivan, and Walker were present. The Bishop referred to a circular he had sent two months previously to all the parishes on the subject of Bishop's College pointing out the great services that had been rendered by Bishop's College as a centre of diocesan life and activity apart from its more immediate purpose. "Since the College was started, however, considerable changes have come about. Queensland has been formed into an ecclesiastical province and a provincial Training College for Clergy has been established in Brisbane. It now seems to me that if the consent of S.P.G. and of Lord Beauchamp, who has promised his subscription till 1909, can be obtained it would in many ways be better to have our students at the College in Brisbane where they would get a much better climate for study, the advantage of more variety of tuition and of the encouragement of numbers. The cost would also be considerably less. If this plan be adopted the question arises: How can Bishop's College be maintained as a necessary centre of diocesan life. The Bishop's income is only £300 a year out of which he pays his own travelling expenses over a diocesan area of about half a million square miles. It is absolutely impossible for him to take over Bishop's College and maintain it as a diocesan centre on his present income." The replies from the parishes were unanimous in recommending that the students should be sent to Brisbane; that Bishop's College should be maintained either as a Bishop's residence or as a Diocesan House, that pro

vision should be made from the General Funds of the diocese either to maintain the house as diocesan centre, or to add sufficiently to the Bishop's income to enable him so to maintain it. It was finally proposed by Mr. H. Milman seconded by Rev. J. Jones and carried unanimously that provided the consent of the persons concerned be obtained, that it is desirable to provide for the training of the students at Brisbane to make over the house to the Bishop as an Episcopal Residence and to allot £120 a year, exclusive of repairs, general rates, and insurance to the Bishop for the expenses of maintenance.

The Bishop announced that Rev. J. Jones would live in the house during his absence next year in England and act as administrator of the diocese.

Rev. C. B. Mirrlees.

Rev. Charles Buchanan Mirrlees, M.A. of Merton College, Oxford, and curate of St. Barnabas, Bristol, has volunteered for work in the diocese of Carpentaria. Mr. Mirrlees was ordained priest in 1896, has worked since in Bristol, and has the highest recommendations from his bishop and vicar. Mrs. Mirrlees has been especially successful in work among girls. They hope to leave England in the middle of September and to arrive here about the end of October. We are sure that they will receive a very hearty welcome from the diocese. They will probably go to Croydon.

Miss Buchanan.

Rarely has so much pleasure been given to anyone in Thursday Island, as by the news received by cable and afterwards by letter by the Bishop, that the operation on Miss Buchanan's foot had been successful and that he hoped to return in December and devote herself permanently to work in the Diocese. Three years ago Miss Buchanan was to have been ordained deaconess for work in the diocese of Carpentaria and she obtained a first class in the Th. A. examination, but her health prevented the step being then taken she now hopes to be ordained by the Bishop in January. She desires the prayers of all her friends in her reparation for this momentous step. According to present arrangements she will arrive by the Guthrie on or about December 9th.

Gifts to the Cathedral.

We have to thank Mr. K. O. Mackenzie for providing a glass-fronted case for the preservation of the Kanahooka Memorial in the Cathedral. Our warm thanks are also due to Mr. Mackenzie for presenting a large oak-framed chart of the island-studded seas between Albany Pass and Booby Island. On the chart is marked in detail the positions of the Quetta Memorial Cathedral.

The chart has been placed to the left hand at the entrance to the Church. Many worshippers and visitors have expressed their appreciation.

Some Impressions of the Trubananan Mission Station.

The writer was able to spend a few days at the Trubananan Mission Station on the Gulf of Carpentaria in August. The life and its surroundings are of intense interest, and the problems which surround the work equally so. The

station, about nine miles from the coast is in splendid country, well-watered and abounding in game of every sort. On the swamps are ibis, crane, duck, policeman-birds, native companions, on the plains plovers, wallabies, emus, overhead flocks of white cockatoos, galahs (now pink, now grey, according as they wheel) and parrots of every hue, while the crow is heard everywhere.

The timber is not large but varied and abundant, there is plenty of paper-bark suitable for all building purposes, blood-wood, milk-wood, etc.

The creeks and lagoons abound in fish and mussels, and are covered with water lilies, rose colour, blue and white.

The natives are thus amply provided with food of all descriptions, and with weapons and tools as well. Everything lies ready to their hand, a mussel shell scrapes and smooths their weapons, the under surface of a leaf growing in abundance in the bush serves as emery paper and polish.

The women get fibre for their dilly-bags and straining cloths, bark is used for the coolamons in which they wash and pound the lily-roots and pandanus leaves form their huts in the wet season.

It is splendid cattle country and it would be a great thing if the Mission could afford to stock it by degrees. Employment for the natives and support for the Mission would be ensured.

Round the station a fair amount of cultivation has been done, and thanks to the timely gift of a plough about twenty more acres will be ready for the wet season. Tools, implements, seeds, young plants of all kinds are much needed.

The natives actually working on the station number between thirty and forty, but a great many of the camp-blacks are more or less under the influence of the mission. They are learning to come for medical treatment and thus acquiring confidence in the good intentions of the staff.

The men on the station work at clearing, digging, building, the boys, between school-hours, look after the cows and horses and bring in firewood. They all look healthy and clean; the men dress in sooloes (waist cloths) or singlet and trousers, the women in loose cotton dresses. Morning and evening they assemble for prayers in the little chapel and sing and respond most musically.

Between tea and evensong there is cricket practice, a great institution. Fielding is carried on by the help of rice mats, bits of canvas, or sacks with which the ball is smothered. The wicket-keepers, two in number, hold an extra large mat behind the wickets to catch the ball. If a fast ball comes at the field, who are all massed together at the bowler's end, all fly shrieking; a ball that gets out to long field is pursued, checked and possibly split by a spear. In many cases a player's equipment is spear and womerah in one hand, mat in the other. The bowling is throwing pure and simple. Often the game has to be suspended to allow the players opportunity for enjoying any amusing episode. They rend the air with yells of ecstasy, embrace their neighbours and roll on the ground until the joke has been duly honoured.

The camp-blacks, of whom there are many different tribes, each with its own dialect, are for the most part naked. The gins squat among their wretched dingoes and smouldering logs, preparing lily-root, damper, and nursing their babies while the men are out

hunting wallabies; sometimes the women take their turn at this.

The language trouble will always be a difficulty with the present generation. The Mission will do little for the older natives beyond winning their confidence. But the young ones are there to be trained and taught, and later on married and settled on the Reserve, where occupation must be provided for the men either as stockmen, small farmers, or boats' crews.

This will be the greatest task of the Mission; it is comparatively easy to teach the children but to prevent a relapse into their wild ways will always be a great difficulty.

After being among the blacks one has little doubt of the necessity for and the usefulness of the work, but the racial, industrial and ethical questions which confront such mission work are very serious and can only be solved by time and experience.

Pre-conceived theories are soon pulverized in actual contact with the limitations and difficulties on every side.

The Trubananan Mission is to be warmly commended to the prayers, sympathy and practical support of all who recognise that the care of these black brothers and sisters is part of the "white man's burden." We have usurped their hunting grounds, common fairness demands a return of the best we can give them.

R.

Thursday Island Notes.

VISIT OF THE GOVERNOR-GENERAL.

On Saturday, June 22nd, the Governor-General arrived at Thursday Island from Port Darwin by H.M.S. Pyramus. His Excellency and his staff, accompanied by the Government Resident and the Chairman of the Shire Council were shown over the Cathedral by the Sub-dean. Lord Northcote was much interested in the various memorials of disasters. His Excellency afterwards visited the College.

The Pyramus left at mid-day for the south. News has reached here that off Cape Melville 100 miles north of Cooktown, the Pyramus got on a reef. Fortunately for the Vice-Regal party the s.s. Tsinan was following the Pyramus and having failed to pluck the Pyramus off, the Governor General and his party went south by the Taiyuan.

THE CONCERT AUGUST 23RD.

The promoters of, and the performers at the very successful entertainment, given in aid of the Quetta Memorial Cathedral funds, have the thanks of the community. The School of Arts was full to overflowing, everybody was very pleased with the programme, and the financial result will be a substantial addition to church funds.

Great praise is due to Mr. W. Hayne for the excellent programme of music which he prepared; and to Mrs. Wassell and Miss Milman for the extreme beauty and precision of the tableaux-vivants, which they chose and carried through. The illuminating of the tableaux was wonderfully done by unseen hands. The story of each tableau was told by Mrs. J. Jones before the raising of the curtain; the audience appreciated these introductions.

It was a great pleasure to hear an orchestra once more, thanks to the Thursday Island Musical and Dramatic Club, which also provided "Mr. and Mrs. O'Leary." Long may they live. Our thanks to Mr. Jas. Flannery and Mr. Arthur Sullivan. Mr. Northcott's cornet solo, with the "echo" encore gave delight as did also the mandoline and piano duets so admirably

rendered by Mr. and Mrs. Nagel. Mr. Claes' violin always has its welcome waiting, as usual its strains charmed our ears. Mrs. Bleakley, Miss Gummow, Miss Carfoot and Lieutenant Watts were the 'sweet singers.' The house insisted on an encore from Miss Carfoot, whose voice is a great addition to our musical circle.

We are much obliged to Mr. R. B. Cavaye for superintending the booking of the seats and allowing us the use of his window for the box plan of the hall.

G.F.S.

The local branch of the Girls' Friendly Society will meet on Saturday September 14th and Saturday September 28th at four o'clock.

The Annual G.F.S. Intercession Service was held in the Cathedral on Sunday June 23rd at four o'clock, the Vicar giving a most helpful address.

Amy Sinclair, one of our earliest and most faithful candidates and members, is at present visiting her sister at Pine Creek. We miss her very much and hope to welcome her back soon.

Two other members, May and Maud McKee, are visiting friends in Cairns. We hope to see them back shortly.

We are glad to welcome a number of new candidates, amongst the younger girls, Florrie Norgate, with whom we sympathise very much in the loss of her mother.

We are now working very hard and hope to have a good box full of garments for the Mitchell River Mission ready for Christmas.

L.A.W.

Croydon.

There is not much in the way of news in this parish for the past quarter. The town is still in a very low condition financially, though there is every prospect of a change for the better about Christmas time. Two new mining companies are being farmed, and if either turns out a success, Croydon will again prosper and drooping spirits be revived.

The annual Sunday School picnic was held on the 4th July, and proved a great success. Considering the depressed state of the goldfield, it is pleasing to note that five pounds odd have been handed over from the picnic toward a similar treat next year. We are also pleased to note that the two schools (Croydon and Golden Gate) had their picnic together, and thus practically demonstrated the spirit of unity existing between the two towns.

It is with regret that we announce the departure of Mr. and Mrs. Stewart from the parish. Mr. Stewart has been organist of St. Margaret's Church for the past four years whilst Mrs. Stewart has been the leader of the choir for the same period. Just before their departure they were presented respectively with a pair of gold sleeve-links and a gold cross from the choir. Our best wishes go with them to their new sphere of labour—namely, Irvinebank, where we are sure their interest in the Church and its services will be as keen as it has been in Croydon.

Just before his departure, Mr. Stewart organised a sacred concert, which took place in

St. Margaret's Church on Wednesday, the 14th August. The concert was a grand success in every way. As a result, Mr. Stewart handed over the sum of £11 to the Church funds.

We feel that we must say a word or two about the excellent way in which Mr. Luther Jones has carried on the work at Golden Gate. When the parish was left with only a deacon in charge, Mr. Jones kindly volunteered to conduct the Sunday evening services at St. John's, Golden Gate, and also to superintend the Golden Gate Sunday School. His earnestness and energy have enabled this work to be carried on most satisfactorily, and we feel sure that the new rector will find that the work has not gone back during the time we have been short-handed.

We are pleased to hear that the Rev C. B. Mirrlees, M.A., is expected to arrive with Mrs. Mirrlees during the present month. He will find that the parish is ready to extend him a most hearty welcome.

In conclusion, we desire to express our gratitude to Miss Gill, who has so kindly undertaken the duties of organist in the place of Mr. Stewart. The fact that she is such a keen and competent organist has taken away the sting that must otherwise have been felt, in the loss of her predecessor. We hope to see her at the organ for many years to come.

Mosman Notes.

The Rev. Mr. Gribble of Yarrabah preached at Mosman on Sunday, 18th August, for the Mitchell River Mission or Trubanaman. The collections came to £4 1s. 4d.

Mrs. Crees senr., of Port Douglas, gave 10s. for the Pan-Anglican Thanksgiving Fund. Which the secretary begs to acknowledge with thanks.



THE LATE KING.
TRUBANAMAN CREEK.

(Continued from Page 223.)

carefully stowed away, Bob said that they were to carry poison in "to mix with tucker of man you not like, all same as white man," at which proof of high civilisation he seemed much amused.

Here we parted from young Bob the pilot, who had grown quite fat during his sojourn on board, and is really a fine looking man. We are now about 25 miles from the mouth of the river.

Tuesday, July 9th. Soon after we got under way I shot an alligator on the bank. He gave several kicks and disappeared into the water. We made slow but steady progress, the river being now wide enough to beat, and had just enough light left to make the north head of the river. A dingo came down to the bank and howled at us, the only one we have seen or heard on this trip. The Pritt took eight days actual travelling to descend the river.

Wednesday, July 10th. We sailed at 6 a.m. and beat out four miles to the inner side of the bar, but had to anchor in very shallow water as the tide was too low. The wind and sea were violent, and we passed a very unpleasant time, but fortunately had just enough water. At noon we made another start and spent two hours beating out the two miles across the bar, wind, and sea, and tide all against us. The channel is very narrow, and on one side all, and on the other most of the beacons are gone so that everything has to be done by the lead, the water being so thick and muddy, that it is impossible to see anything; the water would shoal sometimes a fathom quicker than the lead could be thrown, so it may be imagined that beating out under these circumstances was no joke, and everyone heaved a sigh of relief when an extra half fathom told us that we were well over the bar. It was well we got out when we did without waiting for the tide to turn, as after we got out it blew harder than ever. The wind was due east, the direction in which we wanted to go, so we made little progress, but beat up as far as Marie Island, which we reached about an hour after dark, anchoring in still water—a great contrast to the continual buffeting of the day. We are looking forward to a rough time crossing, and so hope to make the most of our night's rest. There are various outlying reefs and rocks, which make it unsafe to proceed in the dark, so we can enjoy our quiet night with a clear conscience.

Monday, July 15th. I summarise the four last melancholy and unprofitable days. We left Marie Island at 7 a.m. on Thursday, and as soon as we got clear of the island ran into a heavy sea, which increased in violence as we got further from the land. For three days it was impossible to stand, or to cook any proper food, and the deck was constantly swept by the sea. The binnacle broke loose and we nearly lost both our compasses and John Wesley with them overboard. Several seas found their way below, and altogether we had a very miserable time. On Sunday though the sea was still high we were able to stay on deck, and begin to enjoy life again, and by Monday morning when we were some 30 miles S.W. of Duyphen Point all was bright and pleasant again. From here fortune smiled upon us. We passed the Coen River at 6 p.m., and Booby Island at 9 a.m. the following morning, arriving at Thursday Island at 8 p.m. after a long wait for the tide.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total Population of District	Baptized No. of Church People reached by the Churches' Ministrations	No. of Clergy	No. of Lay Readers	No. of Centres at which Services are Regularly Held.	No. of Services held during the year	No. of Sunday and Holiday Services	CELEBRATIONS OF THE HOLY COMMUNION			SUNDAY SCHOOLS		SUNDAY SCHOOL TEACHERS		Average attendance of Scholars.		Number of Communicants in Parish.	Baptisms.	MARRIAGES		BURIALS.	PERSONS CONFIRMED		Services and Classes for Melanesian Boys.	Weekday Religious Instructions
									Sun-days	Week days	Boys	Girls	Fe-males	Males	Banns	Li-cense.	Fe-males			Males						
COOKTOWN	...	2370	500	1	1	1	497	201	70	7	1	11	2	86	72	140	135	26	—	—	5	—	—	—	217	
CREYDON	...	2650	300	2	—	2	497	201	55	3	2	10	5	115	95	109	115	31	—	16	32	13	—	217		
cum-GOLDEN GATE	...	660	200	1	—	1	500	106	58	5	1	6	3	52	27	55	43	12	—	4	1	1	—	141		
NORMANTON	...	2600	200	1	3	3	156	156	44	8	1	4	1	31	21	36	60	2	—	2	—	—	—	—		
PALMERSTON		
*(ALICE SPRINGS)		
PINE CREEK		
CHRIST CHURCH	...	1600	300	1	—	3	149	149	51	2	3	6	—	38	23	46	48	30	—	4	6	2	10	—	117	
ST. ANDREW'S		
ST. DAVID'S		
cum-MOSMAN		
MOUNT MOLLOY	...	2500	500	1	3	2	497	201	78	23	3	8	4	64	57	100	72	25	—	3	8	—	—	—	104	
ALL SOULS' (Quetta Memorial Cathedral)		
THURSDAY ISLAND		
*(GOODE ISLAND)		
DURHAM*		
CUMBERLAND*		
GEORGETOWN	...	1500	200	1	—	5	73	73	7	1	1	5	2	40	30	50	35	30	—	3	—	—	9	—	—	
DONNYVILLE*		
ROCKEY*		
TOTALS	...	13,870	2,200	8	3	4	17	—	—	—	12	50	17	426	325	536	508	156	3	39	38	59	24	—	83	

*Outside Centres at which Services held.

FINANCIAL INFORMATION.

PARISH.	RECEIPTS.										EXPENDITURE.										PAROCHIAL CR. BALANCES.						PAROCHIAL INDEBTEDNESSES.											
	Direct Offerings.					Indirect Giving			TOTAL		Dr. Balance previous year		Clergyman's Stipend	Assistants' Stipend	Expenses of Divine Services	Diocesan Objects	Missions	Church Buildings	Indebtedness Reduced	Interest on Loans	Miscellaneous	TOTAL	Current Account	Church Building Funds	Rectory Fund	Sunday School Funds	Other Items	TOTAL	Current Account	Churches	Rectory	Sunday School	Other Items	TOTAL				
	Offering previous year	Collection	Subscriptions	Society of the Treasury	Special Efforts	Pew Rents	Bazaars	Entertainments	From Diocesan Funds	Miscellaneous Income																												
COOKTOWN	32	149	72	—	—	—	—	—	7	38	298	—	180	—	21	4	2	31	—	—	—	16	254	18	26	—	11	—	55	—	—	—	—	—	—	—		
CREYDON-cum-GOLDEN GATE	1	99	75	—	37	—	—	33	42	21	308	—	202	17	11	—	—	—	—	—	29	49	308	—	—	—	3	—	3	8	—	312	109	—	—	—	421	
NORMANTON	—	70	54	—	1	—	—	66	—	4	195	—	145	—	13	2	1	10	—	—	—	16	187	4	—	—	4	—	8	—	—	—	—	13	13	—	—	
PALMERSTON	22	148	138	—	—	—	—	—	—	19	327	—	261	—	18	—	—	—	—	—	—	13	292	14	5	—	16	—	35	—	—	—	—	—	—	—	—	
PORT DOUGLAS-cum-MOSMAN	—	65	78	—	—	—	—	48	—	—	191	43	154	—	4	—	8	—	—	—	4	8	221	—	—	—	—	—	—	—	30	—	—	—	36	66	—	—
THURSDAY ISLAND	—	175	—	98	—	—	—	36	11	8	343	1	220	—	11	9	47	30	—	—	—	25	343	—	5	—	10	12	27	—	—	—	—	—	—	—	—	
GEORGETOWN	19	46	31	—	13	—	—	—	33	—	142	—	74	—	19	—	1	—	—	—	—	—	94	20	28	—	—	—	48	31	—	—	—	—	—	—	31	

A. P. WALKER, Diocesan Secretary.

1907.

Diocese of Carpentaria.**BISHOP:**

RT. REV GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN:

REV. J. JONES, B.A.

DIO. SECRETARY:

P. J. WALKER, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN SECRETARY FOR MISSIONS:

MISS ROBSON, Bishop's College.

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REV. F. E. S. SNODGRASS, M.A., Melbourne.
REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

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REV. F. C. HALL, Th. L. Georgetown.
REV. J. JONES, B.A., Vicar of Thursday Island.
REV. S. LEWIS, on leave.
REV. A. E. SMITH, Trubananman.
REV. E. TAFFS, Rector of Mosman.
REV. W. M. WILKINSON, Rector of Cooktown.
REV. H. H. AYSCOUGH, Croydon.

HON. LAY READERS

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
E. CASTLE, Pine Creek.
P. R. ALLEN, Palmerston.

DIOCESAN HIGH SCHOOL:

MISS ROBSON, PRINCIPAL.

DIOCESAN COUNCIL:

REV. J. JONES, B.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. A. SULLIVAN.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

BISHOP'S COLLEGE VICE-WARDEN

REV. J. JONES, B.A.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other Asians, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aborigines on the Mitchell River.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 8, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (£)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate	2	6	
Payable to the Churchwardens:—			
Burial Fee	10	6	

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN BOOK DEPOT,

Thursday Island.

A Large Supply of

BOOKS, CARDS, PICTURES, &c.,

is expected from England in time for Xmas.

BIBLES (Illustrated and otherwise),

PRAYER-BOOKS and HYMN-BOOKS, and DEVOTIONAL

BOOKS always in Stock.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, OCTOBER 1, 1908.

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NOTICE.

Communications to be addressed to the Editor of "The Carpenterian," Bishop's College, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

Contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Bishop's Diary.

On May 15th, I went down to Hatfield at a meeting, and give some account of Carpentaria. My host, Lord William Cecil, was very interested in missions and contributed some deeply interesting letters to the "Times" on mission work in China. I was all over Hatfield House, which is not only wonderfully beautiful but most deeply interesting historically with its memories of Elizabeth and Cecil, and its later association with Lord Salisbury, who seems to have been most deeply loved by all who knew him.

On Wednesday and Thursday I was present at the S.P.G. annual meeting.

The celebration began with a great service in St. Paul's at which the Archbishop of Brisbane preached a sermon of great depth and earnestness. The wonderful mosaics of the choir roof and the altar have been finished since I was last in London. Pauls and they have made an immense difference. On the following day

there was an afternoon meeting at the Albert House at which the Bishop of London was one of the speakers, and I gave a great meeting in the Albert Hall presided over by the Bishop of London. On Saturday I came to Woolwich and preached yesterday morning

evening on our Aboriginal Missions on Thursday Island, a subject I was asked to take in view of the many letters of Rev. J. and Mrs. Jones who would be interested. The evening offertory was devoted to the needs of the Church in Thursday Island. I had the pleasure also of addressing a meeting of Mr. Jones' old friends and parishioners and to answer innumerable inquiries as to their welfare. Altogether I had a most pleasant time in Woolwich.

On Monday, May 18th, I spoke at a great meeting at Blackheath on behalf of the Pan-Anglican Thanksgiving Fund. The Town Hall was crowded to its utmost capacity with a most enthusiastic audience. On the following day I went to the Hampstead Parochial Boys' School and the embarrassing result, that I have been saluted by hosts of small boys who expect to know me on the strength of their having listened to my account of the aboriginal boy. On the day after I went to Ware,

and the next day Miss White and I returned to Lambeth Palace for a night, as the Archbishop wanted to learn more about Carpentaria, in fact he sat up till midnight putting incessant questions about the native question, coloured labour, relations to the East and other matters which appeal to his statesmanlike mind.

On Monday, June 1st, I went up to London for the levee at which in company with the Bishop of Perth and the Archbishop of Brisbane I was presented. The scene was a most brilliant one, but the actual time occupied by the presentation in the Throne Room is so short that one has but little time to note anything. The chief thing that I noticed was that His Majesty is extraordinarily like his pictures, and the chief thing I felt was sympathy for him in having to make 1200 bows, and the reflection that he must be very pleased not to be an American President and have to stand up and shake hands with everybody. The Prince of Wales is inviting all the Pan-Anglican delegates to a garden party at Marlborough House,



BOB, THE ROPER RIVER PILOT.

and the King and Queen have signified their intention of being present; a most unusual honour for the Congress.

Fulham Palace.

June 21st.—I must send a few lines as I can. The past week has been a busy time with three meetings a day to attend. I am a Vice-President of Section F, "The Anglican Communion," and therefore felt it right to restrict myself as far as possible to that subject. The meetings have been very well attended and most interesting, but the great thing has been the packed evening meetings in the Albert Hall where the greatest enthusiasm prevailed night after night. The level of speaking was extraordinarily high. The great discoverer in this way is a layman, Mr. Fraser, Principal of a College at Kandy. He speaks with quite extraordinary eloquence and earnestness. Bishop Montgomery also received a great ovation. Yesterday the Bishop motored us down to the

King's great Garden Party at Windsor. The weather was lovely and the scene one of extraordinary interest and beauty. The King and Queen walked about among their guests, talking and shaking hands with all with the greatest friendliness and absence of ceremony. The King looks well and strong. On Thursday the Bishop of London gave a garden party to 5000 of the Congress delegates and visitors, and on next Thursday the Prince and Princess of Wales have invited all the Congress delegates (about 1000) to meet the King and Queen, so that festivities have been mingled with the solid work, which has been indeed hard and constant enough. The great thanksgiving service is next Wednesday in St. Paul's. Our total offering is about £80, which is, I confess, disappointingly small. In spite of our poverty in the diocese I had hoped we should have done more by at least half as much again.

The Pan-Anglican Congress has met with not unexpected, but complete and overwhelming success. No one who was present will ever forget the opening service in Westminster Abbey. I with others must confess to a feeling of disappointment when I heard that there was to be no procession, no robing, no display of the delegates from all quarters so uniquely gathered, but I was wrong—utterly wrong; the service was far better, far more impressive as it was. Long before the hour of noon the Abbey was completely filled, the bishops being seated in the choir in their ordinary dress. Shortly before the hour the Archbishop was escorted to his seat by the Dean, they only being in their robes. Exactly at noon the distant voices of the cantor and choir were heard slowly singing the fifty-first psalm as they advanced into the nave; every syllable was distinctly heard in every corner. I never heard anything more thrilling,

anything that so much brought out the meaning of every word, anything more suitable to the mood in which the promoters desired the Congress to start its work. Then came the Litany with special suffrages, and then, after an anthem which was a prayer, the Dean mounted the pulpit and slowly and deliberately read the wonderful bidding prayer, which summed up in seven clauses all for which the Congress was working and praying. This was followed by a hymn to the Holy Spirit, and the Archbishop gave an ancient and beautiful benediction. Everyone felt that the right note had been struck—an attitude not of self-satisfaction or display, but of penitence and prayer. After the service I came on to Fulham Palace, where I am staying with the Bishop of London for the Congress week, in company with some twenty-five Bishops and delegates representing India, China, Ceylon, Canada, the United States, New Zealand, Japan, and India.

No one can fail to be charmed by the Bishop's wonderful personality and cheerfulness. In spite of his multifarious engagements he finds time to think of his guests.

The various sectional meetings are so scattered over London that one fails to realise their extent. The Albert Hall, the Church House, The Kensington Town Hall, the Holborn Town Hall, Caxton Hall, Sion College, and the Hoare Memorial Hall, have all been pressed into the service of the 5000 members and delegates, and the meetings are all crowded. At night there is a mass meeting at the Albert Hall. Last night it was crowded to its utmost capacity for the first meeting on "The Church and Social Questions." The Archbishop gave a most impressive inaugural address, and the other speakers held the huge assembly spell-bound. It was a wonderful and unforgettable sight, and specially interesting to me as recalling those great meetings in the Town Hall in Sydney eight years ago, which were really the germ of the greater gathering in London. The Archbishop rightly emphasised the fact that the gathering was unique, not only in the history of our Church, but of Christendom. Never before had been such a gathering of bishops, clergy, laymen, and lay-women from all parts of the world. To-day I have had to stay at home and write, as owing to some blunder arising from the conviction of all secretaries, &c., that the Bishop of North Queensland must be identical with the Bishop of Carpentaria, we were both asked to speak on the same subject, and at the last moment I have been asked to speak on another subject instead.

Magdalen College, Oxford.

July 1st.—I need not write of the concluding service of the Pan-Anglican Congress in St. Paul's as it has doubtless been fully described in the Press. I send herewith the "Times" report. Suffice to say that it was a worthy conclusion to a very wonderful time. The Congress has succeeded in impressing the imagination of London, not a very easy task, and the greatest interest has been shown in the proceedings. The service was probably the grandest that has ever been held in St. Paul's. I have only one criticism, and that is that the concluding Te Deum was too elaborate to express adequately the thanksgiving that was felt; a much simpler setting would have been more imposing and more adequate to the occasion. The Palmerston offering arrived just before the service, bringing up the total for the diocese to £87. The total of £338,000 was less than some of us hoped, but it must be remembered that great stress was laid on the fact that it was not desired to interfere with ordinary giving to existing funds, and also it must be remembered that the American Church practically did not share in the thank-offering. On the day after the service in St. Paul's I went down to Winchester for the pageant, a most deeply interesting performance, most instructive from a historical and ecclesiastical point of view. From Winchester I went on the same day to Rochester to take part in a great missionary festival there, preaching on Sunday on behalf of the diocese, and yesterday I came up to Oxford to stay with the Vice-Chancellor preparatory to taking my D.D. degree to-day, in company with the Archbishops of York, Toronto and Melbourne, the Bishops of Durham, Bristol, Ely, Winchester, Tokyo, Shanghai, Lahore, and Bishop Montgomery. Oxford is looking marvellously beautiful and it was de-

lightful to see old friends and old haunts after an absence of so many long years.

The ceremony was an imposing one and Dr. Ince, the aged Regius Professor made an appropriate Latin speech on presenting each candidate, and caused some amusement by plaintively inquiring "Ubi est Carpentaria?" The Vice-Chancellor's address ran as follows:—

To the Bishop of Carpentaria.

Pater admodum Reverende, qui nomine Oriensibus et Magdalenensibus noto, omnibus naturae verique auctoribus, ipse auctor non sordidus, commendatus es, viator intrepide, vates dulcis, denique fuscus gregis tui Pastor benignissime, Ego, &c.

July 5th.—I have only time for a few hurried lines. Yest rday, on July 4th, an interesting date, the English, Colonial and American Bishops all met at luncheon in the hall of St. Augustine College Canterbury. I went down the previous night and stayed with the Warden, who was made deacon with me in 1883.

In the afternoon the reception was held in the form of a very beautiful service in the Cathedral. The Archbishop of Canterbury sat in front of the altar in St. Augustine's chair, and the 250 bishops were seated on the steps and stalls about him. He gave a very powerful address, recalling the scenes that the Cathedral had witnessed—Becket's murder, the funeral of the Black Prince, the visit of the Queen Elizabeth and Parker, but never a gathering so widely representative, or at a more critical moment of the world's thought, than the present. Then the bishops rose and said the Nicene Creed, a never to be forgotten experience. Then this morning the bishops met again in Westminster Abbey to receive the Holy Communion together, after a sermon from the Dean weighty in matter and pathetic in its appeal for Reunion with our separated fellow countrymen. It was again a wonderful occasion, solemn in its import. To-morrow the Conference begins.

Thursday Island Parish Notes.

CHILDREN'S FANCY DRESS EVENING.

The children's fancy dress evening, organized and carried to a most successful issue by Mrs. and Miss Wassell, was held on August 23th. The School of Arts was packed to its utmost capacity. There were many competitions for children and adults, including the following: Children—best copy book, best dressed doll, best printing of words pearl shell, best letter describing an earthquake, best home exercise, best map of Queensland, best specimen darning, best original drawing of a goat. All comers—bread, scones, cakes, (sponge, pound, fancy), collection of fancy work, etc., etc. A prize was also given for the parent or parents with the largest family present. Four prizes were given for fancy dresses. The fancy dresses and the work done on many of the competitions were excellent. A full list of prize winners will be found in the October issue of the "Parish Gazette."

The children had a most pleasant evening. All seem to enjoy themselves thoroughly from the little ones who could just toddle across the hall to the big ones who were making the most of their last children's party.

The nett proceeds amounted to the large sum of £26, which has been handed over to the Churchwardens.

The whole affair was worked up in a fortnight. In thanking Miss Wassell for her great assistance may we also congratulate her on the success of the undertaking!

TEMPERANCE SOCIETY.

That the meetings of the Temperance Society are gaining in public favour is evinced by the increased attendance at the monthly gatherings and on the roll of membership. The meeting on August 5th was an exceptionally interesting one. Mrs. J. Jones gave a thoughtful and inspiring address on that much talked of but little understood subject "The Simple Life." Milton, Wordsworth, Gordon were shown to be, in their grand simplicity, true exponents of the simple as opposed to the vain-glorious life.

The address was followed by a very earnest appeal for Temperance by the Rev. J. G. F. Huthnance, head of the Roper River Mission. The audience appreciated the privilege of hearing Mr. Huthnance, whose stay on the Island was a very brief one.

SOUTH SEA SCHOOL.

The numbers at the classes continue to be most encouraging. Among the most regular attendants during this year have been some half-caste girls formerly of Mapoon and some Island girls—all these girls had previous to coming to the Island been receiving regular religious instruction, and we are glad that the South Sea school affords a suitable means of carrying on that instruction. Some of the "Boys" are looking forward to Baptism and Confirmation next year.

WHITSUNTIDE.

The Festival of the Holy Spirit was duly honoured on June 7th. The decorations were admirable. The Cathedral has rarely appeared to better advantage, and visitors from passing steamers on Whitmonday and Tuesday expressed themselves in warm praise of the church and the evident care bestowed upon it. We thank all the decorators for their work. It is encouraging to note that our communicants are learning to realize their privilege and duty of joining in the Holy Eucharist on Whitsunday. There were good attendances at 6.30, 7.30 and 10 a.m., and the number of communicants was double that of last year.

THE MOTHERS' UNION.

We are pleased to record that a group of Thursday Island women interested in the welfare of the home has linked itself on to the Mothers' Union.

The Union is a Church organisation admitting women of all denominations and all classes as members. Lady Chelmsford is president of the Union in Queensland. She says in writing to Lady Arbuthnot that she is so pleased to hear of the new branch being formed here and further, she asks mothers not to decide hurriedly for or against the Mothers' Union but to read some of the books recommended and to find out the real objects of the Union.

The first meeting was held on June 8th when addresses were given by Lady Arbuthnot and Mrs. J. Jones.

Mrs. Milman was appointed to be president and Mrs. Curtis secretary of the branch.

Meetings will be held on the fourth Thursday of each month at 8.30 p.m., and there will be an evening service in the church once in three months.

The first service was held in the Cathedral on Friday, 19th June, and was well attended. The Sub-dean preached, taking as his text "In her tongue is the law of kindness."

VARIETY ENTERTAINMENT.

The concert held in the School of Arts (Victoria Memorial Institute) on Thursday, June 25th, was an unqualified success. It was worked up in a very short time and was characterised by a freshness that is not always easy to attain on our little island. We thank Mrs. Milman who promoted the concert and Lady Arbuthnot, Mrs. Mackenzie, Miss M. Milman, Mr. W. M. Hayne, and Mr. B. A. G. Watts, who worked so hard in preparing the various items. We desire to thank all who promoted or assisted in the entertainment which results in quite £17 being added in Church funds.

Normanton.

During the month of July Normanton was practically one great hospital, almost every individual having been seized with influenza. There were also a couple of cases of pneumonia, but we are pleased to report that no deaths resulted from either complaint. Fortunately, the worst of the epidemic did not come until after the Governor's visit, in the first week of July, so that his stay was in no way impaired by sickness or ill-health.

Carnival week at Normanton is a recognized annual festival. This year it was the week immediately after the Governor's visit, and, notwithstanding the present depressed state of finance, all Normanton was en fête. The annual concert, given by St. Peter's Church this week, was a grand success, both as a concert and financially. The nett proceeds amounted to £16 10s. The Rector of Croydon paid us a visit for the carnival, and Mrs. Mirrlees kindly assisted our concert with a piano-forte selection.

We regret having to report the resignation of Mr. R. Sherrin as People's Warden and desire to express our appreciation of his work.

During the quarter we had the great pleasure of uniting our old organist, Miss Martha Thorne, in the bonds of Holy Matrimony to Mr. Ernest Sampson, of the Railway Department. After the marriage Mr. and Mrs. Sampson left by the Maranoa for a three-months' holiday in the South. St. Peter's Church extends them a hearty wish for prosperity and happiness in the future, and will look forward with pleasure to their return.

On the 18th August, Mrs. Creffield, one of the oldest residents in the Gulf, quietly passed away. For some time she had been ailing and for a month previous to her death it was apparent that the end must soon come. She was 73 years of age, and for the past 42 years has resided with her husband in the Gulf. At the time of her death they had been 51 years married.

The exodus from Normanton still continues. During the quarter we have lost three families of good churchpeople. Miss McLain we miss very much, both as a collector and Sunday School teacher. On the other hand,

however, we are pleased to record the return of Mrs. and the Misses Dalby to the Parish. We have also gained two good churchpeople in the persons of the new postmaster and his wife, Mr. and Mrs. Booth. We trust that our mutual labours may be long and happy.

The fund, started some short time ago, for the lining of the Church and the erection of a pulpit, is slowly increasing. It now shows a balance of £4 10s. About £50 will be required to effect the necessary improvements.

Croydon Parish Notes.

The main items of interest during the past quarter both occurred at practically the same time, at the beginning of July—the visit of H.E. the Governor, and the annual Sunday School picnic.

The visit of the Vice-regal Party caused quite a pleasant excitement in the otherwise dullness of the ordinary routine of everyday life in this out of the way corner of Queensland. What with the smoke concert and the hospital ball Croydon was quite lively for the two days of the visit.

The Sunday School picnic was held on Thursday, 2nd July, the day His Excellency left for Normanton. We thought at one time that we should have to change the day on this account for fear our grown-up friends would be too tired after the somewhat late hours of the ball to rally to our help the next morning; but the results of the day proved our fears groundless. Some, indeed, have said that there has hardly ever been such a successful Sunday School picnic in the annals of the Church in Croydon. Joint meetings of Sunday School teachers connected with both churches, St. Margaret's and St. John's, together with, from the latter, a committee of parents, were held beforehand to make arrangements, which proved highly successful.

Shortly before 7 a.m. on the appointed day the special train which was to take the Vice-regal party to Normanton left for Golden Gate and brought back the St. John's contingent of children, parents, and friends. After those had been kindly supplied with tea and bread and butter by Mrs. Bechtel at her house, the children of both Sunday Schools assembled outside St. Margaret's Church, and, with their banners, marched as one body—a goodly array—straight to Jansen's well. The committee, under the superintendence of Mrs. Maslen, had hard work cutting up and preparing for the large assembly, but their efforts were rewarded in there being ample provisions for all. During the day various competitions and races of all sorts were carried through and a most enjoyable day was brought to a close about 5.30 p.m. The Golden Gate Contingent leaving by train at 6 p.m. Our heartfelt thanks are due to all our kind friends who in any way contributed to the success of the picnic, to those who, by their gifts of money or goods, made it possible for us to feed the assembly and give prizes to the children, and particularly to committees who worked so hard beforehand and on the day itself, as also to Mr. Stephens, our kind station master, who took such trouble over the arrangements which were so largely conducive to the day's success.

The depression which has so long been felt on this goldfield still continues, though there are great hopes that ere long the tide may turn,

but for the present the depression is acute, and during the year past many of our friends have left or are leaving. From one cause and another over a dozen entire families belonging to our Church have left the neighbourhood since January, to say nothing of other individual members. We feel their loss greatly in many ways, in fact all our parochial organizations have suffered to some extent. Shortly before Easter the Rector's Warden, Mr. A. A. Staines was transferred; his loss was great, as Mr. Staines during the time he was with us had always thrown himself whole-heartedly into the work of the Church. Now the Rector has again lost his warden appointed at Easter, in the person of Mr. H. Bechtel. We hardly know what to say about our loss in this respect for both Mr. and Mrs. Bechtel have always been so closely identified with the Church in Croydon for the past eleven years, that we can hardly think of the Church without them and their kindly assistance in all that was done for the good of the Church. Their place in every way will be hard to fill. For ourselves we can only feel most deeply grateful for all they have been and have done in the past, and our best wishes for success in their new home go with them.

The choir has felt the loss of members too, but others have rallied to its aid and now it is rather larger than it was at the beginning of year. We all owe a debt of gratitude to the choir for their increasing loyalty, and for the energetic way in which they have worked, making it possible to beautify our worship to Almighty God, not only in leading the congregation in our praises due to Him, but by being able occasionally to have anthems and solos.

The Sunday schools have fared worse since the beginning of the year, for we have lost in one way or another from St. Margaret's no less than six of our teachers, and, at the time of writing (end of August) fear that we may lose two more. Some of the gaps have been filled, but we are still short-handed, and it is becoming increasingly difficult to get those who are willing and able to give up their Sunday afternoons for this most important work for God. All thanks are due to those who are still able to help us and who go manfully on in spite of the difficulties of having to take two or three classes together.

Our heartfelt thanks are also due to our lady collectors in their difficult work, for perhaps it is here that the loss is most felt. With a very much dwindling population the possibility of raising the necessary funds becomes more remote, and here too the acute depression is felt in another way, for many of those who are left and who would gladly give to the support of their church are quite incapable of doing so. Those who can, are, for the most part, nobly taking their share of burden.

In conclusion, as this is the last issue for the year, we would thank all who, by their help in various ways are working together for the furtherance of God's work in this portion of His Great Vineyard.

We beg to sympathize with the Rector of Palmerston on his recent serious illness, and rejoice to know he is now regaining health.

The Tilers' Union of Maitland, N.S.W., have sent a splendid assortment of seeds for the use of the Trubanam Mission Station. May the little husbandmen reap a rich harvest from their seeds of thoughtful kindness.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume VIII.—No. 32. Thursday Island, October 1, 1908

The Roper River Mission.

It was a pleasure to us on Thursday Island to see something of the band of workers for the new Mission Station on the far-away Roper River. They arrived by the Maranoa on Tuesday August 4th and left by the Francis Pritt the following Saturday. There was a good deal of business to get through in that limited interval, goods had to be transhipped to the Francis Pritt or stored for the next voyage, there were Customs formalities to attend to, extra equipment to be ordered and all sorts of final arrangements made before the start across the lonely Gulf. It was difficult therefore to really get to know the missionaries but the fact of having met them will give us all a friendly personal interest in their difficult and brave task.

On the day of their arrival an informal welcome was tendered them in the Parish Institute. The Administrator of the Diocese, the Rev. J. Jones, was in the chair, supported by the Government Resident, Mr. Milman, and Mr. Sullivan, member of the Parochial Council. A large and interested audience listened to the earnest addresses of the Rev. F. Huthnance and his staff, which includes, besides the two white members, Messrs. Joynt and Sharp, James Noble an aboriginal and his wife Angelina, and Horace, also an aboriginal; these three were trained at Yarrabah. James and Angelina formed part of the first expedition undertaken by our Bishop to the Mitchell River to found the present Mission Station at Trubanaman. James made an eloquent appeal in excellent English on behalf of the natives.

The following evening we had again the privilege of hearing Mr. Huthnance speak at a temperance meeting, and on Thursday a very pleasant evening was given by Mrs. George Brett, who invited Church workers to meet the missionary party. On Saturday morning early a farewell celebration of the Holy Communion was held in the Cathedral which was attended by the missionaries and crew of the Francis Pritt. At 10 a.m. all embarked, and after a little delay the Francis Pritt got under weigh and was soon gliding down the channel. Unfortunately the wind dropped and they were forced to anchor off Black Rock until the tide turned, but no doubt they would spend the enforced period of calm in getting the crowded decks and cabin into something like order. The party were accompanied by Mr. Strange, of the Thursday Island P.O., who has pluckily undertaken the trip to the Roper, and from whom we hope to learn particulars of the initial work which will have the increased value of coming from an actual eye-witness. Mr. Williams returned to Trubanaman the same trip, so the Roper River expedition will have at least two welcome interludes in their weary and uncomfortable journey. They called at Mapoon, the Presbyterian Mission Station on the Batavia River, as we learned from a Mapoon cutter, and would then run down the coast to Trubanaman land Mr. Williams and have a look at

that station. Then Westward Ho! for Groote Eylandt and the Roper. They are in God's hands, and to Him we confidently commend them and their work.

Trubanaman.

The Staff at Trubanaman beg to thank the following ladies and gentlemen most sincerely for gifts received:—

Mrs. Brett, Mrs. Place (Toowoomba), The Rev. N. Hey, a Friend in Sydney, Mrs. Turnbull, Mrs. Hayne, Mrs. Westcott, Miss Bebrouth, Mr. K. O. Mackenzie, Mrs. K. O. Mackenzie, the G.F.S. Girls of Thursday Island, Miss Nash, the Matron of the Torres Strait Hospital, Mrs. McKee, Mrs. Milman, Mr. Hodel, Mr. Middleton. Through Mrs. McKee two well-made patchwork tea-towels were received from Esther.

All the gifts were well selected and most useful, and will add greatly to the comfort of the Mission Station. The donors can scarcely realize how much their kind thought means to the lonely workers at Trubanaman.

St. Paul's Mission Station, Moa Island, Torres Straits.

St. Paul's Mission at Moa is a new centre of work in the Diocese of Carpentaria. Its aim is to form a home for South Sea Islanders who, for various reasons, are not deported from Queensland.

The Government of Queensland have granted the Bishop of Carpentaria facilities for undertaking this work and it is quite reasonable to suppose that with wise training and forethought the Mission should develop into a highly organized community, self-supporting and skilled in agriculture, fisheries and manual work. It was my privilege to visit the Mission in August and to see the progress made in a few months under the guiding hands of Deaconess Buchanan, who has been in charge of the mission since its inception in April of this year. I left Thursday Island before dawn in the little Government yawl Mystic. As we threaded our way amongst the pearling luggers the sun rose and we could see the Japanese divers at their toilets or having their early cup of coffee and cigarette, and the Papuan crews squatting on the decks among coils of diving pipes looking like bronze statues.

We were soon out on a blue sunny sea racing along with a fair wind, past island after island till at noon we were off the triangular hill on Naghir, Mount Ernest, and saw the peak of Moa to the north across a long line of reef on which the white breakers thundered and foamed. Skilfully steered we sailed through an opening in the reef and reached safe anchorage. The mission station lies to the S.E. of the island under the Great Peak; to the N.W. is the native village and the question of boundaries and gardens will shortly have to be carefully considered. A river rises at the foot of the Peak and flows N.W., forming a probably convenient natural boundary about midway through the island which extends, roughly speaking 12 miles E. and W. by 7 miles N. and S.

St. Paul's looks rather bare and exposed at present but when the cocoanut palms which

are planted in regular lines along the sandy streets have grown up they will improve the appearance of the village wonderfully and provide shelter against the fierce S.E. winds.

The houses are built on piles and are made of grass interwoven in saplings; to quote Deaconess Buchanan they look like huge haystacks.

The furniture consists of cabbage-tree mats woven by the women, and a few cooking utensils. In one house I saw a sewing machine.

Deaconess Buchanan has a fair-sized house which serves as school, hospital and chapel, with a bedroom and store-room partitioned off and a detached kitchen.

She is faithfully attended by Fanny Bann, wife of her Fijian aide-de-camp Joe, who is her right hand in all undertakings. I was present at afternoon school which some twenty children attended, sitting in rows on the matting. They sang and recited and answered questions on general topics well and brightly. They are being taught only what will be of practical value to them and the background of all their work is religious teaching according to our Church. School equipment of all sorts is much needed and also a suitable school-building.

It is extremely difficult to teach the children about things which have never entered into their horizon before. The limited ideas which they possess are called forth to couple new ones on with amusing results at times.

For instance Mr. Milman, the Government Resident on, Thursday Island, stands to them as Pontius Pilate. Pilate was a Governor, Governor all-same Mr. Milman therefore Pontius Pilate-Mr. Milman. "Who is the stranger within your gates?" "Allsame her," with dramatic pointings at me, newly landed from the unknown.

Not to bear false witness against your neighbour runs in the vernacular "no good spin yarns along 'nother fella." Pictures are almost the only means of helping the situation.

It is necessary to teach the children the value of money, though it is scarcely ever seen on the island, for they will have trading relations with Thursday Island as time goes on. Already the settlement possess a cutter which brings in their produce and returns with calico, sugar, etc.

Deaconess Buchanan has with her a few pieces of money, unfortunately no pennies, and the half-pennies puzzle the children and grown-ups too dreadfully. Is it not possible to get the coins of the realm in cardboard for kindergarten purposes? If so, a few boxes would be most useful at Moa.

After school, the children took me for a walk, first reporting themselves at their homes in case they were wanted by their parents. In this, as in every detail I admired the wise care of the Deaconess, whose training follows the children from school to home, nor does it stop with the children as I shall show later.

Accompanied by a frisking, light-hearted party of little boys and girls, the former in tattered lava-lavas, the latter in print overalls we set forth to visit the cemetery, a quiet little resting-place between blue sea and frowning peak, containing three graves, that of a youth named Alea aged 19, of his infant son, and of the wife of one of the head men of the village.

Then we struck into the bush to visit the gardens. I noticed the innate courtesy of the children, who ran before to remove every stone or branch from my path. On the trees overhead were clumps of glorious orchids, some

with brown blooms eight or ten inches long, others creamy and some of delicate mauve and white. The boys swarmed up the trees and got me some exquisite specimens.

We passed some huge mounds ten to fifteen feet high, nests of the scrub turkey. The gardens are planted with yams, taros, chilis, pumpkins, melons, etc., and bananas seem to thrive especially well. Cassava, rosella, mango, etc., ought to grow well in the rich volcanic soil.

We returned through the village and had a chat with the different householders. Many had little gifts to offer, a string of shells or berries, a mat, a pair of nautilus shells, a piece of coral.

In the evening all assembled for prayers after which the women and babies went home and the men stayed for classes, one taken by the Deaconess and one—in preparation for Baptism—by Joe Bann.

After the classes the head-men stayed to discuss various matters with the Deaconess, whose long day of teaching, organizing, directing and nursing stretches out far beyond the lawful eight hours.

The affairs of the community are in the hands of two councillors and two policemen, responsible to the Government Resident on Thursday Island.

Their extremely varied duties have sometimes a suspicion of a touch of comic opera. Every Friday, according to a notice put up in native dialect in the village, the women have to clean their houses. On Saturdays the Councillors inspect and report any woman whose work is not satisfactory.

One of the head-men is told off to drop in to the houses unexpectedly to see that the women have carefully and punctually prepared their husbands' meals.

"Sonny," to whom this duty is apportioned, is a tall commanding looking man who does his work thoroughly. He lifts the lid of the pot and tries the taro or pumpkin with a stick to see that all is as it should be. Sometimes the bolder women play a trick on Sonny and secrete themselves with the cooked meal. As the inquisitor prepares to put down a bad mark they spring out on him and he retires discomfited.

Another municipal duty is to see that the children go down to the sea daily for their bath.

There is no rule about washing clothes because the wind is often so fierce that there is no possibility of hanging things out until it abates a little.

If a woman has three bad marks against her name she is obliged to work at weeding the village grounds for a certain length of time.

Classes are held for women on two afternoons a week. They are expected to work at mat-making in their own homes at the rate of at least one mat a month. Deaconess Buchanan expects to have a shipment of mats ready for sale on Thursday Island about October, and hopes that when the women see the tangible result of their industry in the form of calico (a generic name for all print), sugar, etc., they will be led to work more willingly. A good deal of grumbling goes on over the long hot walks to collect the cabbage palm fibre—the plaiting of the mat takes comparatively little time.

It is very necessary to enforce strict laws about the calling in of boats. Japanese and Malay crews are not allowed to sleep ashore and no girl is allowed out after evening prayers.

Writing is a very weak attempt to bring the needs of such a mission under the notice of those who, before God, are responsible for their weaker brethren.

If my readers could but see the almost ideal polity of this little community in its exquisite setting of tropical sea and land, if they only knew the dignified, honourable, yet childishly simple South Sea boy and his fervent vivid Faith which puts our colder natures to shame often and often, they would realize the privilege of being allowed to help on a work which is of direct benefit to a deserving race and of more than indirect advantage to the State.

There are at present about 70 persons at St. Paul's, and the settlement is likely to increase largely. All information may be obtained from the Vicar, Thursday Island, who will also forward letters or parcels addressed to Deaconess Buchanan.

G. R.

Impressions of a Visitor.

S.S. Maranoa,
3rd July, 1908.

Dear Editor,

I do not like to end my stay at Thursday Island without trying to express the deep interest I have felt in all I have seen and heard in that beautiful part of Australia. The little granite island among the coral reefs is indeed a centre of living and growing work. The Whitsunday gift of tongues has not ceased until it has spread to this far-away place, the sound of the command uttered by our risen Lord to teach His name to all nations is being amply fulfilled here. I had the great privilege of teaching a Sunday class of South Sea Islanders for several Sundays and of witnessing their reverent behaviour and knowledge of the Bible, it was also deeply interesting to form part of a congregation in the Quetta Memorial Cathedral composed of members of the Anglican and Presbyterian and other bodies, and Japanese and South Sea Island natives, and to go after evening service to a Japanese class taught by Miss Robson to which an address given by the Vicar was interpreted by the Japanese Consul. I listened to the hymn "Abide with me" sung in Japanese and felt the fulfilment of that promise "And lo! I am with you always, even to the end of the world." I heard much of the Mitchell River and Roper River Missions under the Bishop of Carpentaria's charge, where bands of devoted men are preaching the Gospel to the aborigines. In the case of the Roper River I know that the work is only now beginning to take definite form, and that for many years the work of civilising fierce and warlike tribes must proceed with the utmost care and discretion, to form a basis for future spiritual effort. Of the new St. Paul's Mission Station just opened, on the Island of Moa I can speak with more special knowledge, as I had the pleasure of visiting the Island and seeing the work begun there by Deaconess Florence Buchanan. When I arrived inside the coral reef at Moa after a tossing in the small steamer "Champion" I found Miss Buchanan teaching a class of native children who had already learned to sing a simple hymn in the few weeks the Mission School had been open. Classes for adults were also held daily

and lantern services once a week. The men were cultivating fruit and vegetable gardens, the women were being taught cleanliness and order, and encouraged to make mats for sale. When a boat runs at regular intervals between Moa and Thursday Island, a market will be obtained for the produce of the former island. But all this work in Thursday Island itself, the large Sunday School for white and coloured children, the classes for Japanese, Chinese, and South Sea Islanders, the daily services in the Cathedral, Temperance work, G.F.S. and Mothers' Union Meetings, besides the distant Mission Stations already mentioned, needs outside help if it is to be carried on in the same efficient manner. More workers for the Mission field, more money for the heavy expenses already incurred are urgently needed. There are but a handful of earnest men and women fighting the battle of the Church of Christ against apathy, ignorance and superstition. The prayers of the faithful will encourage and sustain them. Surely the outcome of the great Pan-Anglican Congress will be to stir up still greater interest in missionary work, and to arouse a deeper sense of our individual responsibility as Christians.

I am, dear sir,
Yours faithfully,
CONSTANCE ARBUTHNOT.

Acknowledgements of Subscriptions.

The Secretary of the "Carpentarian" begs to acknowledge with thanks the following subscriptions received during the months of June, July and August:—Mrs. McLeod 2s., Mrs. Jardine 2s. 6d., Mrs. Hains 2s., Mrs. Weston 1s., Mrs. Woodhead 2s., Mrs. Mitchell 2s., Mr. Devine 4s., Mr. Dearmaley 2s., Mrs. Groves 2s., Mrs. Crees 2s., Miss Tunnie 2s., Mrs. Warrener 2s., Mrs. R. Sherrin 2s., Miss H. Carey 2s., Mr. O. S. Wilkinson (second subscription) 2s. 6d.

Letter to the Girls.

My dear Girls—

Not very long ago at home, I saw a picture by an artist who teaches us many lessons in a very beautiful way. This was a very striking canvas, I forget what it was called; but I'll try to describe it to you shortly. A huge beautiful glittering thing like a large ball, seemed rolling along; and it was followed by crowds of people of all sorts, big and little, high and low chasing along. Some with eager happy faces, others—who had been long in the chase after this beautiful elusive thing, bore the marks of strain and unrest on their faces. Some seemed to come very near; but none ever touched it. Now, as you came nearer to the picture and looked—this glittering thing, so eagerly painfully sought for—was a huge soap-bubble, shining with all the beautiful rainbow light a soap-bubble has, and you stood and wondered over the foolishness of that panting crowd, and you longed to point out to them, that even if they *could* come up to this beautiful shining thing and touch it—it was only a bubble and would break.

Yes, we could see the foolishness of it all on a picture, yet it is exactly what so many of

us do, especially when we are in the very beautiful time of youth and girlhood; life just opening up before us with all its wonders—all its mysteries which we do not understand, and all around us looks so fair, we want to grasp everything at once and hardly know where to go.

Dear girls, because we love and admire your girlhood, we—who have gone further on life's journey, who have seen—mayhap experienced the bitter ending of some of the devious roads that looked so fair at first, want with all our hearts to protect your girlhood and keep it pure and beautiful.

We fully realise how difficult it is for you to quite believe us when we say, the way you are going is a wrong way and will end in trouble.

Many guides come to us when we are—as one of the poet's sings—

“Standing with reluctant feet—
Where womanhood and childhood meet.”

All these guides look fair and attractive, you can't believe that they are going to lead you into anything more than a little fun.

There is one of these (if I may so call them) false guides, who looks so fair and attractive outwardly; and young eyes do not see the horrible loathsomeness beneath the thin veneer of fairness, he is one of the cleverest and most insidious ministers of the King of all Evil—and he leads body and soul straight down into depths of hopeless darkness—his name is Impurity.

Dear girls, take care of his very first whisper, he is so subtle, so clever, he will try to persuade you that your first aversion to him was quite wrong, he means you no harm, and if you give in—step by step he will lead you along, till at last he has made your beautiful girlhood, body and soul, into a thing of horrible-ness and dreadful disease.

What are we to do you ask? How are we to know? Every woman has her instincts. Don't go with anyone who makes jokes that make you shrink. Then, I am sorry to say, there are books and articles written which no pure-minded man or woman could read, they are only fit for burning; there are lots of beautiful things to read.

Do believe us, dear girls, when we, who know more of life, tell you that to those who play with the mud of earth, sooner or later will come a day of terrible reckoning, when—they will know to their horror—it is too late.

Keep your girlhood and womanhood pure and noble, so that people seeing you, will thank God that you live, and will feel lifted into a purer cleaner atmosphere by your very presence, and you yourselves will know the joy and happiness of “the pure in heart”

Georgetown.

To many readers of the “Carpentarian” information about Georgetown district will be new, and though there is nothing of remarkable interest we trust it will not fail to elicit sympathy showing itself in earnest prayer for the work of God here, and specially for the people who are apart from God and yet are careless of the results of that separation. The district is a large one. Settlements 150 miles apart are included in it, and perhaps it will be wise to follow the minister in his itinerating and see, as far as possible, the conditions of life in this part

of the bush, and also the items which go to make up a minister's life and work.

Georgetown—though it has been a settlement for nearly 40 years—has very little to show for its age in the way of municipal or civil advancement. And ecclesiastically it has practically nothing. No house of God exists to show the religion of the inhabitants or to bear its constant witness to God's claim upon and love for the dwellers in this place.

100 miles south from Georgetown and lying at the S.E. angle of this diocese, is Gilberton, an old alluvial gold field. Near to it are Percyville, M'Hogan and Ortona, small settlements on the site of formerly flourishing gold fields, save Ortona, which is a copper mine being now worked. No visit could be paid to this portion of the district since October 1906, so an effort was made immediately after Easter. The wet season prevented a visit in February because three rather awkward rivers lie across the track to reach Gilberton, and when the rains had ceased it was very near to Easter, hence the delay. The trip was made in a sulky, to enable one to carry a magic lantern. Charleston was the first stopping place, 25 miles from Georgetown. A gold mine and quartz battery keep a number of men working here. Alas! Sunday School only can be held when the clergy come, and the children have not much interest. At night one man, three ladies, and one boy comprised the attendance at service. On the Monday Big Reef was reached, 6 miles further on; three families live here, and a few men besides. These places are in easy reach of town and are visited rather frequently; but beyond Big Reef, which is on the edge of a range overlooking the Robertson Valley, there is a journey of over 50 miles to Percyville. The roads we knew were rough—former visits on horseback had shown us that—but only in a vehicle can one understand just how rough they really are. There is no regular traffic along now, so there is no warrant for the Council repairing the roads. Having left Tweedside where five men are living, mining and cyaniding, we had to travel up the course of a small creek constantly, crossing and recrossing it, to the divide which carries one over onto the Robertson fall, and the first introduction thereto is a very steep, though low, hill down which the sulky slides by the aid of a tree tied behind. Even then the mare has a bad time of it. Reaching the foot of the hill we find progress necessary along the dry bed of a creek. Alas! for the sulky when it has to bump unceasingly for a-quarter mile along over huge boulders. We must here remark that all creeks are now quite dry save for a few water-holes at odd places along their course, and even the rivers have not all got water visible above the sand. The sulky and mare at length left the creek bed and after a very rough track up hill and down dale reached the Robertson River. A cattle grazier has a house 8 miles above the crossing, but it was too far to go, besides, we knew he was away from home. From the Robertson River we had 9 miles to go to Oakey—we were warned that the road was “the worst in Queensland” but were very agreeably disappointed. The mare doubtless thought it was rough enough for any one. Got to Oakey at dark and had to camp out and alone. Formerly a large township existed here, but now not a soul remains. No water can be found save 1 mile below the crossing and 3 miles above, so the mare had to do without and the driver exist on a cupful from the waterbag.

It was not a pleasant night, being dark and cold. Next morn up at daylight and on along very good road to the Percy Range. To get on top demands a very steep climb for horse and sulky. And to carry one's bag up first to look at the track was toil enough for half-a day. The “jump up” is not long but fairly steep, and all the wheelruts are so washed out with the rains, it was awkward to find a fit place to get along. Halfway up we enjoyed a spell and also a drink at a spring there. Never seemed water so delicious. After a rest we dragged our weary way along miles of sand, then down a stony incline to a creek bed, and after another rough incline and decline we were very glad to reach Percyville. It had been intended to first visit Robin Hood—a cattle grazier's home—but the road turn off was missed. Four families and the Chinese store comprise Percyville. Visited round, promising a lantern on our return. Next day, over comparatively good roads on the whole, to M'Hogan. Here one man's household and that of his married daughter are all that are left from a formerly flourishing gold field. Dare we confess it? M'Hogan dwells sweetly in memory from delicious mandarins and oranges of which a glorious feast was enjoyed. On next day to Gilberton. But what a deserted place. Now only five miners are left of the scores there before. All have gone off to the new Oaks Rush—of which we hope to tell later on—and even with hotel, store and a grazier's family, only sixteen or so were there. Sunday, generally a day of disappointment in these parts, was worse than usual, and the lantern service was postponed till Monday night. A few more came then and saw pictures of the life of our Lord. At one time we feared the audience was asleep, so quiet were they, but no! It was reverent attention to picture and message. To many there the whole was so amazingly new. Can we realize the fact that people—one was 26 years old, others younger—are utterly ignorant of the, to us, everyday facts of our Lord's earthly life? And how can they learn much of such new stories in an occasional hearing?

[We regret that space forbids our printing the whole account of Mr. Hall's parochial visiting on this trip to Gilberton. There is enough, however, to show the hard life of the bush parson in tropical Queensland, and the great opportunities awaiting the Church among our neglected brothers and sisters. May God stir us up to greater efforts on their behalf.—Ed.]

It is pleasant to know how a young girl in Victoria is helping the Mission work at Trubanaman. She writes:—“I wanted so much to have a box for the aborigines and did not know how I could, because I have to stay at home. Mother is not strong and I am the eldest of eight. So I thought if mother would let me do the shirts and collars instead of the laundry and pay me, that I could have a box. After a little begging she allowed me, so now the laundry money goes into the box. It is not a lot, because we do not have many, but I am thankful that I can give a little.”

From Sydney the grave illness of the Venerable Archdeacon Dixon is reported. As secretary to the A.B.M. the Archdeacon was constantly in touch with the missionary work of this diocese. He is now laying down his armour for the rest of the faithful soldier.

•Outside Centres at which Services held.

FINANCIAL INFORMATION

A. P. WALKER, Diocesan Secretary.

1908.

Diocese of Carpentaria.

BISHOP:

RT. REV. GILBERT WHITE, M.A.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. J. JONES, B.A.

DIO. SECRETARY:

A. P. WALKER, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN SECRETARY FOR MISSIONS:

MISS ROBSON, Bishop's College.

COMMISSARIES:

REV. F. HARRIS, D.D., Bullinghope, England.
REV. F. E. S. SNODGRASS, M.A., Melbourne.
REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

REV. J. B. DRABBLE, A.K.C., Rector of Palmerston.
REV. F. J. HALL, Th. L. Georgetown.
REV. J. JONES, B.A., Vicar of Thursday Island.
REV. S. LEWIS, on leave.
REV. C. B. MURRELES, M.A., Rector of Croydon.
REV. A. E. SMITH, Croydon.
REV. E. TAFFES, Rector of Mosman.
REV. W. M. WILKINSON, Rector of Cooktown.
REV. H. H. AYSOUGH, Th. L., Normanton.

HON. LAY READERS

W. BRADSHAW, Alice Springs.
A. T. KASHIWAGI, Thursday Island.
E. CASTLE, Pine Creek.

MISSION WORKER:

MISS F. BUCHANAN.

DIOCESAN COUNCIL:

REV. J. JONES, B.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. A. SULLIVAN.

HON. LEGAL ADVISER:

A. MACNAUGHTON, Esq., Townsville.

ABORIGINAL MISSION MITCHELL RIVER:

SUPT. H. MATTHEWS, J.P.
U. DE LA PERELLE
T. A. WILLIAMS
BOB LING.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island and Mosman, and among the aborigines on the Mitchell Riv. r.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergymen of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.

THURSDAY ISLAND.

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (P)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate. 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorized fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN BOOK DEPOT,

Thursday Island.

A Large Supply of

BOOKS, CARDS, PICTURES, &c.,

is expected from England in time for Xmas.

BIBLES (Illustrated and otherwise)

PRAYER-BOOKS and HYMN-BOOKS, and DEVOTIONAL

BOOKS always in Stock.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. IX.—No. 36.]

THURSDAY ISLAND, OCTOBER 1, 1909.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's College, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Bishop's Diary.

Saturday August 21st. Arrived at the Albert Bar by s.s. Warrego at daylight, and left in the tender about 2 p.m. As we entered the river we noticed a flock of twenty to thirty black swans, the first I ever saw in the North, also hundreds of small ducks on the shallow flats. We had to anchor, and spent an uncomfortable night on the deck of the Waterlily and reached Burketown about 1 p.m. on Sunday, Mr. A. having kindly driven down to the Truganinni landing to meet me. I found not only that Burketown had diminished in size, several houses having been destroyed in a cyclone and not rebuilt, and in population, but also that a large number of the people were away at the annual Gregory Downs picnic races, the great event of the season. I found the Divisional Hall all prepared for service and the congregation made up in heartiness for what it lacked in numbers.

Monday, August 22nd. Finding that so many of my flock were absent I determined to pursue them to Gregory Downs about 80 miles distant, and leave to-morrow morning by the mail buggy. I spent the day in visiting at Burketown, and preparing for my journey. To-morrow is the ninth anniversary of my consecration, in how many different places and under what widely differing circumstances have I spent these anniversaries, but never, I think, one of these at home.

Thursday, August 24th. I left Burketown by the Camoweal mail buggy about 9 a.m. We travelled all day over flat uninteresting country following the course of a stream called the "Brook," a branch of the Gregory. We camped on a little creek at night, the weather beautiful but the mosquitoes extraordinarily vicious, and as I had no net it was long before I got to sleep. Next day the same country with little or no settlement. Where we camped for dinner I met two women and some children and ar-

ranged to baptise two on my way back. The others had been baptised by Rev. W. M. Wilkinson in his journey through these parts some years ago. We reached the Gregory Downs Hotel about 5 p.m., and here I found all the countryside assembled for the races which were just ending; and I met a number of old friends from all parts of the district. The evening was spent in a most quiet and orderly dance, and, indeed, with the exception of a fight arising out of a quarrel at the races, there was little or no disorder or drinking, and people seemed to enjoy themselves in a kind of big family party. Mr. and Mrs. N. of Gregory Downs kindly asked me to stay at the station, and at night I drove out with them. The station is about a mile away on the other bank of the river. The Gregory is a beautiful stream of ever-running water fed by springs, and never fails. The Brook and other rivers that we crossed on our way out are really anabranches running out of

small rocky ridge runs down the Gregory River. Next morning there was a great deal of packing up and the horses to be got, as the boys had not overtaken us; and we did not get away until 10 a.m., camping for lunch on a large lagoon called the Lily at which point we left the Camoweal Road and travelled all the afternoon over a rough and heavy track winding through low hills, until at last, long after sundown, we came to a magnificent river, the O'Shanessy; and about two miles further on to Riversleigh Station, situated on a small creek between the O'Shanessy and Gregory Rivers. These two rivers are both fed by enormous springs and do not diminish in the dry season. It is a sight to remember in North Queensland to see these two great bodies of running water fifty yards wide and three or four feet deep running here parallel within four or five miles of each other, with banks clothed in luxuriant vegetation all the year round. The O'Shanessy,

which is really the main stream, runs into the Gregory a few miles below the station, and a little below Gregory Downs the Gregory again splits up into several anabranches, one of which runs out into the Leichhardt.

On a hill opposite the station is an abrupt cliff which is known as the Tarpeian Rock, and is much more imposing than its original.

Here I spent a quiet Sunday. At Evensong we had all the men and the singing was very good considering that it was, I believe, the first service held here. There is a splendid waterhole in the creek in the front of the station, very deep and $1\frac{1}{2}$ miles long. It is said to be inhabited by gavials 15 feet long, and by swordfish 7 or 8 feet long, but they do not interfere with anyone who does not interfere with them, and I enjoyed a good swim. The day was intensely hot, and at night we had half-an-

inch of rain— an unusual thing for this month.

Tuesday, August 31st. On Monday morning I walked up to the top of the Tarpeian Rock and had a fine view of the station below and the long waterhole fringed with trees. After lunch I rode out with Mr. M. to see some fine falls on the Gregory River, and then back on to the road where the buggy was waiting with Miss B. and a little girl who was staying with her. A boy who was sent to accompany us rode my horse, and I said good-bye to Mr. B. and drove the ladies 22 miles to the silver mines which are now quite deserted but for the caretaker, Mr. C. and his family. We spent the night there, and next morning drove on to Lawn Hill



WEDDING GROUP AT TRUBANAMAN.

the Gregory and back into it again. It is one of the best-watered countries that I have seen in Northern Queensland. There is a small hot-air engine at the station which pumps the water from the river and supplies an excellent garden, besides being laid on to the house and yards. The engine which cost only £70 burns very little wood and requires scarcely any attention. In the evening I drove over to the hotel and held a very hearty service in one of the rooms, a large number being present, some inside and some outside. The following day, Friday, I wrote in the morning, and after an early lunch left with Mr. B. and his sister. We had a very heavy load, and did not get along very fast, camping for the night at The Knobs where a

Station, 13 miles. The station is most picturesquely but somewhat impractically situated on the edge of a steep cliff on the top of a hill, and has a magnificent view away to the ranges which divide Queensland from the Northern Territory. All were hospitably welcomed by the manager, and I arranged to hold service after tea.

At sunset the mountains to the West, 10 to 12 miles away through the valley, look only five or six miles across, show a most beautiful shade of purple, and the whole view from the rocky terrace was very beautiful. It was in a hut on the edge of the cliff a few paces from the station that Joe Flick the outlaw stood at bay and shot the police sergeant and others who sought to arrest him. The dining-room table was used by the station hands as a shield and is full of bullet holes. The sergeant and others are buried in a little cemetery on the flat below, and Flick on a neighbouring creek.

We had a very hearty service at night. One of the men told me that he came out to the district from the old country in 1883, and since then had only once had an opportunity of attending service, when in 1899 he had paid a week's visit to Hughenden and attended the church of which I was then rector. With that exception he had not been away from his present work for twenty six years. The station had been once or twice visited, but he had been out on the run at the time.

I left Lawn Hill Station next day at 4 p.m., and rode 16 miles with Mr. B. to Archie Creek, where we camped. The night was very cold and I was very glad of an extra blanket Mr. B. lent me. Next morning I got an early breakfast and was on the road by 7 a.m., after saying good-bye to Mr. B., who kindly sent his black boy a mile or so to start me on the right road. I talked to the boy and found that his once numerous tribe was almost extinct. He had heard of the Mitchell River Mission and was anxious to learn about a friend who had, he believed, gone there. My horse was an excellent one, walking steadily five miles an hour, and I reached Sandy Creek so early that I determined to go on to the next water, ten miles further on, for lunch. This is a rocky limestone hole on the edge of a great plain six miles across. I reached Gregory Downs Station, 34 miles, at 3 p.m., and thus completed my round.

I stayed the night at Gregory Downs Station, and left next day in the coach about sundown. We travelled in a slow, aimless kind of way in the dark for nearly three hours, by which time we had accomplished about nine miles, and we then camped and passed a very cold night. Next morning we left early, and before breakfast passed a carrier camped by the wayside. Everything was smothered in dust, including the six children, the two youngest of which I baptised on a dusty sack spread under a dusty tree. They had not expected me so early, they explained, or they would have put up a bough shed. All day long we crawled along, doing about 40 miles between sunrise and sunset, when we camped again. We passed the house of one settler whom I visited. He is working with much energy to make a home on the banks of the Brook, and has about 1500 sheep besides a good garden. The oldest inhabitants shake their heads and say "wait till the floods come". He certainly deserves success, and I hope that the prophets of evil are wrong. Another cold night and a dry camp. Next day, Sunday, we started early again, the driver having kindly

arranged to get me in on Sunday afternoon instead of Monday morning, the usual time. The day was hot. We camped for dinner on a muddy lagoon, where I was much interested in observing the manoeuvres which a native companion has to go through before he can alight from a flight without danger of breaking his long brittle legs. An intending aeroplaneist might study these birds with profit. We got to Burketown about 4 p.m., and I held a Confirmation at night, followed by a Celebration of the Holy Communion early the following morning.

I spent four days in Burketown visiting the few people now left, and having fortunately with me a number of books, for the distractions of Burketown are distinctly limited. Many of the houses disappeared in the cyclone last Christmas, and many more look as if they would not survive another wet season. Among other books I read Bishop Tucker's most fascinating "Eighteen years in Uganda," and Paul Bourget's "L'Étape." This last is, under the form of a novel, a most powerful protest against the anti-religious and anti-social ideals of modern France. It is very powerful as a story as well as a protest, and has reached its sixty-fourth thousand. On Wednesday I gave a lecture to a small but interested audience on "The Truth of Christianity," and left by the Waterlily on Thursday evening. We had two uncomfortable nights before joining the Warrego, which brought us to Thursday Island about 1 p.m. on Monday, September 13th.

Mitchell River.

Miss Barbara Matthews and Miss Martha A. Pick left Thursday Island in the Francis Pitt on Tuesday, September 14th, to join the staff of the Mitchell River Mission as the first women workers. Miss Robson went with them to see them settled in. We need not say how thankful we are for this new departure, and that we ask earnestly for the sympathy and prayers of our people for the new workers.

The Rev. Dr. Chapman on Bible in State Schools.

"It is needless for me to say that the placing of the Bible in the State Schools has my sincerest and heartiest endorsement. I spoke very strongly on this matter in Victoria, and I believe not without effect. To train our children without giving them instruction in God's Word is to produce a generation with a fatal defect. I can think of no peril greater than to have children grow up to manhood without knowing the Bible. From a purely literary standpoint this would be a mistake, but from a spiritual standpoint it is really fatal to the children's best interests. The knowledge of the Word of God, however superficial, strengthens character, increases the power of resistance to evil, makes better manhood and womanhood, and in every way prepares one for the conflicts of life. You may rest assured that if I have any influence in Queensland I cast it upon the study of God's Word in the schools, and I urge my friends to do everything in their power to make this position possible."

Brevities.

The Governor of Papua visited Thursday Island in the "Merrie England" in August.

About 350 Papuans are on ships articles in Thursday Island boats, and so far little has been done to care for them ashore. Thanks to the exertions of Mr. Curtis, their protector, a shelter-shed has been built for their use when ashore at the eastern end of Thursday Island. The Governor visited the shed and explained its object to the Papuans, whom he further gratified with a "ki-ki." There is no doubt the shelter-shed is a step in the right direction and we hope our Papuan visitors will feel they have a second home on Thursday Island.

We congratulate our hon. legal adviser, Judge Macnaughton, on his elevation to the bench.

We are glad to welcome Mr. Beryholtz to Thursday Island as Diocesan Accountant, and feel confident that diocesan affairs will benefit by his keen business capacity and thoroughness.

Doctor Chapman and Mr. Alexander, with their party, stayed a few hours on Thursday Island on their homeward way. Here they took their leave of Australia and Australia of them. Business houses were closed for an hour in the morning, and arrangements made for the soldiers to attend; and a heartfelt devotional meeting was held which, did more than stir the emotions transiently.

The Rev. W. M. Wilkinson of Cooktown has given up his parish in order to devote his whole time to the lonely settlers in the bush. He has been thoroughly visiting the Peninsula and is now on his way to Maytown, Mour Carbide, and the O.K. His action is a splendid example of unselfish devotion to duty, especially noteworthy in one who, no longer young, might be expected to look for some relief from the toil of constant bush travelling.

We have received a list of thirty-two English and six Continental Schools offering scholarships to the value of 50 per cent of the fees to Colonial boys and girls under an Imperial "Home Scheme," of which Lord Meath's "Empire Day" fame is the patron. All information as to schools and conditions may be obtained from Miss A. Stratford Cox, 93 Alfredstrasse, Schiller Platz, Düsseldorf, Germany. The scheme was started, we are told, in consequence of a lecture on the future of the British Empire by a German Professor, who pointed out that the grand-children of colonists do not regard the old land as home, and that in consequence the British Empire must fall to pieces. We do not agree with this theory, but nevertheless the scheme is good, and may be of practical use to some of our readers.

Thanks.

The Superintendent of Trubananam, Mitchell River, and Deaconess Buchanan of Melbourne return thanks for many kind gifts. Messrs. Carfoot, Lamb, Ives, and Williams sent bundles of clothing which are most useful. Mr. Wrenner sent a royal outfit for the King of the Koko-mundi. Mrs. Kroll, Miss Dove, Mr. McEwen, and Mrs. Cleveland have sent some both for the staff and to teach the native children. Money given by Holy Trinity Church, South Brisbane, and by a Salvation Army officer who visited Trubananam on bicycle, has been expended in procuring

magic lantern and slides. This will be invaluable at the Mitchell. We thank Mr. McEwen of Sydney for his kindness in selecting and despatching the lantern and slides.

With another donation of money red and white bunting was procured, and Miss White and Miss Matthews have made a fine St. George's flag for use at Trubanamam.

Mr. Matthews is giving his numerous family a present of sweets. Miss Tait and many others have thought of the missionaries and sent gifts to cheer.

Xmas Presents.

The latest time for goods to reach Thursday Island so as to reach the Roper River and the Mitchell River Stations in time for Xmas is the first week of November. There are now two women workers at Trubanamam, so the Xmas gifts need not be exclusively masculine. The Moa gifts will be despatched a month later—i.e. early in December. Strong unbleached calico for underwear for the women is much needed.

Acknowledgement of Subscriptions.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions to the Carpentarian received during the months of July, August and September.

Mr. C. Langman, 1s.
Per Mrs. Allan (Cooktown) 4s.
Per Mr. P. R. Allan (Palmerston) 8s.
Mrs. Corran, 4s.
Per the Rev. C. B. Mirrlees, Croydon, 12s.
(Messdames Hourston, Lucas, Montgomery and Phillips, and Messrs Allan, Dunbar, and T. A. C. Wilson 2s. each.)

Parish Notes.

PALMERSTON (PORT DARWIN).

Letters from Palmerston show that the parish are glad to have a resident rector once more, and have welcomed Mr. Arnold's arrival.

The hearty thanks of the parish are due to his Lordship the Bishop for his personal service at Palmerston, as well as for having secured a rector with so little delay.

To Mr. L. A. Irving sincere thanks are given for conducting Sunday services while the parish was without a minister.

Mr. Arnold intended visiting Pine Creek at the end of August, and hoped to get out to the tin rush at Umbrawarra while there.

GEORGETOWN.

We are delighted to print some extracts from the "Mundic Miner" of August 13th, giving an account of laying the foundation block of the church, which will be the first one on the Etheridge goldfields.

The ceremony of laying the foundation block of the Church of England in Georgetown took place last Friday afternoon, August 6th, the Rev. C. B. Mirrlees having journeyed up from Croydon to perform the ceremony.

At 3 o'clock in the afternoon the school children were to be seen marching from the State School to the ground, which was decorated with flags across and presented quite a holiday appearance. They were followed by Rev. C. B. Mirrlees and Rev. A. Hassell in their surplices. On arrival the hymn, "The Church's One Foundation" (215 A. and M.),

was sung. Then came the beautiful prayers suitable for such an occasion, and the actual part of proving the block by means of a spirit level, and with a mallet made out of Australian wood the Rev. C. B. Mirrlees pronounced the block to be well and truly laid. Mr. Mirrlees then gave a most instructive and helpful address, basing his words on David building his own house, and thinking that it was not right that God should not have a house; he was not allowed to build, but prepared a building, and all his people gave most willingly.

Then followed the hymn, "We love the place, O God" (212 A. and M.), during which the freewill offering was collected and placed on the block, which amounted to £21 11s. 3d., after which Mr. Mirrlees offered up a prayer for those who are to be engaged in the building and pronounced the blessing.

Mr. Thomas Parker, seconded by Mr. W. A. Cooke, expressed the thanks of the congregation to Mr. Mirrlees for taking part in the impressive ceremony, and wished Mr. Hassell every success in his labours in the parish. Mr. Parker spoke with much feeling of the church as a monument of faith, tending to the stability and permanence of the congregation, and promoting their welfare in things material as well as spiritual.

The ladies of the town then invited all present to an afternoon tea picnic, which was much enjoyed by all.

A word of praise should be given to the children, who throughout the ceremony stood together within the blocks, and kept perfect silence and good order.

The mallet which was used at the ceremony was afterwards presented to Mr. Mirrlees by Mr. Fulton, the contractor, as a memento of the auspicious occasion.

Since the day of ceremony the amount of the freewill offering which was in aid of the furnishing of the church has amounted to £26.

We understand that the building is to be completed in two months' time, so we may hope to have it furnished and ready for dedication early next year, when we trust to have the Bishop of the Diocese with us.

CROYDON.

Sunday evening, July 25th, was a red-letter day for St. Margaret's, Croydon, when Miss Maud Jefferson, of the Belle Crome Company, sang two solos during the service, "O, Divine Redeemer," and "Rejoice greatly," from the "Messiah." The Belle Crome Company had been delighting Croydon audiences the week before, and Mr. Crome kindly allowed Miss Jefferson to sing in church, he acting as accompanist. On the previous night the last of the performance, Mr. Crome announced that Miss Jefferson would sing, and in consequence we had a large congregation, and a probably larger outside congregation. Miss Jefferson certainly gave us a great treat, and in these days of depression, when Croydon is hoping against hope, a kindness like this is perhaps doubly appreciated.

At the beginning of August the rector and Mrs. C. B. Mirrlees started off by coach to Georgetown to lay the foundation block of the new church up there. This journey contained rather more thrill than was anticipated, as in the small hours of the morning of the second day out the coach was only saved from turning completely over by the pole breaking. It was a serious enough predicament, as being miles away from anywhere it might have been diffi-

cult to get it mended. Fortunately, however, a kindly carrier, camped rather more than a mile away, came to the rescue. A sapling was cut down and firmly attached to the broken pole, and the journey to the next change was safely accomplished, and there a new pole was made. Owing to the delay the coach arrived in Georgetown at 10.30 p.m., three and a-half hours late, the coach having left at 4.30 a.m. The return journey was accomplished without mishap, save that all the occupants of the coach had a most unmerciful bumping.

On the Sunday evening on which the rector was absent the service in St. Margaret's was taken by Mr. T. Waram, the people's churchwarden. The service was, as usual, fully choral, and we understand the choir quite surpassed itself.

Owing to the change of the State school midwinter holidays, the annual Sunday school picnic had to be postponed from its usual date, about the end of June, to Wednesday, August 18th. When arrangements were being made, it was decided that the outing should be held at the Eighty-mile siding on the Normanton line, to make a variation from the usual picnic spot at Jassin's. Most of the arrangements had to be made during the rector's absence in Georgetown, and these were most ably conducted by the hon. secretary to the Parochial Council, Mr. C. H. Chippendall. Two days before the picnic Mr. C. H. Maslen, the rector's warden, went down on the train with Mr. Dawe, one of the linesmen, and put up a large bough shed. It was hard work, as the whole shed had to be made entirely, and after a strenuous day's work Mr. Maslen and Mr. Dawe worked their way back the fourteen miles on a trolley.

When the long-looked-for day arrived, the children met at St. Margaret's Church at 8 a.m., and after having got their tickets, marched to the station preceded by the Sunday School banner. It was a very excited throng of children that, together with a considerable number of adults, thronged the train. At Golden Gate the St. John's contingent joined the crowd and added to the excitement, many of the children from both Croydon and Golden Gate never having been in a train before. The day at the Eighty-mile siding was variously spent, the ladies of the picnic committee preparing for the various meals to be provided, the children in different forms of amusement, and the other grown-ups in camping under any trees where shade could be found. During the whole day sports were held under the superintendence of Mr. Chippendall, some of the events being most keenly contested. At last, like all good things, the day came to an end, and a tired and, we hope, happy crowd of children returned home just before sundown.

Our grateful thanks are due to all who in any way contributed to the day's success.

It always seems our lot to have to express our sorrow at the departure of some of our best workers, and this occasion is no exception to the rule. Two days after the Sunday School picnic Mr. Chippendall left for Charters Towers, to which place he has been transferred. His going makes a distinct blank in our somewhat attenuated number of churchworkers, as we could always count on anything Mr. Chippendall undertook being carried out in the best possible way. We would take this opportunity of thanking him most heartily for all he did for the Church in Croydon, and hope that our loss will be Charters Towers' gain.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume IX. No. 35. Thursday Island, Oct. 1, 1909

What Remains to be Done.

When we ask ourselves what remains to be done in the diocese we do not forget to thank God for what has been done. In spite of bad times and an ever-dwindling population there has been real progress in the increase both of Churches and clergy from four to ten and the establishment of three entirely new missions, but we must be satisfied only when our provision for needs is adequate, not because it is less inadequate than it was.

1. We need a second priest to travel in the bush. Rev. W. M. Wilkinson with admirable self-devotion has resigned his parish of Cooktown in order to devote himself entirely to travelling in the bush and visiting the isolated camps, stations and settlements, but one man cannot possibly cover an area of 600,000 square miles. We need not only the priest but at least £100 a year towards his expenses. While the people do their best the expenses of travel are so great and the people so widely scattered that we cannot expect them to support the work entirely by themselves.

2. We need urgently a priest to travel by the Francis Pritt, to visit the Missions and provide celebrations of Holy Communion where there is no priest and to minister to the light-houses, lightships and islands. Here again we need at least £100 towards his expenses.

3. We need churches urgently at the Mitchell River and Moa Island Missions. The power of association of ideas is extremely strong among a primitive people, and how can we adequately teach the natives reverence and worship without any building that is set apart from common and necessary uses? We need at least £200 for each of these purposes.

4. We must look forward at no distant date to the establishment of two more aboriginal missions, one in the south-west corner of the Gulf, and one on the northern coast of the Northern Territory between Port Darwin and Cape Wessel. While these are unattempted we cannot be said to be doing our duty by the natives.

5. We want most urgently several hundred head of cattle for the Mitchell River Reserve. We have 600 square miles of splendid cattle country belonging to the Mission and only 30 head of cattle. If we had only a beast to the mile the Mission would be on a fair way to entire self-support.

Next August we shall celebrate the 10th anniversary of the formation of the Diocese of Carpentaria, and we would ask any of our friends who wish to help us to signalise the occasion by enabling us to make a forward movement in some of those directions that we have indicated.

During one of his short stays on Thursday Island lately, the Bishop found time to give an address to the soldiers in the Victoria Barracks on the Roman Army. The subject and its able handling were much appreciated by all present, and it is hoped the Bishop may be able to give another address in barracks before long.

The Mapoon Enquiry.

We do not propose at this stage to make any comment upon the Mapoon enquiry, because pending a decision by the Home Secretary the matter seems to us to be still *sub judice*, but we gladly take the opportunity of expressing our unstinted admiration for the splendid unselfishness with which Rev. N. Hey has for so many years devoted himself to the cause of the aboriginals, and our entire confidence in his kindness, justice and righteousness.

The matter cannot be allowed to rest where it is, and we hope to return to it in a later issue.

The Bishop's Movements.

The Bishop leaves Thursday Island on October 5th, to attend the Provincial Synod in Brisbane, and to preach for our mission in Sydney and Melbourne. His engagements are as follows.

Oct. 12-22.—Provincial Synod, Brisbane.

Oct. 23-Nov. 7.—Preach and speak, Sydney, for A.B.M.

First half November, Melbourne.

Second half November, Sydney.

Return to Thursday Island early in December.

Port Darwin.

The Bishop paid a short visit to Port Darwin early in July and was much pleased to find that although a delay of nearly three months had occurred since the departure of the late Rector that there had been no cessation of the services, which had been read by Mr. Irvine of the B.A.T. Co., in a way that would have taught a lesson to many of our clergy, and no diminution of the congregations and offertories. It is a tribute to the solidity of the work done by a parish priest when the work goes on when he is no longer there. The Bishop was only able to stay a week, as there was no boat for a month after that by which he left, and so could not visit Pine Creek as usual; but the show being on at Port Darwin he met many of the country people.

Rev. L. Arnold of Melbourne has been appointed Rector in succession to Rev. J. B. Drabble and arrived at Port Darwin by the Changsha on August 4th. Mr. Arnold was able to spend Sunday at Thursday Island on his way, and preached a powerful sermon at evensong in the Cathedral.

Cooktown.

Rev. W. M. Wilkinson has set a practical example of Christian unselfishness by resigning the parish of Cooktown to devote himself entirely to the needs of the bush. At an age when most men would be looking for lighter work he has given up everything to be a wanderer with no home but his pack-bags, for the sake of the people scattered in stations, homesteads, and little mining camps over the vast area from Cape York to the O.K. He left Cooktown on July 28th for Ebagoolah, Coen, and the Peninsula, and hopes to complete his first journey by the end of September,

when he will start on another long journey to the Palmer and O.K. He is greatly missed in Cooktown, where he was beloved. The people intend to present him with a complete outfit for bush work.

The Bishop arrived at Cooktown by the Warrego on August 4th, and remained until August 15th, taking the services on the two Sundays, and giving a lecture during the week on the "Truth of Christianity." He left on the evening of August 15th for Burketown. Rev. A. M. Hassell will be in charge until the end of September, as Mr. Wilkinson's successor has not yet been appointed.

Body and Soul.

The book with the above title, recently published by Rev. Percy Dearmer (Sir Isaac Pitman & Co., 6s.) is extremely interesting, and most valuable at a time when "Christian Science" is making headway in spite of its dangerous fallacies and errors because of the neglected truths which lie behind it. Mr. Dearmer analyses in a popular yet scientific manner the physiological, psychological, and religious aspects of the relation of the mind to the body, and shows how great is the control exercised over the body by the mind. He shows that there is no *prima facie* impossibility about the healing of any curable disease by mental or spiritual means, though some diseases or accidents cause such physical destruction that no known means at all will restore the injured part. This does not mean that medical science is useless; it may be criminal not to avail ourselves of its aid, but mental and spiritual means will sometimes cure what medical science alone has given up as a case hopeless. We are often asked why miracle ceased with the days of the Apostles, and are apt to regard with suspicion the accounts of mediaeval miraculous cures, but the catena of cases given by Mr. Dearmer in his appendix shows as a matter of fact that miraculous cures, or spiritual cures, have taken place continuously since the earliest days of Christianity. He quotes examples, not only from mediaeval saints, but of miraculous cures wrought by such very modern persons as George Fox, John Wesley, Swedenborg, Prince Hohenlohe, Edward Irving, Father Matthew, Pastor Blumhardt, and Father John of Cronstadt. It is worthy of note that spiritual and mental healing are by no means confined to hysterical and cognate forms of disease, but cover the widest range. For instance, among the cures certified to by competent medical authority at Lourdes, nervous disease are in a minority and the first place is taken by pulmonary tuberculosis.

The question arises whether the Church is doing what she should to recognise the place which ought to be held by spiritual means in the healing of the sick, and it can hardly be answered otherwise than in the negative. The subject was discussed last year by the Bishop at the Lambeth Conference. Unfortunatelyunction, which was the usual ancient means of spiritual healing, has been perverted by the Roman Catholic Church into a preparation for death, an extraordinary twisting of its meaning. The Bishops did not recommend the sanctioning of the anointing of the sick as a rite of the Church, but added that they did not advise the prohibition of anointing.

earnestly desired by the sick person; and recommended that the form of service be fixed by consultation with the Bishop of the diocese. It remains to be seen to what extent the growing recognition of all power of spiritual healing will tend to make a reality of the permission thus cautiously granted by the Lambeth Conference.

Visit to Moa.

I left Thursday Island at 11 a.m., on Tuesday, July 13th, in the Francis Pritt. The weather was squally but the wind and tide favourable. A heavy squall near Scott's Rock compelled us to double reef the mainsail, and there was a rough sea but we did fairly well, and ran in through the opening of the reef under Moa Peak a little before 4 p.m. On my last visit we could not see to enter and had to anchor outside all night, a very unpleasant experience. It was dead low water and several patches on the bottom seemed unpleasantly close. I went ashore about 5 p.m., and as the new Church House was not yet occupied I took up my quarters there. About 7.30 p.m. all the community gathered for prayers, and I gave a short address on Confirmation. I slept on the verandah and when I woke in the early dawn I looked down the long line of the broad village street planted each side with young cocoanut trees to the conical grassy hill behind, and Moa Peak wreathed in clouds above it, and then towards the east where the dawn was brightening over the sea behind the volcanic island cone of Naghir, and showing the white waves breaking on the reef which was already beginning to show its rich red brown in contrast to the blue water beyond. At 6 a.m. the first bell rang and all the children gathered for a swim under the care of one of the elder men, and at 7.15 the community met for morning prayer. After breakfast I visited the school and was much pleased with the intelligence of the children. I was explaining to them the meaning of a sacred monogram which hung from my watchchain and said "It came from Athens, but I suppose you don't know where that is," when I was answered by a chorus of "the chief town of Greece." Some reference was made to the new Governor of Queensland, and I found that they could tell me all about his name, history, and previous appointments. The reading was excellent, though I chose a part of the Old Testament that they had not previously seen, and the drawing and map-making were particularly good.

The rest of the morning I was occupied in passing the contractor's work on the new house and other practical matters. In the afternoon Sonny, one of the Councillors, took me out to see the gardens which are doing remarkably well. The bananas and yams are bearing well, and the cocoanuts coming on. He had lost nearly a ton of pumpkins owing to there being no boat to take them in to market, and I promised to take a lot in for him by the Francis Pritt. In the evening the new church room was used for the first time, and there was ample accommodation for all. Not much furniture was needed, as the congregation sit on mats on the floor. I confirmed four men and six women who had been recognised as communicants by the L.M.S., but had elected to cast in their lot with Moa. The service was a very solemn one, and the

congregation most reverent. The singing was very sweet, and far more powerful than had been possible in the old crowded little thatch house.

Next morning at 7 a.m. there was a celebration of the Holy Communion, and the catechumens and elder scholars were allowed to be present at the end of the room. To my pleasure the "Kyrie" was sung most sweetly, and the whole service was very beautiful. We had no need of a reredos, for through the open window behind the temporary altar we could see the ranges of hills rising up clothed in vegetation, and adorned with pinnacles of rock where the fleecy clouds were floating across the deep blue sky, while the noise of the surf on the reef, and the sighing of the morning wind in the trees formed a musical accompaniment. Nothing could have been more reverent than the behaviour of the whole congregation. After breakfast I had a meeting of the men to discuss matters of importance to the community. The first of these was the question of the extension of the boundaries of the mission as the numbers were growing, and new-comers were having to go further afield to find land suitable to cultivation. A petition had already been sent down to the Government but no answer had been received, and I was requested to take the matter up. Then there was the need of some kind of survey and some marking and mapping of the boundaries of the different cultivations, and I promised to try to get someone to undertake this. Then there was the application of new-comers for land on which to build their houses as the village has already nearly filled the long street parallel to the beach to the north. It was determined to allow new comers to build to the south of the Mission Buildings Reserve along the beach in the opposite direction, and a big tree was marked as the point at which building might begin. Then an intricate point was raised as to the ownership of certain cocoanut trees planted by others before the mission was started, but choked and ready to perish until "their lives had been saved" by some of the villagers who had cleared, and tended them. In some instances the original planter had given them to more than one person at a time, and the question was whether the tree belonged to the person to whom it had been given or to the person who "save his life."

Then the united wisdom was asked to sit in judgment on an application for the adoption of a child, a favourite native custom. One such recent case had been emphatically censured and presented. A woman with only one child had given it away to another woman, apparently to save herself trouble. She was ordered to take it back at once. In the present instance, the parents had eight children, and a single man of good character wished to adopt a little boy. It was resolved that while the practice of giving children for adoption was not to be encouraged as a rule, it might be permitted in this case on an agreement being made in writing setting forth all the conditions and circumstances of the case, so that neither side could afterwards repudiate it. After the council I took some photographs and watched the pumpkins being taken off to the Francis Pritt in a small cutter surrounded by delighted boys, hanging on to sides and rigging.

At low water I went out on the reef and watched the men fishing with a net kindly given by Mr. Kashiwagi. It has been of the very greatest service, and seems to be well kept

and looked after, although it has several times been torn by catching in it young sharks and other large fish. The haul that I saw consisted of some 60 plump little fish of about half a pound weight, often the catches are much larger. On Thursday afternoon I walked out to the beautiful little cemetery in a fold of the hills with a vision of brown reef and white surf and blue sea beyond. There is only one tombstone, a marble cross with the inscription "Alea aged 19". He was a young man just married and his little son is laid beside him. The cross can be seen, so the lads who guided me said, far out at sea. The rest of the afternoon was occupied with going into many details of the work with Deaconess Buchanan, to whose untiring zeal and noble example the whole success of the Mission is due.

In the evening all again met for service, and I baptised two men, one being the village policeman, and the other the father of a large family. I had intended to go on board so as to be ready for an early start in the morning, but as we had some native passengers to take in, I determined to sleep on shore. It was fortunate that I did, as when the dinghy was going off to the ship with some of the crew who had come on shore for service, it was capsized and sunk by the heavy sea, fortunately without damage to the boat or men, save a total wetting.

I was determined to get off in good time and had every one up before six a.m., and there was a long procession along the beach in the grey to the point where the dingy could come ashore on a sandy beach. There we parted amid much shaking of dusky hands, and many cries of farewell, leaving the Deaconess to conduct her flock back to their abodes. We got off about 7 a.m., and it was well that we had made an early start, for wind and tide were both against us and we had to beat all the way, in a flurry of squalls and rain, which at times blotted out all the islands, much-needed guides amid the perplexing networks of reefs, which are very dangerous in the dark or when the wind fails and the swift tide bears you helplessly towards the reef without any possibility of anchoring in the deep water which extends to within a few feet of it. We came in a new way round the end of the Long Reef and to the west of Wednesday Island, and arrived safely about 4.30 p.m., after a most interesting and happy visit.

Australian Board of Missions.

We have received an urgent appeal, signed by all the Australian Archbishops and Bishops, on behalf of the Australian Board of Missions and the missions in connection with it. There is a debt of £1850 on Yarrabah and £1900 on the New Guinea Mission, and an appeal is made for £5000 to clear these debts and to place the work on a sound footing. The need is urgent, and we ask all our readers to do what they can to help, even if they can only send a little.

An appeal for money has also been made by the Australian Board of Missions to the Bishops of the various dioceses in Australia, and the Bishops have asked the laity to contribute towards the fund. Subscriptions should be sent as soon as possible.

Principal Resolutions

OF THE FIRST FOUR CONFERENCES OF THE CLERGY
AND LAITY OF THE DIOCESE OF CARPENTARIA,
1902—1909.

Aboriginal Mission.

That the Conference recognising the duty of the Church to the aboriginals within the diocese, hereby pledges itself to support the Bishop in his endeavours to establish a mission on the Mitchell River for the evangelisation of the native population.—Feb. 26, 1902.

Diocesan Conference.

That it is desirable to hold a Diocesan Conference until such time as a Diocesan Synod is established.

That it should consist of all the clergy licensed in the Diocese and one lay representative from each Parish.

That it meet at least once in two years.

That a Standing Committee be appointed, such committee to consist of three clergy and three laymen, one-third of each order being nominated by the Bishop and two-thirds elected by the Conference. The committee so elected hold office until the meeting of the next Conference.

That the Standing Committee be known as the Diocesan Council.

That it meet at least once in every quarter.—Feb. 27, 1902.

Diocesan Regulations.

That the Diocesan Regulations be agreed to. [Most of these are printed on the outer page of the "Carpentarian." The following are omitted there from want of space.]

Marriage Regulations. (1). The clergy are recommended to the Registrar General by the Bishop that they may be registered for the solemnisation of marriages, and no clergyman may solemnise marriages until so recommended and registered. This registration gives the clergy no right to celebrate marriages otherwise than as the customs and laws of the Church allow.

(3). Clergy who hold the Bishop's leave to issue his licenses are termed "Surrogates."

(6). Surrogates may not issue licenses for the celebration of marriages in Churches other than those within their own parish or districts. But when the clergyman of a parish or district has not been licensed as a Surrogate, application must be made to the Surrogate appointed to issue licenses for the celebration of marriages within that parish or district.

(8). Quarterly returns must be made of all marriages celebrated, and the fees due to the Diocese must be transmitted at the same time.

(9). No fee may be demanded for marriage by banns, and if any freewill offerings are made in such cases they may be entirely retained by the clergyman.—Feb. 26, 1902.

Mission Work among Japanese and Chinese.

That this Conference expresses its sense of the need of missionary effort among the Japanese of Thursday Island, and the Chinese of Port Darwin, and respectfully recommends that the Bishop take such action as he may think necessary and possible for their instruction in the Christian Faith.—Feb. 27, 1902.

Church Property.

That the Bishop be asked to hold in trust any properties which may be acquired by the Church in the diocese until such time as a Diocesan Synod is created.—Feb. 27, 1902.

Gambling.

That the members of this Conference view with alarm the spread of the gambling evil in Australia, and hereby pledge themselves to condemn the practice to the utmost of their ability, believing as they do that it is inimical to the highest interests of Australian manhood.

The Home and Morals.

That this Conference is of the opinion that the home life of a community is intimately connected with its moral standard. The authority and control of parents on the one hand, and the obedience and honour of children on the other, are the absolute conditions of the permanent well-being of the family and the State. The Conference would therefore take this opportunity of emphasizing the need of clear, definite, and systematic instruction on the part of clergy, teachers and others concerning these primary principles of morality in the home and the nation.—Feb. 27, 1902.

Provincial Action.

That it be a recommendation to the Bishop that his Lordship should signify the consent of the Diocese of Carpentaria to the Provincial Scheme, and that further, the Bishop should be asked to obtain if possible such modifications in the proposals as may be deemed necessary in the interests of this and other dioceses of the Province.—Feb. 27, 1902.

Raffles, Etc.

That this Conference desires to express its conviction that direct giving is the most scriptural as well as the most effective means of raising money for Church purposes, and that the practices of raffling and other questionable means of obtaining Church funds should be absolutely avoided.—Feb. 28, 1902.

Deportation of Islanders.

That this Conference, being convinced that a grievous wrong would be done were the deportation clauses of the Pacific Islanders Act to be put in force with regard to those Islanders who have been for a long time domiciled in Queensland, requests the Bishop to keep himself so informed of the probable action of the Federal Government that it may be afforded an opportunity of timely protest should such action be actually contemplated.—Feb. 28, 1902.

Marriage.

That this Conference deplors the degradation of marriage in Australia as illustrated by the recent report of the Royal Commission on the decline of the birth-rate in New South Wales.—July 27, 1904.

General Synod.

That the Conference accepts the Determinations of the General Synod of 1900.—July 27, 1904.

Offertories at Extra-Parochial Services.

That the offertories at extra-parochial services conducted by the Bishop in bush districts be devoted to the Bishop's travelling expenses, and that the extra expenses incurred in collecting funds for the Diocese in the south be charged against the amount collected; further, seeing that one-third of the Episcopal income of £300 is spent in necessary travelling expenses, it is desirable that as soon as possible provision be made by the diocese to relieve the Bishop of the burden.—July 27, 1904.

"Carpentarian."

That the Conference calls attention to the diocesan organ "The Carpentarian" and advises more strenuous efforts by the clergy to increase

its circulation.—July 28, 1904.

Sunday Morning Services.

That this Conference considers it desirable that attention should be called to the tendency to neglect Chu ch worship, especially that of Sunday morning.—July 28, 1904.

General Synod.

That Determinations 1—6 and 8—11 of the General Synod of 1905 be accepted.—June 20, 1906.

Girls' Friendly Society.

That it is desirable to form a Diocesan Branch of the Girls' Friendly Society.—June 20, 1906.

Sunday School Lessons.

That the Inter-diocesan Sunday School Lessons published by the C.E.S.S. Institute be adopted.—June 20, 1906.

South Sea Islanders.

That this Conference desires to bring under the notice of the Commonwealth Government the extreme hardship and inhumanity which will result in many cases should the whole of the Pacific Islanders resident in this district be indiscriminately deported from Australia under the Pacific Labourers Act of 1901, as many of these islanders are married and have families, and have been resident in North Queensland for various terms, up to in some cases forty years; and trusts that the Minister will exercise the discretionary powers vested in him so that such hardship and inhumanity may be avoided.—June 21, 1906.

Assistant Clergy.

That in the opinion of this Conference, assistant clergy may be present at meetings of parochial councils, but without the power of voting.—June 21, 1906.

Provincial Constitution.

That the Provincial Constitution of Queensland be ratified by the conference.—June 21, 1906.

Alcohol.

That the representatives of this Diocese at General Synod be requested to submit for consideration the advisability of the Church taking united action with a view of furthering any movement having for its object the diminution of the evils consequent on the excessive use of alcohol.—June 21, 1906.

Bible in State Schools.

That in the opinion of this Conference it is imperative that steps should be taken in all parishes in the Queensland portion of this Diocese to bring the Bible in States Schools League before the people, in view of the coming referendum on religious education in State schools.—May 31, 1909.

Mothers' Union.

That in the opinion of this Conference it is desirable to establish a Diocesan Branch of the Mothers' Union.—May 31, 1909.

C.E.T.S.

That it is desirable to establish a Diocesan Branch of the Church of England Temperance Society.—May 31, 1909.

Transfer of Bishop's College.

That the action of the Diocesan Council in agreeing to the transfer of the theological students to Brisbane, and the use of the college as a Bishop's house, be approved.—May 31, 1909.

Upkeep of Bishop's House.

That the sum of £120 per annum for the upkeep of Bishop's House be regarded as a recognised call on diocesan funds.—May 31, 1909.

DIOCESE OF CARPENTARIA.—Diocesan Statistics for the Year ending 31st March, 1909.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total Population of District	Estimated No. of Church People reached by the Church's Ministrations	No. of Clergy	No. of Lay Readers	No. of Lay Helpers	No. of Centres at which Services are Regularly Held.	No. of Services held during the year	No. of Sunday and Holyday Services	CELEBRATIONS OF THE HOLY COMMUNION			Sunday Schools.		SUNDAY SCHOOL TEACHERS		SUNDAY SCHOOL SCHOLARS ON ROLL		Average attendance of Scholars.	Number of Communicants in Parish.	Baptisms.	MARRIAGES		Burials.	PERSONS CONFIRMED		Services and Classes for Malanesean Boys.	Other Weekly Religious Instructions
										Sun-days	Week-days	Sunday Schools.	Fe-males	Males	Girls	Boys						Banns	Li-cense.		Fe-males	Males		
COOKTOWN	...	2000	500	1	—	—	1	497	162	63	10	1	9	3	92	78	130	125	36	6	—	—	—	4	17	—	—	226
CROYDON	...	1580	490	1	—	—	3	497	162	72	14	2	9	1	89	66	102	68	31	—	—	5	15	—	—	—	—	201
CUM-GOLDEN GATE	...	600	200	1	—	—	1	507	188	47	4	1	7	3	42	24	52	54	7	—	—	4	3	—	—	—	—	221
NORMANTON	...	2600	200	1	—	—	3	156	156	33	7	1	2	1	19	17	28	45	6	—	—	1	12	2	10	—	—	—
PALMERSTON
PALMERSTON
PORT DOUGLAS	...	800	200	1	—	—	3	456	162	47	2	1	3	—	21	16	21	35	22	—	—	2	4	—	—	—	—	—
CUM-MOSSMAN
THURSDAY ISLAND	...	2300	500	1	1	1	1	497	162	75	9	1	9	2	60	50	95	70	20	—	—	7	17	—	—	—	260*104	—
GEORGETOWN	...	2000	200	1	—	—	6	57	52	16	—	1	3	2	25	25	38	30	—	—	—	4	—	—	—	—	—	—
GEORGETOWN	...	11,880	2,290	7	2	1	18	—	—	353	46	8	42	12	348	276	427	482	132	6	23	—	6	27	—	—	—	—
TOTALS	399	...	...	57	...	624	...	...	...	...	29	...	...	...	33	...	...	...	...

*Outside Centres at which Services held.

*Japanese Chiese.
 ||For School Children.

FINANCIAL INFORMATION

PARISH.	RECEIPTS.						EXPENDITURE.										PAROCHIAL CR. BALANCES.					PAROCHIAL INDEBTEDNESS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
	Direct Offerings.				Indirect Giving.		Total	Dr. Balance previous year	EXPENDITURE.										PAROCHIAL CR. BALANCES.					PAROCHIAL INDEBTEDNESS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
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	Offerory Collections	Subscriptions	Society of the Treasury	Special Efforts	Rents	Sale of Work	Entertainments	From Diocesan Funds	Miscellaneous Income	Expenses of Divine Services	Diocesan Objects	Missions	Church Buildings	Indebtedness Reduced	Interest on Loans	Miscellaneous	Total	Current Account	Church Building Funds	Rectory Fund	Sunday School Funds	Other Items	Total	Current Account	Churches	Rectory	Sunday School	Other Items	Total																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
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A. P. WALKER, Diocesan Secretary.

1909.

Diocese of Carpentaria.

BISHOP:

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISFRATOR:

REV. J. JONES, B.A.

DIO. SECRETARY:

A. P. WALKER, Thursday Island.

HON. TREASURER:

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN SECRETARY FOR MISSIONS:

MISS ROBSON, Bishop's College.

DIOCESAN ACCOUNTANT:

O. BERYHOLTZ.

COMMISSARIES:

REV. S. G. PONSONBY, The Rectory, Devonport,
England.

REV. F. E. S. SNODGRASS, M.A., Melbourne.

REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th. L., Dalby.

CLERGY:

REV. L. ARNOLD, M.A., Rector of Palmerston.

REV. A. M. HASSALL, Georgetown.

REV. J. JONES, B.A., Vicar of Thursday Island.

REV. C. R. MURRELES, M.A., Rector of Croydon.

REV. E. TAFFS, Rector of Mosman.

REV. W. M. WILKINSON, Rector of Cooktown.

REV. H. H. AYSCOUGH, Th. L., Normanton.

HON. JAPANESE CATECHIST:

A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:

DEACONESS, BUCHANAN.

DIOCESAN COUNCIL:

REV. J. JONES, B.A.,

REV. W. M. WILKINSON,

MR. H. MILMAN,

MR. A. SULLIVAN.

HON. LEGAL ADVISER:

HIS HONOUR JUDGE MACNAUGHTON.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Roy, J. G. G. T. S. L. M. M.

Miss Matthews, Miss Pick.

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island Mosman, and Moa, and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday, to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.

THURSDAY ISLAND.

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (?)

GEORGETOWN.

Allotments 4 and 5 of Section 20, area 2 roods 36 perches each. Value: £160.

MATTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650.

BU RUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 536, area 30 perches. value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN BOOK DEPOT,

Thursday Island.

A Large Supply of

BOOKS, CARDS, PICTURES, &c.

BIBLES (Illustrated and otherwise)

PRAYER-BOOKS and HYMN-

BOOKS, and DEVOTIONAL

BOOKS always in Stock.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

VOL. X.—No. 37.]

THURSDAY ISLAND, JANUARY 1, 1910.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor by the last day of February, May, August, and November in each year.

Bishop's Diary.

I left Thursday Island by the Empire on September 28, and arrived in Brisbane on Sunday, October 3. I spent a busy fortnight in Brisbane with meetings of the Bishops of the Province, the Provincial Synod, preaching, and the great missionary meeting in the Protestant Hall.

The meeting of the Provincial Synod was brief, but most useful business was transacted. Rev. W. M. Woods and Rev. Canon Jones acted as our clerical representatives, and Mr. Joseph Hughes as our lay representative. Mr. Hughes was elected chairman of committees.

I left Brisbane on October 20 and stayed a day with the Bishop of Grafton and Armidale and a day with Archdeacon Rigg at Muswellbrook, reaching Sydney on October 23. I preached in Sydney on the Sunday, and on the Tuesday was present at Mr. Woolcombe's magnificent meeting for men in the Town Hall. On the following day I left for Goulburn, where I held a meeting on behalf of the diocese; and then on to Melbourne, where I preached for the diocese on Sunday, 31st.

I left Melbourne on Tuesday, November 2, Cup Day; and as the train passed Flemington I could see the 143,000 people collected on the racecourse. I could not help wondering when the people of Australia would learn to compare what they spend on pleasure with what they spend on the service of God.

During the following week I spoke for the diocese at Geelong, Terang, Coroit, and Camperdown; then I returned to Melbourne, where I had a very busy week with sometimes our meetings in the day, ending up with preaching on "Missions" in the Cathedral on Sunday, November 14. On the following day I left for Sydney, and was present at an important meeting of the Bishops held for the

purpose of reorganising the Board of Missions; and on the following day at the enthronement of the new Archbishop of Sydney, who has been most warmly welcomed and made a most favourable impression upon his people.

I remained in Sydney for nearly a fortnight to speak and preach on behalf of the Board of Missions, leaving for Brisbane on November 29, and for Cooktown on the following Saturday. From Cooktown I go to Georgetown to open the new church, and from thence to Croydon and Normanton, and hope to return to Thursday Island by January 18.

October 31. M. Preached St. John's, Toorak.
E. Preached Christ Church, S. Yarra.

November 2. Meeting at St. Paul's, Geelong.
3. Meeting at Colac.
4. Meeting at Terang.
5. Meeting at Koroit.

21. Preached, M., Randwick.
- Preached, E., Darlinghurst.
22. Addressed N. Shore Grammar School.
24. Girls' Grammar School.
26. Met Executive of A.B.M.
28. Preached, M., Newtown.
- Preached, E., Strathfield.
29. Meeting at Muswellbrook.
30. Arrived Brisbane.
- December 2. Meeting re Missions.
3. Deputation to Premier.
4. Left by Wyandra.
10. Arrived at Cooktown.
11. Induction of Rev. A. E. Godson.

The Lepers at Peel Island, Brisbane.

The Bishop of Carpentaria writes;—
S.S. Otter,

Oct. 6, 1909.

I have just been visiting the lepers at Peel Island. I had not very long, as I had to get back to catch the steamer, but I was very glad to have had the opportunity. I talked to the white lepers for a few minutes, and then went down to see the South Sea boys. My old friends from Friday Island were delighted to see a familiar face; but I was saddened to see what terrible ravages the disease had made in many cases. A course of treatment by injection is being tried on Tom Moreton in the hope of a cure, but so far the result seems to be to make him feel ill. A little church has been built and the walls covered with sacred pictures, among them those brought out from England, which they much admire. Mr. and Mrs. Brown are still in charge, and

look extremely well. We had a little service in the church, and the address on the text, "I know thy tribulation and thy poverty (but thou art rich). Fear not the things which thou art about to suffer. Be thou faithful unto death and I will give thee the crown of life," was listened to with the deepest attention. As they sang the last hymn, "God be with you till we meet again," I could not but think it probable that many of us would not meet again here. Rev. Davies has been visiting them regularly, and the Archbishop lately held a confirmation. There is no doubt of the religion of these poor fellows. Their conduct is excellent. The church needs a quantity of material to complete it, and I hope they will soon get it.



SURGICAL WORK AT TRUBANAMAM.

7. Service, M., Camperdown.
- Service, A., Bornambeit.
- Service, E., Camperdown.
8. Meeting, St. Andrew's, Brighton.
9. Meeting, St. Matthew's, Prahran.
10. Meeting, St. Alban's, Armadale.
11. Meetings, Chapter House and Balaclava.
12. Meetings, St. Thomas's, Moonee Ponds and Boys' and Girls' Grammar Schools.
14. Preached, St. Colomb's, Hawthorn, and Melbourne Cathedral.
16. Meeting, Chapter House, Sydney
17. Archbishop's Enthronement.

At Trubanaman Missoon Station.

CHAPEL AND HOSPITAL.

The little chapel at Trubanaman plays an increasingly important part in influencing, more or less consciously, the lives of the natives. Though the service may be still unintelligible to them, it is not meaningless. The very fact of assembling together for some unknown but not unfelt good has its effect in strengthening the idea of social life. Family life is beginning to be touched by the church life. Already men and women, united by tribal law, have learnt to come to the chapel and have their union sanctified by the blessing of the church and little children are brought to baptism. Many adults are preparing earnestly for baptism and it will be a very great day for the mission when those whom she has patiently watched and trained are admitted into the Church of Christ. For the Mission Staff the quiet services in the freshness of early morning or in the restful beauty of the sunset are a reminder. They have hallowed memories of the Communion Services held there when the Bishop or the Vicar of Thursday Island have been able to visit Trubanaman, and the humble little altar dressed every day by the children with fresh lilies and grasses serves as a constant inspiration.

The present chapel is a makeshift. It is the living room, with all the wind that blows, with a mud floor and rough seats and desks.

When the bell (a cow bell) rings morning and evening it is pretty to see the women and children come trooping over the compound in their bright prints.

The men sit behind as a rule the services are attended by two Kings from neighbouring camps, one an old man, the other young and extremely tall and thin with high shoulders and very long legs. The old King was immensely gratified by a gift from Thursday Island of an artillery man's uniform. This he wore night and day until the Superintendent, fearing the heavy khaki tunic would stifle him, induced him to be content with trousers and helmet for daily wear and keep the tunic for full dress parade on Sundays. He has handed on his former much delapidated helmet to his brother King, which adds to his already uncommon height.

The little school-boys sit in front of their chapel and form the choir. The scarlet lavas look well against their velvety dark skins. On Sundays they are supposed to wear white calicoes but the mission does not often run to a change of clothing.

The boys sing shrilly but sweetly and in excellent tune, their faces screwed up for the effort and the little red tongues and white teeth shining out vividly.

To prayers as a rule come a kitten, a possum and a cockatoo, they follow the children and spend the time pecking or chasing or patting each other but the children are very attentive and reverent and take no notice of the antics of their pets until the service is over.

On Sunday morning before service the congregation assemble to practice the hymns and chants and it is really wonderful how quick they are in picking up tunes and words.

Sometimes the Superintendent gives a short address to his "boys and girls" in simple but

good English, pidgin English is neither desirable nor necessary. Their faces show that they can follow and understand a good deal.

The present chapel is woefully crowded and the site of the new and permanent building is already marked out and work will be begun shortly.

The little hospital is one of the most attractive buildings on the station. Built of split pandanus and mud, with thatch of palm leaves, hard floor and whitewashed inside and out it is cool, clean and serviceable. About once a week the whole flock come up for a real Mrs. Squeers' dose of salts, made more palatable with lemon juice when obtainable. Some take it bravely, others with wry faces. The two Kings are generally present at this ceremony and take their doses royally. Some hide, and are hunted up by indignant and officious sufferers. A good deal of work is got through every morning at the hospital. The station natives are always needing sores or wounds dressed, eyes have to be attended to and sometimes teeth extracted.

The wild or camp blacks are beginning to swerve a little in their allegiance to their own witch-doctors and will come up themselves or bring their children for treatment.

A young gin—a mass of disease—was brought in from a camp and stayed two or three days in hospital. Her mother accompanied her and sat by her daughter night and day brushing away the flies with a wild turkey's wing or lifting her daughter either into the shade or the sun.

It was touching to see the sick woman, when a pannikin of milk was brought her, pushing it towards her mother that she too might partake. Her people stole her away one night so there was no chance of doing her any lasting good. A very tall woman carried her little child astride her shoulders to be attended to—the little one's foot had been badly burnt in the ever-smouldering camp fire, and after being cleaned and dressed for some days showed signs of improvement.

The trying part to the Superintendent is that should a patient become worse under hospital treatment, the prestige of the mission suffers. Few of the natives have as yet sufficient confidence to stand a failure in the efforts of the missionary. They would see in it at once a sign of the evil spirit's displeasure.

There was a cheering sign recently that a spirit of confidence in the Missionary and a trust in God is growing. A little baptized infant was dying. Like David, the mother weiled and lamented but when the baby died and she was told "Jesus has taken Topsy" she smiled and was quite reconciled. The natives ascribe most of their illness and trouble to witch-craft. Some one has pointed the magic bone at them and it is well known how they will give themselves up to die when bewitched. Sometimes by clever sleight of hand the witch doctor extracts the bone which is supposed to have entered a vital part and faith-healing speedily effects a cure. A good deal of sickness is probably hydatids caused by the water they drink and the mangy dogs which share all food and drink. A blow or wound, however alarming, soon heals up, but sores, rheumatism, and pneumonia are very prevalent. It would be a great help to the Superintendent if a doctor would find time for a visit to Trubanaman. Manson's "Tropical Diseases" is of great help in diagnosing complaints, but a few hints from an expert on the spot would be invaluable.

The doctor, if fond of sport would not regret his journey, he would see some of the finest cattle country in the north and would get any amount of shooting—ibis, duck, pigs, alligators, kangaroos and so forth, and be sure of a really unique and interesting visit.

There is so much that is needful both for the souls and bodies of these people, and there is enough money in Australia to supply it, without in the least neglecting those of our own race who need help. White people can at all events make their needs known, the natives suffer dumbly. It is inhuman to leave them to die in misery, it is not with Christ's sanction that we leave them to live in darkness and degradation.

"L."

Women of Trubanaman, Mitchell River.

Until quite lately nothing has been done for the women at Trubanaman Mission Station.

With the advent of Miss Matthews and Miss Pick, the first women-workers on the Staff, this side of the work is now beginning to receive the attention it demands.

It is wonderful how quickly the women and girls respond to sympathetic treatment and firm kind training.

Every Saturday morning a women's meeting is held, when the work for the ensuing week is apportioned. Different women are chosen each week for washing, cooking, baking and other duties so that all have a chance of becoming proficient in every branch of domestic work.

The day's work is well organized so as to be neither heavy nor monotonous, the required work has to be thoroughly done and the women already take a pride in their duties.

Directly after breakfast the huts of the married couples are inspected. The women sweep the mud floors of the interior and also all round the outside of the huts. All household gear, blankets, pannikins and so forth, has to be in order and many of the women take a real pride in their humble house-keeping.

The single girls' quarters are close to the ladies' quarters, and the younger girls sleep in a large sewing room next to the ladies' sleeping-room.

Even on the hottest nights fires are always kept smouldering in the huts, partly to keep away mosquitoes, partly to give the inhabitants courage for they are desperately afraid of the dark. The little girls roll themselves up in their blankets, not being allowed fires, and lie about on the matting like grey bolsters.

After house-keeping duties in the mission building have been attended to, the younger women go off to school, the elder gather in the sewing-room, where they are taught to mend their ragged dresses of their husbands' equally ragged trousers or lava-lavas.

Already each woman has made herself a large and small calico bag to contain her daily rations of flour and rice, and Miss Matthews has great hopes of them being able to make their own dresses before long. The sewing lesson is the time to get to know the women individually, as they squat in a circle on the floor, laboriously threading their needles, or sewing industriously but with many a heavy sigh, and be sure that if they can escape attention for one moment they will be running

their seams instead of hemming them.

Old Kate, the widow of a King, attends the sewing-class punctiliously. Her idea of sewing is to make the smallest amount of stitches go to the furthest possible distance.

Near her sits handsome stately Polly, a very big woman, just in from some months' "walk about" in the bush. She is a mother to all the younger women being shrewd and sensible and kindly. Pretty little Yalkabille, with a shell necklace twisted round her slender throat sits mending her husband Sergeant's clothes, which she herself has torn in a tiff.

Annie a bright looking girl with curly hair more like a Papuan than an Australian native, has also just come in from a prolonged "walk about." Tired and footsore she was brought in by some of the Station men, who lent her a pair of moleskins and let her ride one of their horses. Then there is Kitty, the mother of three well-grown children and expecting her fourth shortly. This is unusual as very few even of the strong health women have more than one child. This fact leads one to the problem of race preservation. If it is a good thing that the race should not die out, then fresh blood must be introduced but how? We have deported the South Sea Islanders regardless of the fact as proved in Torres Straits that the children of South Sea men and aboriginal women are physically and mentally a fine race.

But this question is too large and too difficult to be discussed here. Beatrice neé Possum comes next. She begged to have her name changed, evidently as a direct result of the elevating influences brought by the two women workers into her life. She bears the name of Beatrice with becoming dignity. Handsome and clever, she and her husband Terry are the model pair on the station.

Maggie the wit of the party sits beside her, she has constituted herself a kind of Chief of Staff to the ladies and is most useful as interpreter. She has one son, Rory, with whom she lived on a cattle station, where both mother and child were distinguished as fearless riders and cattle-hands. She is wild, impulsive, hot-tempered and warm-hearted. One never knows what moment she will choose to fold one in her ardent embrace. A very charming face and figure is that of little Bobbina, shortly to be married to one of the finest of the young men on the Station. They have both been with the mission since its inception and the wedding is likely to be a most satisfactory one, especially as the young lovers are preparing earnestly and intelligently for Baptism so as to begin their married life as members of Christ.

An interesting figure is Lucy Myall (wild black) who is but newly come to the Station with her two hungry-looking thin little daughters to whom the names of May and Maud have been given. She appeared with them at the Station one Sunday morning, all three gaunt, wolfish, unclean and unclothed. The Mission has already done much for her and her daughters, little Maud is the life and pet of the place, and Lucy is beginning to lose her wolfish look. Her arrival had something of the nature of a tragedy connected with it. It appears her husband had tired of her and thrown her over or a more youthful bride. Strangely enough her husband with his new wife, Jessie, came to the station from another quarter shortly after Lucy and her daughters arrived. Jessie, rough strong and good-looking is almost a ripple owing to an accident to her knee. She

walks with the aid of a strong tall pointed stick and yet, strange to say, is a supple and active dancer and was to be seen soon after her arrival instructing her rival's eldest daughter, with others, in some new dance. The meeting of these two women naturally brought difficulties and until matters were talked over and settled by the Superintendent and the married people on the station, there was much jealousy betrayed and some blows exchanged. The husband has now taken back his first wife and Jessie has chosen a husband from among the station men.

Most of the women have their upper front teeth knocked out the same as the men. They like to wear a fillet of possum hair or red wool or fibre tied round their heads.

When they have colds they gather some grass or herb which they stick through the hole pierced through the nostril. These fierce green mustaches produce an indescribably comic effect.

Their voices are capable of wonderful modulations, from a thin die-a-way wail to a deep passionate guttural declamation; the tones are vibrant but not pleasing.

They have however an infectiously merry laugh. It is quite delightful to see their antics on washing day which is a real "day out" for them. Clothing is cast aside and they sit among the lilies in the warm brown water soaping and rubbing the different gorments. Now and then a laundress disappears under the water for mussels, or swims over the lagoon for a particularly tempting and juicy lily-stem. On the bank other women are seeing to the boiling of the clothes and the work goes on in the most charming and merry fashion, everyone enjoying themselves hugely.

The clothes when finished are not quite all that one could desire, but short-comings are easily forgiven for the sake of the joy and zest of the washer-women.

Another labour they enjoy is taking the pots and pans down to the lagoon to clean in the sand, this is part of the mornings work of the kitchen-maids and they extract much fun out of it.

When the wet season begins the women will all have their gardens to attend to. Gifts of vegetable seeds are always opportune and helpful. Last wet season they grew pea-nuts, melons, pumpkins, carrots and many other vegetables which are most helpful in keeping them in good health.

At night, when "Lights Out" is sounded at 9 p.m. the Superintendent goes round to each of the married peoples' huts and kneels with them at their evening Prayer. It is very wonderful to see how the Light is breaking into the lives of these hitherto neglected, wild, ignorant women.

They need, and have a right to expect, the Prayers and the help of all Christian women. Let it be forth-coming for the sake of One born of a woman.

"L."

Rev. C. B. Mirrlees B.A., has had to resign from the diocese on account of his own and Mrs. Mirrlees' ill health. We are very grateful for the services rendered to the diocese by Mr. Mirrlees who came out to the diocese at his own expense and has with Mrs. Mirrlees done most faithful service at Croydon for the last two years. We trust that they will both soon be fully restored to health and none the worse for their northern experiences.

To the Faithful Clergy and Laity of the Diocese of Carpentaria.

THE BIBLE IN STATE SCHOOLS REFERENDUM.
My dear People,—

A referendum on the subject of the Bible in State schools will be taken at the ensuing Federal elections, which will take place sometime before next June.

I hereby appoint the last Sunday in January as a day of prayer and intercession for the cause of religious instruction in schools, and I urge all Church people to be present at the Holy Communion and other services on that day, and to unite in prayer to Almighty God that the referendum may give us back the Bible as an essential part of our children's education, and give them an opportunity of being instructed in the faith of their parents.

I further urge all Church people to spare no efforts to make known to others the need of voting for the Bible at the referendum, as if we lose this opportunity we may never have another in this generation.

The occasion is a grave one, and I solemnly appeal to all with whom the call of their Bishop has any weight to respond to this appeal.

GILBERT, BISHOP OF CARPENTARIA.

December 1, 1909.

Notes.

A fund has been opened for a memorial to the late Most Rev. W. Saumarez Smith, D.D., Archbishop of Sydney. Subscriptions may be sent to Messrs. T. A. Dibbs and J. Russell French, Hon. Treasurer, Bank of N.S.W. Sydney.

Mr. Matthews, Superintendent of Trubaman Mission, and Deaconess Buchanan, in charge of St Paul's Mission, Moa, have both visited Thursday Island recently. They desire to thank their friends there for much kindness and hospitality and for many useful gifts to the missions. Fowls, books, papers and clothing were given them and some of the children collected mango seeds for planting. Mr. Matthews returned to Trubaman by the Francis Pritt and Deaconess Buchanan to her outpost duty by the "John Douglas." We wish them health and happiness throughout the trying wet season. Mr. Matthews brought good reports of his sister and Miss Pick, who have quite settled down to their work and have already won the confidence of many of the women and children.

The missions have to thank the Superintendent of the State Nursery at Cairns for a carefully selected and most valuable assortment of seeds and plants. It is of the greatest consequence that the missions should produce their own food supply and at the same time the training of the natives in agriculture is one of the surest means of raising and developing the race.

In the class lists of the Australian College of Theology for the present year we are glad to see that two students for the Diocese of Carpentaria, Messrs. Ayscough and Lane, were successful in obtaining a pass as Licentiates in Theology (Th.L.).

Both these gentlemen are students at the Theological College, Nundah, Brisbane.

Rev. W. E. Godson has been appointed Rector of Cooktown in succession to Rev. W. M. Wilkinson and came into residence on Dec. 1st.

Sermon

PREACHED IN ST. PAUL'S CATHEDRAL, MELBOURNE,
ON SUNDAY, NOVEMBER 14, 1909.

And it shall come to pass afterwards that I will pour out my Spirit upon all flesh, your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and the handmaids in those days will I pour out my Spirit.—JOEL II., 28.

These words were quoted long after by St. Peter as prophetic of that great Pentecostal outburst of the Christian Spirit which swept away in a moment the cherished national antipathies of Jew and Gentile, so that for a brief space it outran the slow century-long progress of missionary effort, and for a moment at least Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judæa, in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, and in the parts of Libya about Cyrene, and the strangers of Rome, Jews and proselytes, Cretes and Arabians heard speak in their own tongues of the wonderful works of God.

Missionary work is no doubt founded on ideals, and the ordinary man is rather suspicious of ideals. He does not much believe in talk, and he does not want to see visions and dream dreams. He wants something practical and tangible, and he likes to see the use of a thing before he is prepared to spend much thought or money upon it. Yet the study alike of thought and of history leaves us little room to doubt that it is by ideals that nations grow and thrive and live, and that with the loss of ideals they dwindle and starve and die. It is not my intention to labour the point now, what I wish is to show that one ideal, the missionary ideal, has a very real and practical bearing on common things and on those conditions of social life which are of the closest importance to each man and woman among us.

The question ultimately depends on the meaning of life. Is life a means or an end? If life is an end in itself, if the sole object of man is to extract for himself a maximum of pleasure and a minimum of pain from the few years that he spends on earth, then obviously missionary effort is only a form of silly sentimentalism, and the sooner it is swept away by a robust common sense the better.

You, however, by your presence here in this temple dedicated to the service of God, show that you do not believe that life is a mere end. You believe that it is a means to something higher and wider than your own individual interests.

What is this true end of social and corporate life? May we say that probably most would agree that it is the greatest good of the greatest number. It is true that taken narrowly and by themselves these words may lend themselves to a tyranny of majorities or a lean and barren utilitarianism, and it is true that as Christians we might prefer to put it, with a well-known catechism, that the main end of man is to glorify God and to enjoy him forever: but after all, the reason why we glorify God is because, *pace* Calvin, we believe that He is the highest good and that He wishes all men without exception to enjoy it. May we not say then that not only do Christians recognise the greatest good of the greatest number as the true end of life, but that it is generally recognized as an ideal by those who have rejected

Christianity in favour of some modern socialistic creed and by most modern philosophies, and even that it is being increasingly recognised by those nations which have as yet only begun to come under Christian influences, Japan, Turkey, and China?

Now bearing this in view, and the general interest in social questions shows how strong a hold it has upon our imaginations, we may note that the greatest good of a community cannot be attained while any part of it is being neglected. A man dare not neglect a poisoned scratch because it is only on his little finger, because it will spread and affect his whole body; so a society cannot neglect a portion of the body politic, least a poisoned sore should gangrene the whole body.

For instance, in Australia we cannot afford to neglect our aboriginals, and that not only for the sake of the aboriginals but for the sake of the white men who are in contact with them. Nothing is so bad for most men as to be placed in the relation of irresponsible master over a helpless and servile race; the result is too often a real degradation of the white man in self-help, self-respect, energy, and morals.

I note that a few weeks ago the Belgian officials, replying to Sir Edward Grey's remonstrances on the long-continued and ghastly atrocities in the Congo, countered his charges by referring to the treatment of the blacks in Western Australia. Had we established a strong missionary diocese in North-West Australia twenty years ago we should have been spared the shame of appearing to contribute to thwart England's efforts to obtain redress for the victims of Red Rubber.

But the lack of the missionary spirit in Australia in the past has had even graver consequences. It led people in Australia to speak and think of the Chinese and Japanese with undisguised contempt and to subject them to many indignities. Another nation, the Russians, shared our contempt for the Japanese until they discovered that it was they not the Japanese who were fools at the cost of national disaster and dishonour. We have fortunately escaped the results of our misjudgment in this particular case; but who can say what harm has been done and is being done to ourselves by our prejudiced miscalculations, which would have been impossible had our missionary enterprise been on a sufficiently large scale to give us a true and sympathetic insight into the character, capacity, and resource of those whom we ignorantly set down as uncivilised savages?

Given that we seek for our own sakes the good of the greatest number in our community, and that we cannot afford to neglect or despise any element in it, another thought follows, and that is this: We are beginning more and more to see that if we are to attain the highest good we must extend our interests beyond the limits of our own community: and gather in all that is best in other communities too, so either a nation or a Church must share in the life and progress of the world if it would not stagnate and fall behind.

This is an extension of a well-known law of nature. Even animals suffer from keeping to themselves. The dangers of in-breeding are well known. Stock quickly deteriorate unless strengthened by the introduction of an outside strain. So it is with men. The very virtues peculiar to a community may lead to its destruction unless they are balanced by other virtues introduced from without. Our own race is a striking example, first of the results

of missionary enterprise, and secondly of the beneficial results of the capacity to absorb different elements and different strains, Celt, Carthaginian, Teuton, Norman, Hugonot, Hollander, Jew, have all brought their distinctive characteristics to make a progressive and permanent race.

Now it is not reasonable to suppose that we in Australia have nothing left to learn. I believe that we may learn something even from the despised aboriginal. I select this lowest type because if it can be shown that we have something to learn from the aboriginal, *a fortiori* we may learn from higher races.

One of the most striking features of the wild aboriginal is their social instinct within the tribe. We are all dissatisfied with our own social conditions. The unequal distribution of wealth and opportunity is a recognised evil. We are all Socialists in the sense that we long that these evils may be redressed; but the aboriginals are the most advanced Socialists in Australia. With the exception of his wife no native has any private property. Whatever he has he is ready to share with others. Professor Spenser has pointed out that what is called the ingratitude of the aboriginal springs from this cause. He does not thank for a gift because he does not see why he should. He is ready to give you whatever you want, even if it is his last possession. It seems to him the most natural thing in the world to give or to receive. He measures the call to give simply and entirely by the need of the recipient.

Now I do not say that we ought to adopt this extreme communism, but we must admit that there is something in this generous giving to everyone that needs which contrasts not ignobly with our modern greed for individual gain—a spirit not remote from the ideals and practice of certain primitive Christians.

Or again, there is in the aboriginal a most marked capacity for intelligent development. Some years ago this was doubted and denied, but to-day there is no reasonable doubt, and denial is only possible by ignoring easily ascertainable facts.

If the aboriginals are like children, they are like children all through—i.e., they have the child's power of growth and development. The work of our own missions at Yarrabah and Mitchell River, the Lutheran Mission at Cape Bedford, the Presbyterian Mission at Mapoon, and the Roman Catholic Mission in Western Australia, has shown beyond possibility of doubt that it is not only not impossible, but that it is easy with patience and common-sense to change in a few years a savage tribe into a good-living and steadily working industrial Christian community, with a good standard of devotion and morals.

This capacity for social and moral development on the part of what were once said to be the lowest race of mankind is not without its lesson and its moral for ourselves. All the older nations, at any rate, have to deal with questions of the moral, social, and intellectual development of degraded city slum life, not very different to that which confronts the man who seeks to raise the aboriginals; and the methods which ensure success are not very dissimilar in the one case and the other. But if we have something to learn, be it ever so little, from the aboriginals, we have much to learn from China and Japan, from the strong family life and deep respect for parents of the former, and from the discipline, efficiency, and patriotic self-devotion of the latter.

Now there is but one way in which the ideal of the greatest good of the greatest number can be adequately realised, and that is by the growth of the spirit of service, by the growing conviction among men and women that it is their duty to live not for themselves, but for the community, by men and women finding their happiness and a sufficient career in the unselfish service of their fellow men. By no other method can we put an end to political or municipal corruption, or cops with social evils.

Perhaps there never was a time when this was more keenly realised than at present. In England thousands of men are so giving their lives for the public good, whether as patient investigators of social conditions like Charles Booth or Octavia Hill, as municipal reformers, or settlement or temperance or rescue workers, or carers for fatherless children. It is this voluntary unpaid unselfish labour and service, whether within or without the Christian Church, which is the hope of the State, the only barrier against general apathy and cold officialdom.

Have you ever reflected on the value of missionary work in stimulating and encouraging the spirit of service? Missionary work possibly requires the fullest and most complete sacrifice of self, and by that very fact is a standing rebuke to the spirit of selfish isolation and unconcern. We are sometimes told that good men and women are "wasted" on missionary work, but do we ever reflect how many are stirred and roused by their example, not perhaps to follow exactly in their steps, but to a deeper and more sincere spirit of service in their own life and their own neighbourhood? The man who gives his life to the service of, say, the aboriginal cannot help thereby suggesting to his neighbours the question as to whether there is no call to them to give at least some part of their life to the service of their own people to the victims of drink, license, or evil social conditions. Missionary work, so far from being a waste, is one of the most potent aids in arousing the spirit of social service. When we ask what is the motive power of this spirit of service, the answer is that it is a conviction of the value of every human soul. We have come to see that old idea of the "common" man with a common soul is a false one. We know that rank, knowledge, wealth are but the external trappings of the soul, that affection, courage, courtesy, devotion, tact, consideration, compassion, purity, enthusiasm, loyalty, truthfulness, justice, unselfishness, may be found quite as fully developed among the poor and ignorant as among the rich and the learned. We desire that every one should be free to develop the good and the capacity that is in him. I need not point out that missionary work is but a fuller and further development of this democratic principle. It refuses to be bound by an arbitrary and meaningless colour line in its desire to give every human soul an opportunity to develop the capacity for good that is in him. It finds for instance in the aboriginal an utter absence of modern knowledge, art, and culture; but it finds a soul capable of deep and lifelong fidelity, capable of a real sense of sin and a desire for a higher life, capable of courtesy, thoughtfulness, tact, pity, affection, and unselfishness. We say again that these things form the real soul, and that the people who are capable of these things are worth an effort to make them possible for them.

I have, of course, carefully abstained from referring to the main reason why we as Christians should put missionary work in the forefront of our efforts; because Christ deigned to put service done to the least of human souls on a level with service done to Himself, and because He put missionary effort in the forefront of Christian duty. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "Go ye into all the world and preach the Gospel to every creature."

I have tried to show that, even apart from this primary and unavoidable command of Christ, missionary effort is more closely bound up with our common life than we are always ready to admit, and can be neglected only at grave peril to ourselves.

Let us pray for a wider outpouring of the spirit of God, that our old men may no longer fear to dream dreams our or young men to see visions of the day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

The Dedication of Church in Georgetown.

In the last "Carpentarian" we read an account of the laying of the foundation block of the first church on the Etheridge Goldfields a area of about 13,000 square miles on August 6th, 1909. We are now most thankful to say that the work began on that day, has been completed and was dedicated to Almighty God by the name of St. Michael and All Angels by the Bishop of the Diocese on Christmas Eve. The building is 35ft. long by 25 broad and stands on a hill overlooking the whole town. The total cost of the building including seats has been about £240, the whole of this sum has been raised, and the church was opened free of debt.

The hour fixed for the dedication service was half-past four on Christmas Eve. Punctually at that time the opening hymn 215 A. and M. "The Church's one Foundation" was sung by the congregation, and while the last verse was being sung the doors at the west end were closed, the Bishop and the Rev. A. Hassell meanwhile coming round the vestry. As the last note of the hymn was being sung the Bishop on the door three times with his pastoral staff. The doors were then thrown open and at the steps the Bishop and Mr. Hassell recited verses 7 to the end of Psalm xxiv and during the Gloria proceeded to the chancel. Here Mr. Hassell read a petition asking the Bishop to dedicate the church which was signed by Mr. Hassell as curate in charge and Mr. Munt, the hon. treasurer for the building fund, the Bishop replies that he is willing to do so. Then followed hymn 240 "Pleasant are Thy Courts Above," after which the Bishop offered up prayers for those who should be baptized, those who should be confirmed, those who should receive the sacrament of the body and blood of Christ, those who should be joined together in the holy estate of matrimony within the building, that God's holy word should be grafted inwardly into the hearts of the hearers, and lastly for those who should confess their sins and offer up their prayers and praises to Almighty God within the place might have true pardon and be enlightened and sanctified by the Holy Spirit so that they might be able to serve and worship Him here below. Then

the Bishop standing in front of the altar with his pastoral staff in his hand solemnly pronounced the dedication words "By virtue of our sacred office in the church of God we do now dedicate and set apart from profane and common uses this church under the name of St. Michael and All Angels in the name of the Father and of the Son and of the Holy Ghost." Amen.

The special hymn for the dedication of churches No. 395 was then sung, at the conclusion of which the Bishop gave a most helpful and instructive address. After which hymn 242 "We love the place O God" was sung, and during the singing of it the offertory in aid of the building fund was taken which amounted to £11 3s. 8d. and after the blessing pronounced by the Bishop from the altar, the thanksgiving hymn No. 379 "Now thank we all our God" was sung, and so ended a most impressive service, which will long be kept in remembrance by all who were able to attend.

The special gifts for the church were:—Altar and rails, Rev. C. B. Mirrlees; altar linen, Nurse Cross Walcho, N.S.W.; altar frontal, Rev. C. F. Hall; altar cross and baptismal shell, Croydon Church Council; altar vases, Georgetown Sunday School teachers; cedar prayer desk and lectern, Rev. A. Hassall; crumets, Mr. P. Sloan, Georgetown; book markers, Mr. R. D. Stewart.

The first service in the church was the celebration of Holy Communion at half-past 7 on Christmas morning, the Bishop being celebrant. Morning prayer and a second celebration was at 11 o'clock, the Bishop preaching.

Sunday, St. Stephens Day, was a busy one for the Bishop. He celebrated at half-past 7, read the lessons and matts, spoke to the children in the afternoon, read the lessons and preached at evensong, at which service the church was full and was very hearty throughout "Onward Christian Soldiers" was sung as a processional. On Tuesday evening, 28th, the Bishop spoke on religious instruction in state schools, and left us by coach on Wednesday for Croydon, leaving many happy remembrances both by his words and actions behind. On his next visit we hope to have a band of young soldiers of Christ ready for the sacred rite for confirmation.

Bible in State Schools.

"SIMULTANEOUS SUNDAY."

The executive of the Bible in State Schools League having requested that the last Sunday in January be observed simultaneously throughout Queensland by those Churches in sympathy with the movement as a day of prayer for divine assistance and when the movement shall be brought before the congregations, intimations have been received that the proposal has been approved by the Archbishop of Brisbane, the President of the Methodist Conference of Queensland, the President of the German Lutheran Synod of Queensland, Bishop White of Carpentaria, Bishop Frodsham of North Queensland, Bishop Halford of Rockhampton, Brigadier Winter commanding officer of the southern province of the Salvation Army, and Major Ross commanding officer of the northern province of the Salvation Army.

Rev. John Prunard M.A., has been appointed Rector of Croydon in succession to Rev. C. B. Mirrlees M.A.

Impressions of Trubananman Mission Mitchell River.

My third visit to Trubananman Mission Station has left me with some very definite ideas.

I have learned something of native life. have watched and approved of the methods adopted to increase the value and happiness of that life and here experience ends and theories, ill-defined and possibly impracticable, step in.

I saw the mission station in touch more or less with perhaps two hundred and fifty of the thousand natives within its borders.

I saw the men and women being raised from the savagery of their life in the bush and made manly and womanly by the influences of cleanliness, of good food, of work and of discipline. I saw the children responding to mental training and I saw how over and above all else a dim conception of Love and Hope was beginning to fight against the lower animal nature, to contend with terrible superstitious fears, and to bring self-restraint and self-respect into play amongst the natives.

It is a great work and worthy of all a man's, nay of a nation's energy although (or is it because?) the proportion to be raised is as the one to the ninety-nine who need no such help.

The factors employed in the work at Trubananman consist largely in appeals to the strong innate sense of fairness in the natives and later, to their common sense. An appreciation of humour helps on the situation at times and the idea of family life and family responsibilities is slowly gaining a footing.

The married couples' huts, business meetings of men and women, and the putting a man who has shown promise in charge of a piece of work, all help towards the desired end.

The services in Chapel which begin and end each day's work and the family prayers in huts or quarters are beginning to be more than a superstitious form; the natives are learning that there are other than evil powers at the back of things, that they have a claim on a good Spirit for protection and that in return, certain demands are made of them.

Work is naturally the great means of development. Every day the men line up for orders and set about their tasks contentedly. Building and agriculture, care of gardens and live stock give employment to all.

The architecture of the station is purely local and original. Split pandanus is nailed on each side of the frame-work of the building and the interstices filled with mud. Pandanus leaves form the roof. The houses are white-washed and are clean, cool and durable.

Agriculture is, for want of materials, still in its infancy. It is essential that the station should be self-supporting in the matter of food supplies and cultivation must be enormously developed.

The land is capable of producing almost any tropical plant, cassava, cotton, corn, coffee, pine-apples, bananas, sweet potatoes, tobacco, cocoa-nuts and so on. Irrigation by dams and wells will give a rich return.

Of course there are always difficulties and failures. Last year, owing to a late and heavy wet season the crops of corn and pumpkins were ruined when all but ripe.

The banks of a dam were eaten or riddled through by crabs and all the water swept away. But every farmer has these troubles. If the

station had a fair start in the matter of farming equipment, plough-horses, harness, plough, corn-sower and so forth, there would soon be no need to do what had to be done this year—send many of the people “walk about” i.e. back to the bush to do for themselves as there was no means of keeping them on the station.

Cattle should be the mainstay of the station; with 5000 head Trubananman as the head station would keep many an out-station going. Of the 5000 head the station now possesses under 50. All the splendid cattle land is lying useless at present—we hope not for long.

The next forward move on the Reserve must be the establishment of branch or out-stations. It will be otherwise impossible to come in contact with the tribes on the magnificent or on the Mitchell waters.

As the training of the natives at the head station progresses it will become possible to send out married couples as caretakers and gardeners and as efficient helpers, in interpreting for and bringing in people to be taught at the Mission.

A pound of flour, a quarter pound of rice per diem, an occasional tin of treacle, a few yards of print—this is what it costs to help a native to better himself, and make the wilderness blossom. The immediate task before the mission is that of converting these nomadic hunting tribes into a settled agricultural community.

It is not worth while refuting the stupid argument which will intrude itself here “Why not leave the natives alone?” If they could be left alone we might agree to say nothing, but as cattle stations are pressing upon them from every side and railways may soon be cutting up their hunting grounds we may leave that argument once and for ever.

Two of many problems may be considered here.

The work must be extended so as to embrace all Australian aborigines; it must be a national work entrusted by the nation to the churches. How is this best to be done? Look at the map, see the coast line of the Gulf, its large islands, look at the Northern Territory, its coast line broken by magnificent rivers, look down the N. East and N. West coasts of Australia—there is plenty of scope for Australians to do something for their own people.

This is however a matter chiefly of ways and means backed by goodwill and energy. Few will deny that it is the duty of Australia and Australians to ensure the original inhabitants of the land a “fair deal.” The second problem is more difficult of solution.

Is it to our interests that the native race be allowed to die out? Is there not plenty of use for them in the tropical climate where they can do work which a white man could scarcely take up without detriment to his health?

Ask the cattle station managers how they would manage without native stockmen.

Comparatively few Australians know anything of the conditions of life in the tropical north, it is therefore difficult for them to form an opinion in the matter which would carry weight.

To those who believe—if only from utilitarian considerations—that it is to Australia's advantage to strengthen and raise the aborigines—comes the question of the necessity for an influx of fresh blood into the race.

Those who have visited the islands of Torres Strait can testify to the fine results produced by marriages between South Sea Islanders and Torres Strait natives. The children of these unions are excellently equipped for the work of developing their rich islands—strong, intelligent, adaptable, resourceful.

Without them what use would the islands be? One needs only to think of the few white people who have chosen to settle on one or another of them, and the question is answered or waived. So it would be on the mainland. A wise infusion of fresh blood South Sea or Papuan let us say, would give us an equally useful people there. There would be no rivalry with the white race. We are not likely to have America's problem to face. We need not fear to act justly and kindly to the natives. The danger with us would be in denying them their rights. May these matters be carefully considered by all Australians before it is too late to act.

“L.”

Croydon.

The Rev. C. B. Mirrlees and Mrs. Mirrlees said good-bye to their parishioners at a social held in the Masonic Hall, Croydon, on Nov. 10th. There was dancing and music after which Mr. T. Waram, the parishioner's warden, gave expression to the deep feeling of regret at their departure. It would be difficult to find their substitutes. They had worked unselfishly and well, and had given liberally and ostentatiously. He hoped that they would be happy and prosperous wherever they lived, and assured them of the admiration and affection which the people of the district entertained for them. On behalf of the church, he presented to Mr. Mirrlees a gold medallion, and to Mrs. Mirrlees a gold cross, both being made of Croydon metal.

Mr. Mirrlees, in replying, thanked his congregation very heartily for their kind words and gifts. He was glad that the people had worked so well with him during his residence in Croydon, and was indeed sorry to leave them. He would be pleased to see and welcome any of them who might make a trip to the Old Country.

After refreshments and a short conversation, the company dispersed at midnight.

The following were the singers and their songs:—Miss May Shore, “All in the hush of twilight;” Miss May Hosking, “The dear home songs;” Mr. D. P. Viles, “True till death;” Mr. K. L. Viles, “The Romany Lass;” Mr. W. H. Stephens, “Queen of the earth;” Mr. F. W. Cuthbert, “When other lips” and “Eileen Alannah;” Mr. W. G. Horne, “Anchored.” The accompanists were Mrs. K. L. Viles, Miss Gill, and Miss Hosking, Messrs. W. G. Horne (piano), and J. Wheeler (violin), played for the dances.

The refreshments were served by Mesdames Maslen, Greig, Rennon, and Willock, and the Mrs. Amy and Florence Gill, and Miss Connie Clough.

The Rector and Mrs. Mirrlees left Croydon on November 12 in time to catch the Dugong for Thursday Island. There was a large crowd of members and children of the congregation at the railway station.

The Rev. John Pranker, the present rector, arrived on November 13th, having met

Mr. and Mrs. Mirtlees at Normanton. Mr. C. H. Maslen, the Rector's Warden, was at the station to receive him, and introduced him at once to Mr. T. Waram, the people's warden, Mr. W. H. Stephens, Mr. E. D. Harries, Mr. A. B. Murray of the Church Council, and other members of the congregation. For several days the thermometer registered over 100deg. of heat, which was very trying after a cool voyage. However, soon after his arrival, Mr. Prankerd visited Golden Gate, and is making himself known to his parishioners.

Thursday Island Notes.

SCRIPTURE UNION.

On the evening of Nov. 22nd Deaconess Buchanan, gave a very pleasant and instructive evening to the members of the Scripture Union in Thursday Island.

The gathering was characteristic; quite young boys and girls sat side by side with their elders as members of the union.

The Vicar addressed the gathering and said that the union established over fifteen years ago in Thursday Island showed wonderful vitality and steady growth. He said that a great feature of the Union is that its vitality is quite independent of meetings, of which there have been very few since Deaconess Buchanan ceased to be a resident of Thursday Island.

He then pointed out to the members that they can and should be of great help in The Bible in State schools movement.

Mrs. Mackenzie who has belonged to the Scripture Union since she was a child, followed with a most encouraging and interesting address in which she showed how her membership had helped not only herself, but others, especially the sick with whom she had come in contact.

Deaconess Buchanan then reviewed the year's work, and spoke appreciatively of three members Trixie Bebrouth, Laurie Zabel and Charlie Rotumah, who had passed away during the year.

Two new members added their names to the roll, and Mrs. Jones then spoke, connecting three thoughts.—(1) Remember now Thy Creator in the days of Thy Youth; (2) The mill will never grind with the water that is past; (3) The Gods help those who help themselves. The members then enjoyed the refreshments Deaconess Buchanan had provided, and the meeting ended with a very pleasing show from her magic lantern.

MISS ROBSON'S FAREWELL.

It is a good thing that one is able to hide one's feelings of sadness of farewell behind music, flowers and refreshments; so that what might have been a somewhat sober function, had every appearance of gaiety.

Much thanks is due to the committee who so successfully collected the contents of the purse of gold presented to Miss Robson, and who organized such a good programme for the evening.

The band played so well and every item on the programme was excellent.

We could not help lapsing into sadness during the interval when Mr. Mackenzie (chairman of the Shire Council) read and presented an illuminated address to Miss Robson; the Vicar followed by presenting the purse to Miss Robson and making an appreciative speech in which he spoke warmly of Miss Robson's work

in the Diocese and in the parish in particular.

On behalf of the men of the R.A.A. stationed at Thursday Island, Sergeant Thomas presented an address and a purse of gold, as "An appreciation of Miss Robson's goodness to them."

It was pleasing to see so many children in the gathering—one of whom, a toddler—showed his intimate relationship with the lady of the evening—for just as she was about to move towards the stage to reply to the addresses, he ran across the room and climbed into her arms.

Miss Robson appeared to gather courage from her comrade in arms and made a little speech expressive of her heartfelt thankfulness for the kindness she had received during her three and a-half years stay at Thursday Island. She said she should never forget her Thursday Island friends, and we are sure they will not forget her. Many good wishes for happiness in her new work at Sydney follow her.

Miss Robson's Japanese friends had previously entertained her to a farewell tea at the Japanese Club and had presented her with a purse of money.

THE GOLDEN OFFERTORY.

We publish the result of the effort to raise funds by straight-out giving which was brought to a successful issue on Christmas Day, when the contents of the Christmas boxes were offered together with the Christmas offerings for the Service of God.

The results are as follows:—Christmas Day Offertories £9 2s. 9d.; by Christmas Boxes plus a donation of £1 1s., £8 18s. 5d.; total, £18 1s. 2d.

BAND OF HOPE.

The last meeting of the year was held on Tuesday, November 30th, and took the form of a social evening.

The members and helpers to the number of about 80 assembled in the Parish Institute at 7.30 p.m. A most enjoyable evening was spent. "Musical chairs" caused great fun and after such strenuous exertions a magic lantern was much appreciated.

The magic lantern exhibition provided by Mr. Field will long be remembered and after nearly one and a-half hours there was a deep sigh of regret as the last picture was announced. Mr. Field, well known in the North for his work as lay reader and as a master of the Francis Pritt, is on a visit to Thursday Island and Torres Straits. He is evidently an expert in photography and lantern slides. The members of the Band of Hope showed their appreciation by vociferous cheering at the close of the entertainment.

Refreshments kindly prepared by the Band of Hope workers brought the evening to a close at 10 p.m. A downpour of tropical rain greeted the juveniles on their journey home.

CHRISTMAS SERVICES.

The cathedral, which had been beautifully decorated for the festival, was well attended on Christmas Day. We are glad to note an improvement in the attendance at the early morning services. The church was crowded at the 10 a.m. service. The cadets were present at this service.

In the evening, as in past years, there was a carol service very well rendered by an augmentee choir. Mrs. Broadbent sang as a solo the carol "When Christ was born of Mary free" and Mr. Cairns sang "Nazareth."

We thank them for excellent renderings. We have heard many words of approval of the services and music of the Christmas Festival. We thank all who helped. Mr. A. S. Cairns presided at the organ and his assistance was no small factor in making the services what they were. We look back upon a very happy Christmas, favoured as is not often the case by beautiful weather.

MOTHERS' UNION.

The last meeting for the year was held on the fourth Friday of November. Mrs. Mackenzie clearly and ably demonstrated sick-room nursing with a real bed and a sham patient. Our best thanks to the lecturer. Mrs. Milman, our President, was much missed; we hope she will be with us for the first meeting of next year, the fourth Friday of March, 1916.

We believe that during this year, our meetings, together with the quarterly services in the Cathedral, have helped those who have attended; they have made us think more on the things that matter, and we believe that the thinking will not be barren of fruit, for example it may be easy to direct our children to read their Bible and to say their prayers, but our Union holds up a higher ideal, it says "Read with them;" "Pray with them;" to some of us this means breaking new ground, but some of us have set to work.

We are also leaving to work beyond ourselves and our children, and in small ways we are trying to help others less fortunate than ourselves.

The keenness of some of our members for the Union may be gauged from the fact that some have not missed one meeting since the beginning.

Acknowledgement of Subscriptions.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions to the paper. Mrs. Pritt, Mr. Kashiwagi, Mrs. King, (Camden) 2s. Miss V. Gibbins 3s. 6d. Mr. Ogilvie 6s.

Notice.

The Secretary of the Carpentarian begs to notify to its readers that any subscriptions or donations to the Diocese or to special work therein, will be received in Melbourne by Miss Clarke, The Chapter House, and in Sydney by Miss Paige, A.B.M. Office.

Christmas Donations for Moa.

Sydney Church of England Grammar School for girls, per Miss Baddham, Box of Christmas toys and fancy goods; Mrs. Horace B. Young, Fairymead, Bundaberg, box of toys; Mrs. Peile, England, work bags; Miss Odery, Brisbane, bags and beads; Miss Robson, Christmas Tree gifts for adults; Models Ltd., Tin of Biscuits; Mrs. Wells, Christmas Cake and Lollie bags, also Mangoes for Seed planting; Miss Macdonald, Hospital 5s.; unknown, Old Stockings.

1910.

Diocese of Carpentaria.**BISHOP:**

RT. REV GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:
REV. J. JONES, B.A.

DIO. SECRETARY:

A. P. WALKER, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN ACCOUNTANT:

O. BERYHOLTZ.

COMMISSARIES:

REV. S. G. PONSONBY, The Rectory, Devonport,
England.

REV. F. E. S. SNODGRASS, M.A., Melbourne.

REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY:

REV. J. JONES, B.A., Subdean, Thursday Island.

REV. L. ARNOLD, M.A., Palmerston.

REV. H. H. AYSCOUGH, Th. L., Normanton.

REV. W. E. GODSON, M.A., Cooktown.

REV. A. M. HASSELL, Georgetown.

REV. A. HUTHNANCE, Roper River.

REV. J. PRANKERD, M.A., Croydon.

REV. E. TAFFS.

REV. W. M. WILKINSON, Mission Priest.

Clergy of Diocese Working temporarily in
Brisbane Diocese:

Rev. L. Ayscough, Th.L.; Rev. F. T. Lane, Th.L.;

Rev. S. Lewis; Rev. A. G. Smith

HON. JAPANESE CATECHIST:

A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:

DEACONESS BUCHANAN.

DIOCESAN COUNCIL:

Rev. J. JONES, B.A.,

Rev. W. M. WILKINSON,

Mr. H. MILMAN,

Mr. A. SULLIVAN.

HON. LEGAL ADVISER:

HIS HONOUR MR. JUSTICE MACNAUGHTON.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Roy, J. Gubb, F. Solomon

Miss Matthews, Miss Pick.

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.S., Office.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 q. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cap. York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island Mosman, and Moa, and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 21).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 rods. Improvements: Cathedral, Vicarage, Institute, Bishop's College, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 rods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rod. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rod. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rod 8 perches, and 1 and 29 of Section 1, area 2 rods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land, £50; Buildings, £360. Insurance (?)

G. ORGETOWN.

Allotments 4 and 5 of Section 20, area 2 rods 36 perches each. Value: £160.

MAYTOWN.

Allotment 1 of Section 6, area 1 rod 22 perches. Value: £10.

PALMER-TOWN.

Section 47, area 2 rods. Improvements: Church. Value: Land, £320; Church, £650.

BU RUNDIE.

Section 77, area 1 rod 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rod. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Facility for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN BOOK DEPOT, Thursday Island.

A Large Supply of
BOOKS, CARDS, PICTURES, &c.
BIBLES (Illustrated and otherwise),
PRAYER-BOOKS and HYMN-
BOOKS, and DEVOTIONAL
BOOKS always in Stock.

The Carpentarian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of "The Carpentarian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Meeting of Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House on Saturday March 26th at 5 p.m.

Present the Bishop in the chair, Revs. J. Jones, B.A., and E. J. Nass, M.A., and Messrs. Milman, A. L. Sullivan, Walker, and Wells. The Bishop welcomed Mr. Wells as a new member of the council. The Bishop said that the diocesan expenses for the remaining 10 months of the year would not amount to less than £900, including the cost of the Francis Pritt. The estimated subscriptions and grants to the diocese did not amount to this sum, so that care and economy would be necessary.

The Bishop then moved the following resolutions which were seconded by Mr. Milman, and after the members of the council had spoken strongly in support, carried unanimously. That this meeting of the Diocesan Council desires to place on record its sense of the great loss sustained by the diocese by the departure for England of Rev. J. Jones B.A., Abbot of the Cathedral and Administrator of the Diocese in the absence of the Bishop. Mr. Jones had voted a vast amount of unpaid labour to the missionary and other work of the diocese, and to the superintendence of the Francis Pritt, and has carried out his many diocesan duties with conspicuous ability and success, and the members of the Council in conjunction with the Bishop of the diocese best thank Mr. Jones most heartily for his great services and to wish him every happiness in his new sphere of work, and is glad that he will still be connected with the diocese as Comptroller in England.

That the thanks of the Diocesan Council be given to Mrs. Jones for her many and unceasing voluntary labours on behalf of the missionary work of the Diocese during the last year and a-half years, and the heartiest good wishes for her future welfare and happiness. It was resolved to give an increase of wages to the S. Sea catechist at Moa as his present amount was considered insufficient, and to insure the crew of the Francis Pritt under the Employers' Liability Act. A sub-committee consisting of the Vicar of Thursday Island and Messrs. Wells and Sullivan was appointed to consider the purchase of a cutter for Moa and

the charter of a boat to take stores to the Mitchell while the Francis Pritt was at the Roper. The Bishop said in the increasing amount of business detail in the work of the diocese he should look more and more to the help of the Diocesan Council.

Mitchell River Mission.

We are glad to report that all the missionaries of the Mitchell River Mission at Trabanaman are well, and experienced no trouble during the wet season, although the Mitchell River was in such high flood that the water came into the house at Dunbar Station. The site of the station was selected with much care with a view to possible floods, and seems to have justified its choice. The only trouble was that provisions ran short and many of the natives had to be sent into the bush to get their own food until communications could be re-established. We give some extracts from letters received from Miss Matthews and Miss Pick:—

"We had a very happy Christmas. The boys brought in a quantity of green and flowers and we decorated the Church. It looked very nice. On Christmas Eve a bullock was killed for the mission boys, after tea we had service as usual, then the boys had corroboree till about 11 o'clock, when H. gathered all the mission people, besides a number of camp people together and brought the organ out in the moonlight. We sang, "While Shepherds watched their flocks by night," and H. told them about the shepherds, and the birth of Christ, Bendigo acting as interpreter for the camp natives. About 6 o'clock Christmas morning, we heard a great deal of laughing and talking, the boys were cutting up the bullock; they are very happy people, they always make plenty of amusement out of their work. They all had a big piece given to them for their dinner, it was all gone the next day. Christmas day in the morning the men were all lined up, and they all had new pipes, tobacco, pocket-handkerchiefs, and tin whistles; then came the women, they had beads, hand-mirrors, pocket-handkerchiefs, and some of them had text cards to put up in their huts; after that we had service, singing two Christmas hymns Miss Pick had taught the school children. In the afternoon they had races and competition was very keen, the prize being a handkerchief, and judging by the handkerchiefs worn at evening service I think everybody got a prize, every man, woman and child had one, some wore them on their heads, some over their shoulders like a shawl and others round their necks. We have started a patch-work quilt, and have nearly enough strips made for one. Most of the girls sew very well, and are very fond of it, but I am sorry to say they have no

pride in their own dress. We were all very pleased to welcome Mr. Matthews home again. He received such a welcome from the boys they being the first to hear the glad cry from the camp people. They all went out in a body to meet him with spears and womarabs in their hands. As soon as he was near enough they gave a war whoop, rushing to shake his hand. He must have been very tired for he had walked all the way from the coast, but he would not rest until he had spoken to all.

We had a very bright service on Easter Day. At present the agone is a perfect picture with its pretty violet tinted lilies. I use them every day for the church with some light feathery grasses. The week before Easter Annie, one of our married girls, had a baby boy. She was away from us and faithful old Maggie looked after her.

John Grady, who was the first native to come in contact with the mission and who was for a time with the Bishop at Thursday Island, and accompanied the party that founded the Mission, died on March 10th. We had been ill for a long time and at the last was a mere skeleton. Mr. Matthews could not have done more to make John Grady's last hours easier and happier if he had been his own brother. Two of the boys wrapped the body in grass and it was taken into Church early in the morning, and after the first part of the Burial service was said it was laid to rest in the little cemetery at Trabanaman.

Our Easter Gift was a mail which arrived just as we came out of morning service; it was only a small one and should have been here in January. Our next mail should be here next week, and we shall have communication with the outer world again.

St. Paul's, Moa.

[From the first issue of the "St. Paul's, Moa Monthly Magazine," composed and written by the children of the school.]

"Thursday night, April 7th, 1910, we were all asleep when four men came in a dinghy from Mabuiag because, we are sorry to say, their cutter sank on the other side of Moa Peak during a sudden squall that blew in the night. They were on their way to Badu. We are very thankful that God saved their lives, but we are very sorry that they lost their boat with all their things, their clothes, their shell and a pearl."

"Some of our own men are putting up four new houses this month."

"Our two Councillors are sick with fever."

The contributors are Kosea, Bana, Mary Bann, Mindrai, and Alice.

From a letter by Deaconess Buchanan:—"The school was under difficulties during the

wet season, as speaking and hearing are impossible, as you know, when the rain is heavy on an iron roof. Yesterday for a reading lesson I took the hymn "Conquering Kings, etc.," and was explaining and questioning "From the foes they captive make" and a boy promptly suggested "all same little girl belong Naaman's wife." I thought this very apt, as I had not asked for a case in point and was simply questioning as to the meaning of words. These are little encouragements. God does teach them to remember His word. Sometimes in other lessons they fit in an illustration from the Bible. I was teaching spelling from the black-board to a young class. Some of them cannot pronounce "ship" and "chip," two Primer words, and I was showing them to put their tongue between their teeth; they always spell the words wrong. The elder class afterwards said to me (they were doing their work at the time). "Teacher, that small class all same Sibboleth." It is a long time since they read that, but it showed they remembered. I am very anxious that they may remember to do, and you must pray that they may obey the teaching they learn with their heads, "doers of the word not hearers only." It is a very needful prayer for Moa for all, teachers and taught, children and adults."

A Letter From Moa.

Dear Mrs. Nash,—"I am sorry Mr. Nash had such a horrid trip here, rough, in all senses wet, mosquitoes, hurried, and all very sad saying good-bye to Mr. Jones. The children asked me what Mr. Nash would question them about on his next visit, I said "impossible to say! but probably some thing very hard." A small boy said "Teassher all same like Queen of Sheba." I said "Yes, but with very different results." Some of my Moa men told me you took the "Boys" class in the Home, and I learnt about Arthur David, and his baptism, so you see they carried away your good words. I hope you will always take that class, however small. Large rain and mosquitoes have been terrible. I am glad Mr. Nash has not been here. As I was sitting in my grass house room resting before afternoon school, a little native girl brought me in her slate to correct and said, "Oh! Teassher, big snake!" A d sure enough he was curled up above my head on the rafter. I sent her flying for a man who came and speared him to the ground. He was such a big one. I can't think how he came in unnoticed; this was a few days ago, and I find myself looking up and around every time the grass shakes or moves. Thank you for your kind note and lovely papers; the children are so much interested in the Paris floods, as they are learning a little about countries in Europe and know the River Seine, and the comet which we see very early in the morning eastward. I am now sending the illustrated paper to the lightships "The Treasury" to the Mitchell River. It is kind of you indeed to spare them for me. One of our men came to ask me to write to a Mission Station to get him a wife: he heard of a native widow who he thinks would suit him. I have written and am hoping my words will wake up a warm response of love on her part. My last effort for him was fruitless as the lady then in view preferred to remain as she was. I almost feared my words were not sufficiently inducive. He is such a fine old fellow, and I have had him so ill with fever, he certainly needs some-

one to manage for him.—Yours, very sincerely,
F. G. BUCHANAN, (Deaconess).

One of my Moa lads on a diving boat called here on Sunday, and told me "Mr. Nash speak good word long me;" he must have been in a class.

Thursday Island Notes.

EASTER VESTRY.

The Easter Meeting was held on April 14th, the Bishop presiding over a good attendance of parishioners. The Churchwardens submitted a report and statement of accounts showing a balance of £2 12s. 2d., the total receipts for the year being £817 17s. 4d., of which the Society of the Treasury contributed £58 18s. 9d. The report of the late Vicar (Rev. J. Jones) was read, giving a full account of the work of the parish organisation during the year.

The Vicar (Rev. E. J. Nash) nominated Mr. Wells as Churchwarden for the ensuing year, and the meeting elected Lieut. Miles, R.A.A., as People's Warden.

The Parochial Church Council was then appointed. The Vicar nominated Mr. H. Milman and Lieut. Macdonald. For the remaining four places on the Council the meeting nominated seven:—Messrs. Sullivan, Mitchell, Cairns, Aiken, Morey, Allen, and Armstrong. A ballot was taken and resulted as follows:—Mr. Cairns, 26, Mr. Sullivan 21, Mr. Mitchell 17, Mr. Morey 16. These four were declared elected. The meeting concluded with prayer.

St. Michael and All Angels' Church, Georgetown.

Our Easter services this year were indeed very hearty, the bell which was given us by the residents of Oak Park Station was rung for the first time. Naturally there was some excitement as to what it would sound like, as one had never been heard before in Georgetown, but in spite of a strong wind blowing from the town it was heard distinctly everywhere and was generally pronounced a success. It is earnestly to be hoped that it will also have a desired effect in calling the people together to worship in God's House for many years to come.

Not having a priest with us we were unable to receive the Holy Communion, but we hope that even if we were debarred from receiving our Risen Lord at His Feast, many did receive Him in spirit on that day.

Matins was said at 9 a.m. with a fairly good congregation, Mr. Hassell (the curate in charge) took the plain facts of the Resurrection as his subject for his address.

In the afternoon the Sunday School prizes were presented by Mrs. Munt. We were glad to see so many of the parents present—in fact the church was full, one side of children and the other of parents. After a short service Mr. Hassell spoke to the children on the "Witnesses of the Resurrection," and his words were listened to attentively by all, he then asked Mrs. Munt to present the prizes. We were sorry that our superintendent, Miss Plate, was not with us, particularly as the cause was her having to undergo a slight operation. We are glad to hear that she is well on the way to recovery, and hope soon to see her back as our superintendent.

Evensong was sung at 8 p.m. with a very full church, Mr. Hassell taking at this service "The Joys of Easter" for his address. It was

the first time the service had been sung here and it was indeed done very sweetly, and we hope soon to be able to sing the service at least every Sunday evening.

The first Easter meeting to inaugurate the district as a parish, was held after evensong on Sunday, April 10th. Mr. Hassell reserved his nomination for clergyman's warden to a future date. Our good old trusty friend and helper, Mr. Munt, was elected people's warden, and the council consist of Mesdames Munt, Geddes, Misses M. Plate, V. Cook, Irene Watkins, and Messrs. Wilks and Everett.

The Bishop arrived from Croydon on Thursday, April 14th, and on Friday evening conducted a preparation class for Holy Communion. On Sunday there was a celebration of Holy Communion at 7.30 a.m., with thirteen communicants. At 10 a.m. the Bishop addressed the Sunday School and preached at matins. At 11 a.m., after matins, he dedicated the new bell, and a midday celebration followed with four communicants. In the evening he confirmed three male and one female candidates and on the Monday was present at the first meeting of the newly constituted Parochial Council. He left on Wednesday for Croydon.

Croydon.

The rector, Rev. J. Pranker, M.A., has been laid up in the hospital for six weeks with typhoid fever. He is now well again after a fortnight's change to Normanton.

Rev. H. Ayscough visited Croydon and took the services on Sunday, April 3rd, and the Bishop on April 10th and 24th. The other services were conducted by Messrs. E. Harries and Warham. The excellent choir has been a great help during the enforced absence of the rector.

The Easter meeting was held after evensong on Sunday, April 24th, the rector being in the chair. Mr. E. D. Harries was nominated as Rector's warden and Mr. Warham re-elected people's warden. The following were appointed members of the Parochial Council:—Messrs. Maslen, J. Chandler, H. Chandler, Steeven Murray, and Wilson. The balance sheet shows a slight increase on the receipts for the previous year.

The Bishop visited Golden Gate and preached there as well as at Croydon.

Normanton.

The parish deeply regrets the departure for Port Darwin of Rev. H. Ayscough. Mr. Ayscough has won general affection and led the affairs of the parish in perfect order.

The Easter meeting was held on March 30th. Messrs. G. Darvall and R. Sherr were appointed Rector's and people's wardens respectively, and the following were appointed Parochial Councillors:—Messrs. Locke, Scott, A. S. Scott, Schipke, and Horne.

Rev. F. Lane, Thursday Island, arrived on April 8th and took up his work as Mr. Ayscough's successor.

The Bishop, accompanied by the Rev. Pranker, arrived on April 25th and stayed until April 19th. He preached at Evensong on Wednesday April 27th and was afterwards present at a meeting of the Parochial Council.

The Wunderlich lining for the church is arrived, and the east end of the church has been covered, making a vast difference in the

pearance of the church. The rest of the church will be done as soon as sufficient funds are in hand to put up the material already in hand.

During the Bishop's stay a series of meditations for the clergy were given in the church by the Bishop, and there was a celebration of Holy Communion on Thursday, April 28th, at 7.30 a.m.

The Daily Religious Instruction Class is well attended and seems to be doing excellent work. The Rector of the parish is chaplain of the gaol and his visits are much appreciated by the prisoners.

Normanton Rectory.

The Rectory of St. Peter's, Normanton, was the scene of an impromptu clerical assembly from Monday, April 25th, to Friday, April 29th, as all orders of the ministry were represented by a bishop, a priest, a deacon and the critics by the rectory cat who was heard to declare that she did not think much of bishops who covered their beds with a canvas sheet and left a self-respecting member of the household no place to sleep on, and that times were not now what they used to be. The day began with matins at 7.30 a.m., after which the whole party, minus the cat, adjourned to breakfast at the hotel as the present occupant does not, like his predecessor, add co king to his other accomplishments. We were received with vituperative remarks by the cat on our return. She said she could not see why men wanted to go away from home for meals, with the result that the cupboard was so bare that she thought of shifting her quarters very soon, as she had not even succeeded in finding a church mouse. She did not know what Normanton was coming to. We soothed her feelings as best we could and then bishop and deacon proceeded to catechize the Religious Instruction Class which meets at 8.45 daily. It only numbers about 30, but the children are most attentive and regular and show signs of very careful teaching. Then each adjourned to his own work until 11 a.m. when we met to study the Greek text of the Pastoral Epistles. The deacon hazarded an opinion that it is a pity that they were not written in English, but was promptly suppressed; and withdrew into a position of unspoken protest; the priest asked thoughtfully simple questions with an air of candour and innocence and the bishop tried to answer them with an air of benign ignorance. The time passed quickly till the dinner hour, the return from which was emphasised by further protests from the cat who had found the morning uninteresting. In the afternoon the bishop and deacon found duties in the parish and the priest, who was pretending to be quite well and strong after six weeks in the hospital with typhoid, took a stretcher in the stable and the latest work of a modern socialistic and secular prophet, which he studied so diligently that whenever we asked him how he was getting on we found him still at the same page. The evening was spent in a devotional meeting in the church with meditations on Our Lord's great Pastoral Prayer and a stretcher on the veranda not unvisited by mosquitoes brought the day's work to a close.

Easter Offerings.

The Bishop again received in Easter week a cheque for £100 for the work of the diocese from a gentleman who wishes to be

anonymous. It is needless to say that it was very welcome as was also another Easter offering of £10 10s.

It is somewhat remarkable that whereas an anonymous friend of the diocese gave £100 in January 1906, and 1907, and 1908, and was unable to continue his subscription beyond that year, in the following years 1909 and 1910 his place was unexpectedly filled by another donor who had no knowledge of the former or of the fact that his subscription was no longer available. Truly God has supplied our need.

Easter.

[This article should have appeared in our last number.]

The recurrence of the Church's greatest festival brings to us ever thoughts of hope. When we contemplate our own failures and shortcomings, the coldness, indifference and worldliness of so many professing Christians and the bitterness of outward attacks on the faith there is much to daunt us. Who of us can regard our position with complacency when we remember that out of the number of professing churchmen only a handful are regular communicants, that drunkenness, immorality and gambling are rampant, that so far the State has ignored God in the education of the children, that latitudinarianism is lauded as a virtue and absence of convictions is the readiest passport to popularity?

Easter is the best of antidotes to the depression of spirit caused by the thought of these things.

What could have been more hopeless than the outlook of the Church, on the eve of the first Easter Day? Christ was dead and buried and the Apostles scattered in despairing terror. The best and most understanding had given up hope, what must have been the condition of the rank and file? The Church could not apparently have been in a worse plight till Easter Day. That made all the difference. The resurrection of Christ was the resurrection of His Church, and over and over again has the story been repeated. Over and over again by the craft and wiles of the devil and by the carnal will and frailty of her members has the Church sunk from her ideal, and over and over again has the resurrection power of Christ roused her to a new and higher life. In the fourth century she was so nearly overwhelmed with a flood of false doctrine, and worldly policy that it could be said with a show of truth that one loyal champion stood for catholic truth against the world. Again in the eighth century she was in imminent danger of being crushed by Mohammedanism. In the tenth century and in the fifteenth she nearly perished from internal abuses and in the eighteenth Voltaire ventured on the prophecy that in forty years Christianity would be extinct. Yet the Church has ever risen stronger for the purification of outward persecution, and wiser for the discipline of internal suffering. God has never left her and Christ has always fulfilled His promise that the gates of hell shall not prevail against her.

As it has been during the centuries of the past so will it be in the future. Experience teaches the marvellous power of recovery, the latent energy of the Church. We cannot prevent her progress but it lies with us to hasten or retard it, and Easter reminds us how much we may do if we will act in faith, how sudden, how bewildering to enemies, how

startling even to the faithful may be the resurrection of spiritual life.

In spite of much to depress it is undeniable that the last generation has witnessed a marvellous revival of spiritual activities in our own Church. It rests with us to carry on the good work and to repeat the message in terms understood of our generation. Easter bids us awake and arise, and hope and be strong.

Pearls.

Above is an angry-storm swept sea, but below a pearl is growing in the calm depths. So beneath "the waves of this troublesome world" does the soul grow in silence and in peace.

The oyster has a rough repulsive shell and gross shapeless flesh, but it contains the purest pearl of great price, so the body may be ugly and the flesh weigh down the incorruptible spirit, but all the while be fashioned a soul of the purest lustre.

The pearl is formed by resistance to foreign bodies, grit or sand which vex and trouble from within, so the soul is formed by resistance to inner evil and if there were no evil to resist it is doubtful if the soul could grow at all.

The shape, size and value of the pearl depend on the amount of the resistance to the foreign body within the shell, so the growth, perfection, and beauty of the soul depend on the amount of its resistance to sin and to impatience of suffering.

Sometimes a piece of metal, say a cross, is dropped into the shell to induce the formation of a pearl of strange and beautiful shape and exceptional value, so God sometimes drops a heavy cross into our lives in order to develop the beauty and perfection of the soul.

The exquisite lustre of the pearl is derived from the substance of the dull shapeless flesh of the oyster so the bodily nature forms the raw material from which the soul grows into beauty. It must therefore be revered as the means to the higher beauty of the soul.

The pearl is of extraordinary hardness and durability yet it is made out of the soft perishable flesh of the oyster, so the soul which is eternal grows out of the body which is perishable. The full beauty and value of the pearl is not seen until the death of the oyster, so "it doth not yet appear what we shall be."

Aboriginal Traditions.

The Goongabee tribe near Cape Grafton has traditions of two great beings named Ghuongah and Bator who lived in remote ages. The first named was the teacher of the art of war and the inventor of the totem divisions. He offended the great spirit who in revenge caused the waters of the Pacific to rise and flood the country. Ghuongah with his two wives fled to the top of the mountain and at last stopped the flood by making a fire and heating stones redhot and rolling them into the water. Bator was the inventor of fire. He tried for a long time to make it by rubbing two sticks together, but in vain, until at last he uttered an exclamation of despair, upon which a small black bird appeared in the sky bearing on its back a live coal. This bird has ever since borne a bright red spot on its back, and is still common at Yarrabah.

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The King's Death.

The heavy boom of the minute guns at Thursday Island proclaiming the sad news of the King's death could not but awake a responsive echo in every heart.

That the one man who had the confidence and esteem of all parties in England should be taken away in the very hour of the greatest constitutional struggle that England has seen for a century; that the commanding personality who had won the noble title of the Peacemaker of Europe should suddenly have to resign his office at a time of anxious tension and much mutual suspicion among the nations, is one of those mysteries of God which it is idle for us to try to fathom. The writer saw the King at Windsor a couple of years ago, bright, alert, courteous, full of energy of service which seemed as though it might burn brightly for at least a dozen years.

It is no use disguising the fact that the times are critical for our Mother Land. Foreign jealousy and competition without are met by a country torn by internal dissension and bitter party strife, with results that none can foresee. We can only pray that the loss of one of England's greatest assets in the shape of her trusted and experienced ruler may help to bring home to people the thought of the need of confidence in an arm that is stronger than that of flesh, and the need of justifying that confidence by a curtailment of growing luxury and a deeper attention to higher things.

We offer a loyal welcome to the new King, and pray that the Divine aid may enable him to fulfil the duties of his high office in a way that befits the descendant of Queen Victoria and King Edward VII.

The Referendum.

Against expectation, in spite of faint hearts and fears, in the face of keen opposition we have won.

A friend in England who knows Australia well, writing a month before the elections said: "It will be a glorious miracle if you win." We have won; and those who know how much faithful prayer has been offered will be least disposed to deny that there was in the voting the influence of a higher power than that of man. The numbers are not absolutely complete at the time of writing, but approximately 70,000 voted "Yes" and 52,000 "No", making a total of 122,000 votes recorded as against 160,000 recorded in the Senate elections on the same day.

We have gained a great victory, and gained it without bitterness or strife, but it is only a step towards the final struggle, and we must relax no effort until Parliament has expressed the will of the people in just and efficient legislation. Every member of Parliament and would-be member must be given to understand that the electors are on the alert to see

whether their wishes are obeyed or flouted. We have no desire whatever to bring this question into politics, only it must be clearly understood that we are not going to throw away the result of years of work and teaching, and that we are in dead earnest and would rather fight the question at every election than allow it to be postponed or shelved.

We are devoutly thankful that there has been no bitterness so far. We want to do full justice to those who cannot see with us. We would rather abate somewhat of our rights than not do them fullest justice; but the decision of the people has been made and we are not going to let it be set aside.

The Primacy.

The Most Rev. John Charles Wright, D.D., Archbishop of Sydney, has been finally elected Primate of Australia and Tasmania. The appointment is in the hands of the Bishops, and on the first count the votes were equally divided between the Archbishops of Brisbane and Sydney. On a fresh vote being taken the Archbishop of Sydney was elected. We are sure that he will worthily fill the high position to which he has been called; and there are so many reasons why it is desirable that the Primacy should remain in Sydney that every conservative instinct is gratified by the result. It is most satisfactory to know that our own Metropolitan stands so high in the esteem and confidence of the Church that in spite of the enormous preponderance of reasons for voting for Sydney, he obtained one-half of the votes of the Bishops. No one who knows him suspects him of any desire for election, and we may be thankful that the extra strain and work has not been laid upon him, as it must inevitably have diminished the time and care which he was able to bestow upon the province.

While, however, we cheerfully and loyally accept the result, and tender to the new Primate our warm assurances of welcome and of confidence, it is both permissible and necessary to make some comments with a view to the conduct of the next election, however much we hope that it may be in the very far-distant future.

In the first place, it is obviously necessary that the method of election should be clearly and strictly defined. This can, of course, be done at the next General Synod. We hope that when this is done the late method of election by post will be absolutely barred. Surely in a matter of such importance the Bishops ought to meet in council and pray for the guidance of the Holy Spirit of God. Some provision might be made for ascertaining the opinion of those who had reasonable excuse for absence, if this were thought desirable; but we hope that it will be the first and last election conducted by the undignified method of postal ballot. In the second place, it ought to be clearly understood whether or no it is needful for General Synod to meet in the See city of the Primate. The disadvantages of meeting in Brisbane or (if W.A. be formed into a Province) in Perth are obvious, but we see no reason why, if the Primate resided in either of these towns, the General Synod should not meet in Sydney or Melbourne, or in the Federal capital. The voting at the late election has clearly shown

that the Bishops are not prepared to elect as a matter of course whomsoever the diocese of Sydney may appoint as their Archbishop, and there is therefore much need that the whole situation should be carefully faced and considered in the interests of the entire Church.

Departure of Rev. J. Jones.

On March 29th Rev. J. Jones, B.A., left for England after five and a-half years work for the diocese and the parish of Thursday Island.

We are sometimes tempted to speak as though the Church was losing her hold upon the people, and especially upon the men, but no one who witnessed Mr. Jones's departure and realised the general sorrow of the whole community at losing one who had been so near to the hearts of all could doubt that where the Church is faithfully represented she has lost none of her ancient power. With all Mr. Jones's attraction for men and winning personality, there was absolutely nothing of the popularity seeker in his life or work. He was to all, first and foremost, the parson, the parish priest; and no one ever for a moment forgot it. Many of the results of his work lie deeply hidden, known only to few or to those immediately concerned; but the bright and happy life and cheerful hopefulness of the man, whose whole heart was so evidently in the work of his calling, appealed to all, and have done good service in building up the faith of many who were not directly connected with the Church. His services to the diocese, and especially to its missionary work, were very great and entirely a voluntary addition to his parochial work. From the Bishop to the smallest choir-boy in Thursday Island there are none who do not feel sadly that they have lost a real friend and spiritual helper, and who do not turn their regret into a prayer that God will give to him and his the fullest measure of happiness and blessing for the future.

Experience v. Belief.

There are many reasons why we should believe in God, but the very strongest reason is one which by its nature can primarily appeal only to those who do already believe in Him. It does not, however, follow that the argument can carry no weight with those who have not attained to faith. The argument from "Personal Experience" appeals with extraordinary force to those who have had such experience and to those only, but no wise man refuses to believe the experience of others only on the grounds that it has not been his own.

Let us give a concrete example. Jones, after living in a country town from childhood, suddenly disappears under circumstances, finding of clothes, &c., which lead to the almost inevitable conclusion that he has been drowned when bathing. There are no reasons whatever to suppose that he wishes to abscond or feign death; all the evidence points the other way. All efforts to trace him are vain. A body is ultimately found which all trustworthy witnesses, including the nearest relatives, believe to be his. After a decent interval the law but

expresses universal conviction in assuming his death.

Now suppose that twenty years later a contemporary of Jones comes back from his travels and says that he met Jones in a remote village in Persia and talked to him, and was convinced by a hundred little details that could be known only by a schoolmate and contemporary that it was Jones indeed. Then it is clear that if he were known to be an honourable, intelligent and observant man that his evidence as to Jones being alive would have great weight. It would weigh more than the evidence of 4000 of his fellow townsmen that they had never seen or heard anything of Jones for twenty years, and had no reason to believe him alive and many to believe him dead. Nor would his evidence be appreciably weakened even though other fellow townsmen travelled to Persia and returned to say that they had found no trace of Jones, though it would be greatly strengthened if another independent and trustworthy witness said that he also had met Jones, whether in Persia or elsewhere.

Now we may apply exactly the same argument to God. If one honest and trustworthy man says that he has found and talked with God, and received from him not one or two but thousands of answers to his requests and proofs of his presence and power, then the evidence of that man, besides being of overwhelming certainty to himself, has also a claim to general assent far stronger than that of a thousand persons who can only say that they themselves never had such an experience.

For with God the point of the whole matter is that He will only make Himself known in His fulness to His friends. He will not condescend to be sat upon and tried by curious and self-confident critics. He will reveal Himself only to the simple hearted who wish to love and serve Him. "If any man wishes to do His will, he shall know of the teaching," and no one else.

Now it is a fact that not one but thousands of men and women admittedly of the highest and noblest characters and the most self-sacrificing lives that the world has seen, of all nations, characters and types in all ages, as much to-day as ever in the past, have declared and do declare that they have known and spoken with God, and that He has answered them not once or twice but always, continuously, and under every possible variety of mood and circumstance.

The subject of answers to prayer is not an easy one to explain to those who have no experience of it, because they have never prayed in faith, and faith is the great condition of response. Yet tens of thousands of earth's best and purest souls, learned and unlearned alike, tell us their conviction that God does always answer their prayers. Not always, they admit, in the way they expect; not always at once, but very often as they hope and expect, very often at once, but always in the end and more fully and completely and, as they now see, more wisely and lovingly than they had expected.

When we reflect upon it, the evidence is of enormous breadth, weight and complexity. I see no reason for supposing that so many thousands of men and women who testify by their lives to their love of truth and goodness should be conspiring to deceive themselves and others. Whatever have they to gain by it? Would they as rational beings continue to de-

vote hours to a strenuous mental and moral effort which experience would have soon taught them was useless? Why should men and women devote hours to private prayer, and devote more and more time to it as they grow older and more experienced, when there is absolutely no compulsion, unless they had found by experience that it had results worth the effort? If prayer were a delusion there might be a happy response here and there, but for every response there would be a dozen failures: and what soul is there that would not soon become weary of such a barren work? The fact that the best men and women do find happiness and strength and response in prayer, and do tend to pray more and more, is the strongest proof that we have of the existence of a loving Father who responds to prayer.

But we may carry the thought a little further. It is not merely that those who pray do find a response from a higher power to their prayers, but they find in human life a reasonableness and a purpose for which non-Christian or nominally Christian philosophers have looked in vain.

From one point of view life is indeed a dark enigma. The presence and apparently unequal incidence of pain and suffering, the apparent triumphs of evil, the natural corruption of man's heart, the silence of God—all these things trouble and bewilder; yet to the Christian the problem is not insoluble. He has a clue which, if it cannot solve every mystery, can at least solve as much as we need to guide our own life.

A conviction grows upon him, based upon his own experience, that life is reasonable, and from the Christian standpoint much more than tolerable. He sees that, however much pleasure may be a good gift of God to sweeten life, it is not the end and purpose of life. If he feels the presence and pressure of evil, he feels that without the possibility of evil there could be for him no struggle, no triumph, no victory, no good in any real sense of the word; he might be good as a clock is good, but not good as a man is good. Pain and suffering come to him by experience to be not ends but means, means to higher goods and deeper lessons, for the attainment of which they are but a cheap price to pay: nay, the very silence of God, that refusal to speak to the world at large, that patient suffering of insult and wrong is, he seems to see, the necessary condition of the production of faith, that greatest gift of God to man, that purest joy of which the human soul is capable. There are and always have been tens of thousands of faithful men and women who, having chosen not the easy but the hard path, having faced for others far more than their share of the sin and suffering and sorrow of life, declare calmly and unhesitatingly that life is reasonable, that it has an end, a purpose, and a consummation, and that end is good. They declare that not only is this so, but that it is their conviction, so far as their own experience goes, that their own lives for all the sorrow and the suffering could not have been framed and ordered in a better and more perfect way than they have been to secure the high ends which they believe God has in view; and that whatever has been amiss has sprung not from the environment of their lives, however hard and dark that may seem to have been, but from their own failure or wilful refusal to respond aright to the conditions in which they were placed.

We have recently had two striking examples of the way in which even the greatest troubles and sufferings fail to move those whose souls are based in God. Of Bishop Wilkinson it was said by the Bishop of London that he knew no man who seemed to him so like what he thought an incarnation of Jesus Christ would be, yet on this holiest of men there came as the result of the overwork which caused him to resign the See of Truro a trial than which it is impossible to imagine a greater. He believed for nearly two years that there was no hope of his personal salvation, and the result was a melancholy so profound that he was never seen to smile. Yet so profound was his faith that in spite of his conviction that he would himself be no sharer in the joys of heaven, he did not cease to labour so earnestly for the salvation of others that none but his very nearest intimates knew of the cloud that rested on his own soul. He was able to say not only "Though He slay me," but "Though He destroy me body and soul yet will I trust Him, yet will I love and serve Him," and he was rewarded by the lifting of the cloud as suddenly as it came, and the power to devote fifteen more years of the most faithful work of his life to the service of the Church as Bishop of St. Andrew's and Primus of Scotland, and to pass at once in the midst of a speech full of radiant faith into the very presence of God.

The other example is the death of Bishop Awdrey. After a life of hard and faithful missionary service he was obliged to resign his see and come home to linger for two years in the racking pain of a terrible disease. Yet we read with wonder the calm words which he dictated a few days before his death:—

"Perhaps one who is suffering from a painful and incurable disease, which moreover, disables him from former useful work, may be allowed to bear his testimony to the fact that the suffering has not only been a great help to him in the higher spiritual life, but that it contains revelations in regard to what that life means which, so far as he sees, could hardly have been obtained in any other way."

The use which our Lord made of suffering both in Himself and in others seems to forbid our classing it with sin among the works of the devil. I cannot, for example, regard a cancer which gives enforced leisure at the close of life for a recollectedness less compatible with active service, and for the crowning work of patience, either with the Christian Scientist as non-existent in reality and deriving apparent existence only from the sufferer's want of faith, or as an evil out-growing the good which grows from it, or as inflicted in cruelty with evil intent, when in fact the whole period of this earthly life is our childhood, leading on to the full age of the eternal life beyond the grave, and is spent under the guiding hand of a Father who in our education is not less firm than He is wise and loving."

We cannot readily imagine men being called upon to suffer more deeply than these two men. Yet they are but types of thousands of simple unknown souls, who, like them, are convinced of the reasonableness of life in the light of the teaching of Jesus Christ.

We have no right to set aside the facts of religious experience. They are as much facts as the facts of science, and they need as much an explanation. We have one and one only that we believe to be sufficient—the fact of the presence and purpose of God.

Much Misused Proverbs.

TO KNOW ALL IS TO FORGIVE ALL.

This is absurd on the face of it because we never do know all. It is true that much harsh judgement is based upon imperfect knowledge, and it is true that we are to always forgive, but the need of forgiveness is to be based not on the supposition that our brother has really, if we knew all, done no wrong, but on the fact that we ourselves have equally done wrong. If the proverb were true it would mean that there was no such thing as sin in ourselves or in others.

IT WILL BE ALL THE SAME A HUNDRED YEARS
HENCE.

To say this is to deny that events have causes. It is palpably false. Every act, word, and even thought, of to-day affects the future not only for 100 years but for all time. There is not even a shadow of truth in the saying.

THERE IS ONLY ONE ROAD.

This is another palpable fallacy. There may be a thousand lines drawn between two points but there cannot possibly be more than one straight line, therefore to say of people who are obviously going different roads that there is only one road is absurd. They may be all wrong but they cannot all be right. This saying practically denies that there is any such thing as truth at all.

FOR FORMS AND CREEDS LET FOOLS AND BIGOTS FIGHT.
HE CAN'T BE WRONG WHOSE LIFE IS IN THE RIGHT.

Here again is an obvious fallacy. It is very easy to imagine circumstances under which it would pay a man far better in his own interests to lead a right life, but it is false to say that that man is all right because it is in his interest to do right. If his heart and belief are wrong his outwardly correct life is but hypocrisy and will profit him nothing. Even Plato saw this when he gave us his wonderful apologue of the bad man who was honoured and respected and the good man who was despised and crucified, and declared for the latter.

SOWING HIS WILD OATS.

This proverb, often used to excuse youthful sin, carries its own confutation with it. The wild oats sown as seeds will grow wild oats in later years choking and killing the good seed. "Be not deceived, God is not mocked. What a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption."

ONLY HIS OWN ENEMY.

No man can do harm to himself alone. Inasmuch as he lowers his own standard he inevitably lowers the standard of others around him by his example. At best he deprives them of the help they should have received from him, at the worst he drags them down with him. "No man liveth unto himself or dieth unto himself."

Laying the Ghost.

During a confirmation tour in the diocese of Peterborough, Dr. Creighton put up one evening in an old manor house and slept in a room supposed to be haunted. Next morning at breakfast the Bishop was asked if he had seen the ghost, "Yes" he replied, but I have laid it; it will never trouble you again. It vanished instantly when I asked for a subscription towards the restoration of Peterborough Cathedral."

Bush Memories.

The coach slid down the greasy bank into the turbid yellow stream, and the anxious passengers craned their necks as the leaders plunged and struggled with the rush of the current. It was just low enough to cross, and as the horses strained up the slippery road the driver remarked to the clergyman beside him just out from the old country "Lucky we got through, boss!" "Yes," replied the parson "You would of course not have attempted it had not your experience assured you that there was no danger to be apprehended." "Jus' so" was the reply, "we ain't allowed to take no risks with them mails, but bless you, you'd a been all right. Bill Thompson, the man you are going to fix up down to R, is an old friend of mine, and as he was kinder anxious to have his wedding up to time, I promised that if *she*" with a jerk towards the river, "was up I'd take out two of the horses and tie you on to one of them, and bring you up somehow afore time. I wouldn't ha' gone back on Bill. I'd a' got a horse there somehow if the river had been half-a-mile wide." The parson said nothing but thought much.

A Simile.

I stood once by the banks of a foul and muddy canal where a boy had fallen in and after many vain struggles had sunk down through the dark waters till his body rested helpless and unconscious on the oozy bottom. As I came up a strong swimmer, who had also been summoned to the spot, threw off his clothes and plunged down out of sight under the foul stream. After a long interval he appeared bearing in his arms the senseless form of the boy, and by patient effort life and strength were brought back to one who seemed beyond all human aid.

So does the Holy Spirit of God plunge down into the foul stream of an evil life and wrestle for the last time with the soul that is drowned in trespasses and sin and bear him upward to see if perchance there be left some spark of life to answer to the Divine call.

Missions.

People often talk of the failure of Missions. They do not know what they are talking about. As a matter of fact the spread of Christianity has been extraordinarily rapid, especially during the past century. It has been computed that in 1800 there were only 200,000,000 Christians in the world, and by 1900 these had grown to over 500,000,000 or one-third of the total population of the globe. If the present rate of increase is maintained almost the whole world may be Christian by the end of the present century. We must remember that not only is one-third of the world Christian but it is the dominant third in culture, civilisation, and material power.

A Lawful Cause.

The bridegroom was in extremis. He was a foreigner and his knowledge of the English language had its limitations. His agitation was extreme and his bewilderment at the complicated preliminaries of the marriage ceremony was rapidly passing into terror. With stammering lips he repeated the words of the declaration

which set forth in long winded phraseology that there was "no kindred or relationship or alliance or want of consent of parents or guardians" to prevent his being married to the buxom widow, who watched his anxious efforts with the calmness born of experience "or any other lawful cause" persisted the clergyman, "Or any any other *awful* cause" gasped the unhappy man, and sat down too relieved that it was over to notice the titter with which his version was received.

Sand.

My God I am as sand;
Of weakness, hid or known,
Convicted if men mock;
Yet have I heard that sand
By pressure may grow stone:
Make Thou my sand thy rock.
1909.

Prayer and Work.

A little girl was greatly perturbed by the discovery that her brother had set traps to catch birds. Questioned as to what she had done in the matter she replied "I prayed that the traps might not catch the birds". "Anything else?" "Yes," she said, "then I went and kicked the traps all to pieces."

The World's Tragedy.

A small volume of recent and hitherto unpublished poems, by the Bishop of Carpentaria, will be ready early in July and may be obtained from the manager of the Diocesan Book Depot, Thursday Island, price 2s. or 6 copies for 10s. The "World's Tragedy," the poem which gives its name to the collection, was described by the Bishop of London as "very powerful," and the remainder of the poems are partly descriptive of spiritual experiences and partly of the scenery of tropical North Queensland, together with one or two translations of French and German verse.

A.B.M. Debt Fund.

Amount previously acknowledged	£27	17	7
Mosman	1	6	2
Normanton (further contribution)	9	3	
Thursday Island (further contribution)	2	11	11
Cooktown (further contribution)	5	0	0
Port Darwin	17	0	
Diocese of Carpentaria	12	10	0
	£50	11	11

"Carpentarian" Subscriptions.

The secretary of the "Carpentarian" acknowledges with thanks the following subscriptions:—Georgetown subscriptions, per Rev. A. M. Hassell, 10s.; Mrs. Pritt, 6s.; Mrs. Mitchell, 4s.; Bishop Stone Wigg, Miss Blakeney, Anon, Postmaster-General's Department, Brisbane, 2s. 6d. each; Dr. Salter, Deaconess Buchanan, Mr. McClosky, Mr. W. R. Docker, Mrs. Kidman, Mrs. Simpson, Miss Christian, Miss Jones, Miss Dove, Miss E. Barwick, C. T. Farran, (per Miss Page) Mrs. Huband Smith, Miss Curie O. Beryholtz, Mrs. White, 2s. each.

DIOCESE OF CARPENTARIA.—Diocesan Statistics for the Year ending 31st March, 1910.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total Population of District	Estimated No. of Church People reached by the Church's Ministrations	No. of Clergy	No. of Lay Readers	No. of Lay Helpers	No. of Centres at which Services are Regularly Held.	No. of Services held during the year	No. of Sunday and Holiday Services	CELEBRATIONS OF THE HOLY COMMUNION		SUNDAY SCHOOL TEACHERS		SUNDAY SCHOOL SCHOLARS ON ROLL		Average attendance of Scholars.	Number of Communicants in Parish.	Baptisms.	MARRIAGES		Burials.	PERSONS CONFIRMED		Services and Classes for Mohammedan Boys.	Other Weekday Religious Instructions
										Sun- days	Week days	Males	Females	Boys	Girls				Banns	Licenses.		Males	Females		
COOKTOWN	...	900	500	1	—	1	1	168	—	47	3	1	10	1	70	64	70	112	27	—	15	—	—	—	—
CROYDON
cum-GOLDEN GATE	...	1550	490	1	—	—	2	497	162	59	12	2	5	1	85	70	88	54	31	2	13	4	—	180	
NORMANTON cum BURKETOWN	...	700	290	1	—	—	3	447	129	42	8	3	6	3	62	14	62	53	24	2	2	9	—	169	
PALMERSTON	...	2500	200	1	2	—	3	497	156	29	6	1	1	—	13	11	20	60	2	1	4	—	—	—	
BROCK'S CREEK	
PINE CREEK	
PINE CREEK	
PORT DOUGLAS	...	800	180	1	—	—	3	448	—	51	2	1	2	1	18	16	22	49	14	—	3	6	10	—	—
cum-MOSSMAN	
THURSDAY ISLAND	...	2500	600	1	—	1	1	447	156	71	13	1	10	3	70	45	100	90	24	—	7	6	2	260	104
GEORGETOWN	
	
	
	
	
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*Outside Centres at which Services held.

FINANCIAL INFORMATION

PARISH.	RECEIPTS.										EXPENDITURE.										PAROCHIAL CR. BALANCES.					PAROCHIAL INDEBTEDNESS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
	Direct Offerings.					Indirect Giving					TOTAL	Dr. Balance previous year	Clergyman's Stipend	Rent of Rectory	Expenses of Divine Services	Diocesan Objects	Missions	Church Buildings	Interest on Loans	Charitable Objects.	Miscellaneous	TOTAL	Current Account	Church Building Funds	Rectory Fund	Sunday School Funds	Other Items	TOTAL	Current Account	Church-s	Rectory	Sunday School	Other Items	TOTAL																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
	Offeratory Collections	Sub-scriptions	Society of the Treasury	Special Efforts	Rew Rents	Sale of Work	Entertain-ments	From Diocesan Funds	Miscellaneous Income																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
Credit Balance from previous year	17	119	79	2	16	9	5	1	217	—	—	157	—	—	22	1	—	1	5	—	—	12	20	13	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

A. P. WALKER, Diocesan Secretary.

1910.

Diocese of Carpentaria.**BISHOP:**

RT. REV GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

A. P. WALKER, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

DIOCESAN ACCOUNTANT:

O. BERYHOLTZ.

COMMISSARIES:

REV. S. G. PONSONBY, The Rectory, Devonport, England.

REV. J. JONES, M.A., England

REV. F. E. S. SNODGRASS, M.A., Melbourne.

REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY

REV. E. J. NASH, M.A., Subdean, Thursday Island.

REV. L. ARNOLD, M.A., Palmerston.

REV. H. H. AYSCOUGH, Th. L., Palmerston

REV. W. E. GODSON, M.A., Cooktown.

REV. A. M. HASSELL, Georgetown.

REV. F. T. LANE, Th. L., Normanton

REV. J. PRANKERD, M.A., Croydon.

REV. E. TAFFS, Mosman

REV. W. M. WILKINSON, Mission Priest.

Clergy of Diocese Working temporarily in Brisbane Diocese:

Rev. L. Ayscough, Th. L.; Rev. S. Lewis;

Rev. A. G. Smith

HON. JAPANESE CATECHIST:

A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:

DEACONESS BUCHANAN, Moa.

DIOCESAN COUNCIL:

REV. J. JONES, B.A.,

REV. W. M. WILKINSON,

MR. H. MILMAN,

MR. A. SULLIVAN.

HON. LEGAL ADVISER:

HIS HONOUR MR. JUSTICE MACNAUGHTON.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Roy, J. Gobb, F. S. do don

Miss Matthews, Miss Pick.

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's House, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £750. Insurance £600

NORMANTON

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land £100, Buildings £360. Insurance (?)

GEORGETOWN.

Allotment 5 of Section 20, area 2 roods 36 perches, value £40. G.H.L., 462; Church, value £250. Insurance £200.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, Section 511, area 2 roods; £650

BURBUNDI.

Section 77, area 1 rood 25 perches. Value, £10

BURKETOWN

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN BOOK DEPOT, Thursday Island.

A Large Supply of
BOOKS, CARDS, PICTURES, &c.

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Conference Address

By RIGHT REV. GILBERT WHITE, D.D., BISHOP OF CARPENTARIA, AUGUST 30, 1910.

WELCOME.

In the name of the Father, the Son, and the Holy Ghost I welcome you to the Fifth Conference of the Clergy and Laity of the Diocese of Carpentaria, held on the octave of the tenth anniversary of the foundation of the diocese.

THE METROPOLITAN.

In the first place, as in duty bound, I welcome you, my Lord Archbishop of Brisbane, as Metropolitan of this Province; and I thank you for sparing the time in the midst of your arduous labours to come and help and counsel us in this distant island. But it is not merely as in duty bound that we welcome you. Your brave leadership of the church in this Province, your generous and unswerving kindness to this missionary diocese, your absolute devotion to the highest ideals have so much endeared you to us that our welcome is deeper and truer than can be expressed in mere words. We recognise how much you have to give us, and if we have nothing to offer in return at least we can and do pay you the tribute of our unfeigned affection and deep respect.

THE CLERGY.

In the next place, I welcome you, my brethren of the clergy. You have come with great difficulty and from immense distances. I welcome you with gratitude, for you have been bearing in much isolation the burden and heat of the day. During the last two years the strain of financial depression in the North has been acute. You have seen the members of your congregations depart for more prosperous centres, and an almost impossible burden thrown on the few that remain. You have had to bear the very hardest of all tests, the cheerful ministration to congregations ever dwindling in means and numbers, and unable, through no fault of their own, to adequately support their church; you have had to face poverty and privation, and you have done bravely and cheerfully, with no word of reproach either to me or to your people. I thank you with all my heart. It is a sore grief to me

that just at the time when the diocese is perhaps more fully manned than it has ever been with faithful and loyal clergy, a time of outward depression has made your labours so difficult and so trying.

THE LAITY.

Thirdly, I welcome you, my brethren of the laity. I deeply regret, as I know you do, that time and distance have made it impossible for any of the parishes to send their own direct lay representatives; but many of you have been chosen by parishes because you have in the past resided there and know from personal experience the needs of the churches in which in the past you have held parochial office. If I wish others here it is not that I do not value deeply your presence and good counsel. You care for your church and you know the conditions of our northern life. We rely upon you for frank advice and faithful performance of your duty.

CONFERENCE.

The object of our conference is twofold. In the first place the clergy will meet for mutual consultation, and for a quiet day of devotion which His Grace the Archbishop has kindly consented to conduct; and secondly, the clergy and laity will meet for an open conference on various subjects of pressing and parochial interest.

Among the questions on which you will be asked to express an opinion are the formation of a Diocesan Synod, Sunday Schools, Insurance and Superannuation of Clergy, Sunday Morning Services, C.E. Men's Society, "Carpentarian," Parochial Finance, Missions, and Temperance work. I hope that the discussions will be full and frank and productive of real good.

THE KING'S DEATH.

There are three events which have happened since our last conference, which demand some words of reference. The first is the death of our much loved King. It is not too much to say that the words "The King died at midnight" sounded like a blow or sudden clash of alarm throughout the civilised world, for the world at large and not only his own people in particular had grown accustomed to the thought that there was on the throne a wise and genial statesman, known to possess an immense influence and known to be always ready to exercise it for the solution of difficulties and the preservation of peace. There can be no greater tribute to the character of the late King than the consternation caused by the news of his death.

The office and work of a constitutional sovereign has come to be of the greatest importance in a modern state. The old arbitrary power of the King has departed for ever, but in its place have been substituted immense though

largely unrecognised opportunities for good. It is a position full of difficulty abounding in pitfalls for the unwary, a position in which there is small allowance for blunders, but still a position which more than any other can be made great by the greatness of its holder. Those who have read the letters of the late Queen Victoria will know what unceasing labour, what minute care, what scrupulous honesty, what extraordinary consideration and tact the office of sovereign involves.

A great statesman has his years of relief: when out of office he can devote himself to the easier task of criticism: even the President of a great country can relax and shoot lions on the termination of his term, but for the King there is no such time of release. His whole life has to be devoted absolutely to his work, and even his short holidays bring little release from the need of active watchfulness and care. It is difficult to conceive of any position requiring more complete self-abnegation, more complete absorption in a mass of detailed duties, more complete devotion to a largely monotonous round of work.

There can be little doubt that the late King set before himself a high ideal of public service at a comparatively early age and laboured assiduously to prepare himself for the duties of his office. We can scarcely doubt that the two great illnesses from which he suffered deepened the seriousness with which he set himself to fulfil his life's work. We are apt to think of the King simply as the King of the British people, and from this point of view his power has been "broad based upon the people's will." He has been recognised as one who fully represented the national life, and to whom the good of his people was the supreme object, but we must remember that in addition to his subjects of our own race there are some 350,000,000 people who looked to him not as their constitutional monarch, but with all the Asiatic and African respect for a supreme and in their eyes irresponsible ruler. It is no slight tribute to the late King that by his tact and understanding he managed so to combine these two separate parts as to prevent his millions of coloured subjects from despising their Emperor as the mere mouthpiece of a political party, or rendering himself ridiculous to Western ideas by an affectation of Eastern autocracy and magnificence. It was not, however, only in his own dominions and throughout his enormous empire that King Edward was loved and trusted.

From the time he became King it was evident that as Prince of Wales he had been laying the foundation of a deep knowledge of continental politics and cultivating a friendship with continental statesmen which was of inestimable value in allaying international jealousies and promoting the cause of peace.

So widely has this been recognised that the King came to be known as Edward the Peacemaker, and no man could wish to be known by a more honourable title. Europe for the last ten years has been like an ever-arming camp of mutually jealous and suspicious nationalities, and who shall say how much England and Europe alike owe to the man who with infinite tact, and a power due to men's confidence in his experience and honesty, has walked for years amid the most explosive elements, with a good-humoured smile that disarmed suspicion and a wisdom that suggested a way out of many an apparent *impasse*. This was no common man, and we thank God for the honour that he has shed upon our nation as we sadly mourn his loss.

Of the present King comparatively little is generally known, but we have no reason to suppose that he will show himself unworthy of the high example set by the last two reigns, or prove an unworthy successor of Edward and Victoria. He certainly needs our prayers. In praying for him we are praying for ourselves and our country. That he may be given wisdom to moderate the violence of party strife at home; that he may worthily occupy the imaginations and affections of the vast subject population of the Empire; that he may draw closer the bonds of affection between the self-governing colonies and the Old Country; that he may, like his father, be a power for peace in Europe; for these and all other gifts of God to him I bid you pray.

THE PRIMACY.

With regard to the second matter, that of the Primacy, I may perhaps be permitted to repeat some words that I have already used. "The Most Rev. John Charles Wright, D.D., Archbishop of Sydney, has been finally elected Primate of Australia and Tasmania. The appointment is in the hands of the Bishops, and on the first counts the votes were equally divided between the Archbishops of Brisbane and Sydney. On a fresh vote being taken the Archbishop of Sydney was elected. We are sure that he will worthily fill the high position to which he has been called; and there are so many reasons why it is desirable that the Primacy should remain in Sydney that every conservative instinct is gratified by the result. It is most satisfactory to know that our own Metropolitan stands so high in the esteem and confidence of the Church that in spite of the enormous preponderance of reasons for voting for Sydney, he obtained one-half of the votes of the Bishops. No one who knows him suspects him of any desire for election, and we may be thankful that the extra strain and work has not been laid upon him, as it must inevitably have diminished the time and care which he was able to bestow upon the province.

While, however we cheerfully and loyally accept the result, and tender to the new Primate our warm assurances of welcome and of confidence, it is both permissible and necessary to make some comments with a view to the conduct of the next election, however much we hope that it may be in the very far distant future.

In the first place, it is obviously necessary that the method of election should be clearly and strictly defined. This can, of course, be done at the next General Synod. We hope that when this is done the late method of election by post will be absolutely barred. Surely in a matter of such importance the Bishops

ought to meet in council and pray for the guidance of the Holy Spirit of God. Some provision might be made for ascertaining the opinion of those who had reasonable excuse for absence, if this were thought desirable; but we hope that it will be the first and last election conducted by the undignified method of postal ballot. In the second place, it ought to be clearly understood whether or no it is needful for General Synod to meet in the See city of the Primate. The disadvantages of meeting in Brisbane or (if W.A. be formed into a Province) in Perth are obvious, but we see no reason why, if the Primate resided in either of these towns, the General Synod should not meet in Sydney or Melbourne, or in the Federal capital. The voting at the late election has clearly shown that the Bishops are not prepared to elect as a matter of course whomsoever the diocese of Sydney may appoint as their Archbishop, and there is therefore much need that the whole situation should be carefully faced and considered in the interests of the entire Church."

RELIGIOUS INSTRUCTION REFERENDUM.

The result of the Referendum has been more satisfactory than we had ventured to hope. The final figures are: For Religious Instruction 74,223, against 56,641. Informal 7651. Total votes cast 138560, or 53 per cent of the electors on the roll. The majority in our favour is thus 17,547. Of the electorates forty-four out of sixty-one show a majority in favour of Religious Instruction. I regret to say that in the two Northern dioceses the majority was hostile. In our own diocese we won in only one electorate [Cooktown and Thursday Island] while we lost in three. In North Queensland three were favourable and five hostile, in Rockhampton five were favourable and five unfavourable. We see by this how much we owe to the diocese of Brisbane, with its splendid majority of over 20,000 on the right side. Under God much of our success is due to the untiring labour and whole hearted enthusiasm of our Organising Secretary Rev. J. Garland, but throughout the Province there has been much earnest prayer and faithful labour. We have made one great step in advance but we must not think that the work is done. The results of the Referendum have still to be embodied in just and effective legislation, and at the time of writing it would seem as if the Bill which has been introduced would meet with virulent opposition in Parliament. If the Bill should not pass it will mean the resumption of the struggle with a resolute determination on our part to fight to the end by every lawful means for the rights which we can now justly claim, as they have been conceded by the will of the people.

DIOCESE OF NORTH WEST AUSTRALIA

We welcome most heartily the enthronement at Carnarvon on July 4th of Rt. Rev. Gerard Trower, D.D., late Bishop of Likoma as Bishop of the new diocese of North West Australia. We in the North know well all the difficulty and isolation of the work that lies before him. We rejoice exceedingly in the successful formation of the diocese owing to the unremitting labours of the Bishop of Perth, and we pray for God's fullest blessing on the work of the newly appointed Bishop, who has already shown his earnestness and zeal both in Australia and Africa.

DIOCESAN FINANCE.

The Diocesan Accounts for 1909 have been already published in the "Carpentarian"

and will be submitted for your discussion. The receipts appear large because a sum of £800 was received mainly as the result of the Bishop's visit to England. Nearly half this amount was expended in 1908. A sum of £149 9s. 10d. in connection with the Francis Pritt and Mitchell River Mission also belongs to 1908, being received just too late to be included in last year's accounts. Several parochial assessments for 1909 were pretermitted by the Bishop in lieu of parochial grants to the same amount. I hope that the accounts will be thoroughly discussed, as nothing but good can come from criticism in this instance. There is no other opportunity for the review of the financial policy of the diocese.

PAROCHIAL WORK.

The work of the parishes has gone on steadily in spite of ever-increasing depression of the North and the gradual dwindling of population.

I subjoin the statistics for last year compared with the average for the previous three years:—

	1909	Average
Baptisms	179	163
Marriages	29	41
Confirmees	62	70
Burials	66	54
Communicants	467	516
S.S. Children	562	550
S.S. Teachers	46	48

The amount raised by the eight parishes for parochial purposes, exclusive of diocesan grants, amounted to £1358. Five years ago the six parishes which then existed were able to raise £2318 for the same purpose, while the average of the last three years was £1782. This gives some idea of the financial strain. Our parishes have lost one-half of their income in five years, through no fault of the Church or clergy, for the parishes have never been more efficiently filled and worked than they are at present. It is impossible that the strain should be borne indefinitely. We must either have help or the Church must retire from impossible positions. The difficulty is that the parishes are so far apart that it is impossible to amalgamate two or more. In connection with this point I have to acknowledge with much gratitude the generous promise of Mr. R. Christison a North Queensland station owner to contribute a sum of £600 in three annual instalments of £200 each for mission work among our own people. If all those who own property in the North would follow Mr. Christison's fine example, and recognise their responsibility as he has done, the work of the Church would be far less arduous than it is.

CLERGY.

During the last twelve months we have lost Rev. J. Jones, to whose splendid services I referred in my last Conference Address, Rev. L. Arnold, who resigned the parish of Palmerston after a few months' incumbency; and Rev. J. Huthnance, who has resigned the Superintendentship of the Roper River Mission. On the other hand we welcome for the first time Rev. E. J. Nash, M.A., who at an age when most men are beginning to look for a more settled rather than a less settled sphere of work has given up the beautiful parish of Leatherhead to work as Subdean of our Cathedral and Vicar of Thursday Island; Rev. W. E. Godson, M.A., who is doing excellent work as Rector of Cooktown; Rev. J. Pranker, M.A., who has been generously lent us for two

years by the Archbishop of Brisbane, and whom we congratulate on his recovery to health after a serious illness; Rev. A. M. Hassell, who has taken up the Rev. F. C. Hall's work at Georgetown and lives in the saddle; and Rev. F. T. Lane, Th.L., who has taken the place of Rev. H. H. Ayscough, Th.L., who has temporarily gone to Palmerston at my request, and who at the end of the year is leaving us for two years in order to take his Arts degree before returning to the north. Rev. W. M. Wilkinson is with us only in spirit, as he is engaged on one of those huge bush journeys in which he traverses the Peninsula from end to end. His heroic labours shed honour on his diocese. Rev. E. Taffs has been doing most faithful work at Mossman for over six years; and we welcome him heartily among us. During the last twelve months I have visited Port Darwin, Mossman, Burketown, and the Mitchell River once; Georgetown, Croydon, and Normanton twice; Cooktown and Moa three times; and I also attended the Provincial Synod in Brisbane, and went on to Sydney and Melbourne to speak on behalf of the Australian Board of Missions.

DIOCESAN COUNCIL.

We have lost from the Diocesan Council the valuable services of Mr. A. P. Walker, who has acted as Hon. Diocesan Secretary for many years, and has shown the deepest interest in all that concerns the welfare of the Church. We are glad to welcome a new member in Mr. A. S. Wells. I have received from the members of the Diocesan Council the greatest assistance in dealing with many matters of business, and the attendance at meetings has always been excellent. The Diocese owes them much for their ready services.

We regret the departure of Mr. O. Beryholtz, Diocesan Accountant. He showed the keenest interest in his work during the short time he held office. Mr. Hennessey has been appointed shipping agent for the Diocese, and Rev. E. J. Nash has for the present most kindly undertaken the charge of the Diocesan accounts. He is an expert bookkeeper and has relieved me of a great amount of detail work, which my constant absences prevent my attending to myself.

MISS ROBSON.

Here I wish to express my profound gratitude to Miss Robson for the splendid work which she has done during the last four years. With whole hearted enthusiasm she put her most exceptional gifts at the service of the diocese, and she has left the deep imprint of her personality on our missionary, parochial, and diocesan work. Her brilliant pen has also done much and we hope will still do much to make our work known. Her departure for the South has left a great and not easily filled gap in many departments.

CARPENTARIAN ASSOCIATION.

I have to acknowledge much generous help from outside the Diocese: From S.P.G., S.P.C.K., and the C. & C.C.S.; from Lord Beauchamp, who has again generously promised £100 for the support of the students for the Diocese for the next three years; from an anonymous donor who has for the last two years given £100 as an Easter offering to the work of the Diocese; and from many other friends in England and Australia who have given according to their means. Our especial thanks are due to Miss Gascoigne, the energetic Hon. Secretary of the Carpentarian Association in England, which has done much to make the

diocese known by the excellent little publication "Carpentarian Notes," and which has contributed over £100 this year to our funds. The Carpentarian Association in Victoria was merged into the Australian Missionary Society, and this again into the Association for Missionary Service of Victoria. These changes and the pressing needs of the A.B.M. debt have resulted in a large falling off of our receipts from Victoria. The new secretary of the Society, Rev. T. K. Pitt, M.A., was formerly one of our clergy; and I hope that the interest he still feels in it may result in a revival of help.

A.B.M.

We welcome most thankfully the new arrangements and the new staff of the A.B.M. We are already able to testify to the promptness and life which are being thrown into its business. We contributed our share to the Debt Fund although we were assessed proportionately at a far higher rate than any other diocese. I have every hope for the future of the reconstructed A.B.M.

MITCHELL RIVER MISSION.

One of the first acts of the new Executive has been to ask this diocese to undertake the entire management of the Mitchell River Mission, the A.B.M. providing an annual £750, including the Government grant towards the expenses. I decided that it would not be right to refuse this request, as it is obvious that we are able to do the work better than anyone at a distance. At the same time it means much time and thought and many anxieties. I have to express the grateful thanks of the Church to Rev. E. J. Nash for the way in which, following the example of his predecessor, Rev. J. Jones, he has devoted an immense amount of time and labour to the work of this Mission. I have lately returned from a visit to the Mission and I was very much impressed by the good work which has been done. The progress of the Mission has been steady during the five years of its existence, and the presence of two lady workers for the last year has given a great impetus to the family life of the station. There are now, all told, about 90 persons resident at the Station, including 15 married couples, and the mission in addition comes in contact with and influences many hundreds of the surrounding natives. The Superintendent, Mr. Matthews, is doing a great work quietly and unobtrusively. A lugger, the Lily, has been purchased for the Mission, and Tom Solomon, the captain, is rapidly training the natives to be good seamen.

MOA ISLAND MISSION.

Here again we have had remarkable progress under the devoted care of Deaconess Buchanan. A fine school-house has been erected at the entire cost of the diocese, and a useful cutter, the Banzai, has been purchased to run between Thursday Island and Moa and brings the mails and produce. Joe Bauri is in command, in addition to his work as catechist. The industry of the people in cultivating their gardens and plantations has been so marked that the Government has granted a large increase of the reserve, which now extends for two or three miles round the village. The children in the school have made remarkable progress. We are very grateful to Dr. Breinl for visiting the Mission and giving us much most useful advice.

ROPER RIVER MISSION.

The Mission has been suffering much from

the absence, followed by the resignation, of its energetic head, Rev. J. Huchance. Messrs. Sharp and Joynt have stuck gallantly to their posts. James Noble and his wife have returned to Yarrabah, having stayed considerably beyond the year for which they came and done excellent work.

THE FRANCIS PRITT.

The Francis Pritt has done excellent work during the past year. We much regret the retirement of the master, Captain Cunningham, in consequence of severe and protracted attacks of malarial fever. He has shown great care and attention to duty and brought the ship in safely through many difficulties and dangers.

Owing to the fact that both the Mitchell and Moa have now their own vessels with a draft of water more suitable to their particular work than that of the Francis Pritt and that the Roper River Mission proposes to obtain its supplies in future via Port Darwin, we have determined to offer the Francis Pritt for sale, with the condition that the name be changed; and to put the money received for her to a special fund for the purpose of building a new Francis Pritt with a draft of water which will enable her to enter Trubananman Creek, so soon as such a vessel is required, which will probably be within the next two years.

Having thus dealt with our present position, I may perhaps be allowed to turn for a few moments to the past.

A RETROSPECT.

Looked back upon from the point of view of the life of a diocese, ten years form but a very short period, especially if they be the first years in which there is necessarily somewhat of confusion and incompleteness, but from the point of view of those of us who have from the first been associated with the work of organisation and have noted the signs of growth and expansion, ten years seem a long time and productive of many changes. In the first place it must be noted that during these ten years the area covered by the Diocese of Carpentaria has been steadily retreating as regards its population. In 1901 when the census was taken there were in the Queensland part of the diocese according to returns kindly furnished by the Department 15,324 whites, about 15,000 aboriginals, and 3527 coloured persons other than aboriginals. To-day there are as nearly as I have been able to ascertain about 10,000 whites, about 9,000 aboriginals, and 2330 coloured persons other than aboriginals. In the Northern Territory part of the diocese the white population has decreased from 1,500 to 1,000, and the Chinese have largely decreased also.

GROWTH.

In view of these facts, and the fact also that with this decrease of population has come a steady impoverishment of those that remain, we have reason to be thankful that the church has not only maintained her position but grown steadily in spite of obstacles. In 1900, when the diocese was founded, there were but four parishes with clergy—those of Thursday Island, Cooktown, Port Douglas and Croydon. In 1910, in spite of the diminution of the whole population by at least a third, there are resident clergy in eight parishes—i.e., Thursday Island, Cooktown, Mosman, Croydon, Normanton, Georgetown, Palmerston, and Laura. During the last ten years churches have been built at Palmerston, Golden Gate, Mount Molloy,

and Georgetown; and rectories at Thursday Island, Mosman and Croydon, in addition to the Parish Institute and Bishop's House at Thursday Island.

MISSIONS.

On the side of direct missionary work there has been a very real advance during the last ten years. In 1900 the only missionary work in the diocese was the mission to the South Sea Islanders and Japanese at Thursday Island. We have now in addition three firmly established missions—one at the Mitchell River and one at Moa Island under the direct control of the diocese, and one at Roper River under the control of C.M.A. We have seven white and five native missionaries at work, in addition to the mission ships Francis Pritt, Banzai and Lily.

PRAYER.

These things are not mentioned in any spirit of diocesan self-congratulation, for we are conscious of our own failures; but as a tribute of thankfulness to Almighty God Who has given us blessings above all that we desired or deserved. I attribute in great measure, as I have on other occasions said, whatever success may have attended the work of the diocese, to the earnest prayers of those who have been willing to aid by using the little diocesan Intercession Paper so regularly since the commencement of the work, and I appeal for others to help us in the same way.

CLERGY.

Looking back on the staff of the diocese during the past ten years two points seem to stand out clearly. In the first place, we have been extremely fortunate in obtaining good and devoted clergy; and in the second place it is obvious from past experience that owing to a variety of causes we cannot expect our clergy to stay long with us. Twenty-five new clergy have come to work in the diocese during the past ten years, and of these twenty have already left us after a term of service averaging less than three years, while only three—Revs. W. M. Wilkinson, E. Taffs, and J. Jones have completed five years of service. There are many reasons for this regrettable state of things, isolation of work, poverty of parishes, a tropical climate, consideration for the health of wife and children, prospects of a wider sphere of work with some possibility of provision for age in the South; but when all is said it is not satisfactory to reflect that a work which after all is interesting if hard, and which is in no special sense unhealthy, cannot retain a larger proportion of the clergy. Is it too much for a harassed bishop to plead that the average term of service should be over instead of under three years? I cannot fail to see the force of a remark sometimes made to me by the laity. "We have to spend all our life here; why will the clergy not stay a little longer with us?" I ought to acknowledge that I have constantly received the greatest kindness and consideration with regard to clergy from my brother bishops in the South, and my especial thanks are due to my own Metropolitan, who has often supplied my needs at great inconvenience to his own work.

A PERSONAL RETROSPECT.

It so happens that this is the 25th anniversary of my arrival from England for work in what is practically the same diocese, for the diocese of Carpentaria was formed out of the diocese in which I was previously at work as parish priest and archdeacon. I do not pro-

pose to weary you with reminiscences of earlier days or to play the part of a *laudator temporis acti*; but some hesitating comparison may possibly be of interest. I say hesitating because it is extremely difficult to give an accurate and unbiassed opinion, I should have thought that there had been a falling off in the attendance at public worship, but on looking at my diary I find that on my first visits to Townsville and Charters Towers in 1885 I noted "congregation very small," "congregation very poor in the morning." Memory would have played me false but for this note. I think, however, that the duty of being present at public worship was more generally acknowledged, and that much larger sums were given for church purposes; but it is fair to remember that money was much more plentiful then than now in the North, and I am inclined to think that there is more real self-denial among those who are really Churchmen now than then. There was I think less unbelief, less questioning of the Christian faith, but also perhaps less acting on their belief by those who did believe. Communicants were probably more numerous and perhaps less consistent. On the whole I am disposed to think that the attitude of the people towards religion has not changed very greatly during the last twenty-five years. There was then very much less way to make up, and much of it never has been made up. On the other hand greater efforts are now being made to provide religious ministrations, and I do not think that the people are more slow in reality to respond, though there is certainly less outward profession of willingness to do so.

MISSIONARY OUTLOOK.

To return, however, to that missionary outlook which is and must always be the distinguishing mark of this diocese, situated as it is on the highway between Australia and the East and receiving in full force those Eastern influences which, whether we like it or not, must be felt in ever increasing force in Australia. I do not ignore the urgent need of work among the aborigines, who claim at present almost our full attention, but the work among the aborigines though a national duty and privilege is a local duty, while our attitude towards the East, though largely determined by the view we take of such local duties, is a greater and more serious matter in so far as its results are more far-reaching and permanent.

AWAKENING OF THE EAST.

The great fact that we cannot ignore is the growth of the Eastern nations in national spirit, scientific knowledge, and practical efficiency. We see the process almost completed in a marvellously short time in Japan, and in process of development in China and in India. What is to be our attitude towards it? It is to be noted in the first place that this awakening of the East is due chiefly to Christian influences, partly in the first instance to direct missionary work, and partly to the knowledge of that Western civilisation which, as Dean Church has shown, is so closely connected with the Christian inspiration from which it unconsciously sprang. Can we as a Christian people stand aloof and say that this material and spiritual awakening of the East is no business of ours? Surely it is through Christianity that we have become what we are, and we cannot ignore or turn our backs on the power that has made us, nor with safety to ourselves wrap us up in a cloak of spiritual isolation.

SPIRITUAL ISOLATION.

When a people is spiritually self-contained and has no desire to impress its spiritual convictions on others, it is a sign that it is lacking in elements that are necessary to the preservation alike of its own spiritual and its own material strength. It cannot be too clearly understood, for it is a lesson that all history teaches, that material power and strength is the result of precedent spiritual force and intensity, and that when these decay the end of a nation's life and energy is already in view. The reason is not far to seek. It is only a spiritual and idealistic force of some kind, whether it be religious, moral or patriotic, which has power to hold in check natural selfishness and to allow of the growth of that spirit of unselfish and self-sacrificing devotion to the public good, which alone can make a people strong. Now, it is not possible for a people to hold strongly to religious beliefs or moral convictions, or even to be in the higher sense patriotic without wishing to inspire others with their own beliefs. By patriotism I understand not that narrow and selfish outlook, which says "My country right or wrong," but a love of one's country which shows itself in wishing for it and being prepared to suffer to attain for it the realisation of the highest ideals, and the attainment of the truest freedom and happiness; and these ideals are common to all mankind. True patriotism rejoices when other peoples imitate what it believes to be best in its own national life, as for instance, when a nation substitutes, like Turkey, representative government for despotism. Now I take it that missionary work is from one point of view the expression of the desire to share with others what we believe to be the secret of what is highest and best in our own national consciousness. It is no doubt in obedience to the command of Christ that we undertake it, but we obey the command the more gladly because experience has taught us that the spirit of Christ does purify and uplift the national as well as the individual life, and that righteousness is a national and social as well as an individual affair. If we rightly condemn "*laissez faire*" with regard to the evils and corruptions of our own state or society, the same spirit will lead us also to desire to remedy the evils from which other people suffer too. Christian missions are the true and logical expressions of a democracy which refuses to regard nationality as conferring any greater inherent privilege than aristocracy, and asks why being born white confers a privilege (other than the privilege of responsibility) which is not conferred by being born rich. Our own national life can only be healthy and strong in Australia if we possess ideals which will lead to self-sacrifice and enthusiasm on the part of our people, and if we do have these ideals they must and will show themselves in missionary work; and if missionary work languishes it is a sign that the state is languishing in what concerns its very life and future existence. But behind all this lies a momentous question.

IS CHRISTIANITY UNIVERSAL?

Is Christianity a religion for all the peoples of the earth, or is it only the form in which our Western spiritual aspirations have expressed and embodied themselves? It must, I think be admitted that just as the Jewish Christians could not conceive of a Christianity which transcended the limits of Judaism, so we as missionaries have too often forgotten that Christianity is a world religion. We have often

so faithfully presented Christianity in the form in which it has Occidentally and nationally developed that we have largely succeeded in convincing the people of the East that Christianity is a western religion suitable enough for the practical pushing nations of Europe and America, but with no vital message for the more contemplative and patient peoples of the Orient. Yet when we look back at the origins of Christianity, we must admit that at first it was singularly lacking in formal shape and organisation. The words of Christ were seed thoughts and fundamental principles rather than settled ordinances and enactments, and His positive formal injunctions were but two. However much we may value our own developments of form and practice, because they are consecrated by the example of generations of our forefathers and for that very reason suited to us, their children, it seems only reasonable to admit that an Eastern people might have developed, and might still develop, the essential principles of Christianity on different lines. This in no way affects our belief that the development to which we are accustomed is a part of God's living order and purpose for us, and cannot be departed from or tampered with without the gravest spiritual consequences.

There is, however, nothing inherently limited or local in Christianity. Arising in the East it has hitherto appealed for the most part more particularly to the West, but its appeal to the East is as real as its appeal to the West, and is being every year more widely responded to. That there are fragments of Eastern religions and Eastern ideals embedded in Christ's teaching is exactly what we should have expected in the teaching of Him Who made all men and never left any generation without some witness to Himself. The fact that God has been perfectly manifested in Christ is entirely compatible with His being imperfectly manifested in the hopes, ideals and aspirations of nations, who in these imperfect manifestations may have grasped some truths even more firmly than we have done with Christianity; nor can we hope for the perfect understanding and complete manifestation of the power and beauty of Christianity until the East has brought its deep instinctive sense of the abiding presence of God, its powers of self-forgetful devotion, and its appreciation of the value of the spiritual as compared with the material, to add to the practical sense, the constructive ability and the untiring energy of the West.

IS CHRIST'S CLAIM RELATIVE OR ABSOLUTE?

The same question may be put in another form, and one that is of vital importance to our spiritual life. Is the claim of Christ upon us relative or absolute? Is it that of supreme religious genius or of an ultimate religious revelation? That Christ has an enormous claim on our reverence and obedience as by far the greatest religious teacher that the world has ever seen would be disputed by few, but obviously such a conception of His appeal to us leaves the way open for the fullest criticism and for the superseding of His moral and religious teaching by higher and truer conceptions if the world, while acknowledging its debt to Him, is able in the process of time to evolve such higher conceptions for itself. Now this attitude of criticism and assumed superior knowledge is largely adopted in the present day, not only by irresponsible exponents of so-called new theologies, but by not a few critics and scholars who profess to write from a

Christian point of view, and even in some instances hold positions in the Church.

CRITICISM.

It is not necessary to point out how far such a position is from the Catholic belief in the supreme and absolute authority of Christ, which has prevailed from the days of the apostles and which Saint Paul expressed with such burning intensity. Of course, such criticism is based on the plea that we do not know what the exact teaching of Christ was, or how far it has been modified by the theories of His disciples. Now I should be the last to deny that there is a very real field for reverent criticism in the important task of endeavouring to ascertain the real words of Christ, but when one critic tells us that there are only seven sayings that we can confidently regard as authentic, and another doubts the existence even of these, it is surely time that those who accept the absolute authority of Christ should ask what are the limits of fair and reasonable criticism, and demand that those who deny the absolute authority of Christ should speak from without and not from within the Christian Church. It is impossible to read much modern criticism without feeling that the critic's opinion of the authenticity of Christ's words depends very largely on the opinion of their appropriateness and moral value, and we have a right to ask whence they derive their standard and power of judging. If their criteria are ultimately derived from Christ's own teaching it is obvious that criticism, just as true and far as it goes, must be confined within comparatively narrow limits or it will become self-destructive. If, on the other hand, they argue on the supposed naturally developed moral sense of mankind, which is gradually establishing higher standards of truth and conduct, we may well ask what is the proof that such an improved moral sense exists apart from the teachings of Christianity. Surely Christians who hold to the Catholic Faith have a right to maintain that there is abundant evidence that the personality of Christ made an impression on His contemporaries, and brought about results which are not compatible with any sensible deviation or subtraction from the teaching of Christ as found in the Gospels, and that this view has been abundantly established by the experience of those generations of Christians who have accepted Christ as an absolute authority.

For ourselves the question is a vital one, and we cannot allow students and critics who often speak from the calm of a learned leisure, which has little contact with the sins and sorrows of practical life, to dogmatise without protest as to what that teaching of Christ ought to have been, which those who have to face the hardest problems of life find to be, just as it is, their power and strength and stay. The critic too often says, "Here is a book which I assume to be false until I have proved it to be true." The Christian says, "Here is a book which has proved its vital force in my life and experience; I must therefore assume it true unless I have strong evidence that it is false." Thank God we have in England a number of devout and reverent as well as fearless critics, who have done much to remove difficulties, and to revive and reinvigorate Biblical studies; it is against the abuse and not the use of the critical faculty that we protest.

PROBLEMS.

I have every sympathy with those who find much to bewilder them in religion and in

life (may we say in religion because religion is a part of life?). Why does truth seem to grow old and have to be so often re-stated in new, and, as we think, unsatisfactory forms? Why does the good appear sometimes to fail? Why do good people differ so much on matters which seem vital? Why is there so much suffering of the innocent? Why does God keep such still silence? Why is there such a stress at times on those under-girders of our life, faith and hope. These and other questions press in and bewilder even the earnest and religious man. What is the answer? It seems to me that the answer and the only answer is Christ—not the vague phantom that survives the subtle discriminations of the critics, not the Christ of apologetic and argument however devout, but the living Christ of experience, the Christ that is found of them that seek Him with tears of penitence and stern efforts after self-denial, the voice of God that is not silent but speaks, and pleads and wrestles with the soul. It is my own conviction that the facts of life do correspond to the theory of life as we find it in the Gospels; and that to those who strive, however distantly, to follow Christ, the hardness and mystery of His sayings resolve themselves into sober truth and fact, and hence the cure of the evils and perplexities of life lies in a simpler return to the precepts and example of Christ. This does not mean an absence of the accessories of worship. If Christ be all that we believe Him to be we cannot spend too much on His worship and honour. It means a simpler realisation of Christ's view of life and His estimate of the relative values of what life has to offer.

THE SPIRIT OF CHRIST.

While Christians value wealth so highly and devote so little of it to the service of God we have not the spirit of Christ.

While love of ourselves is still undispossessed by love of our neighbour we have not the spirit of Christ.

While worship is regarded as a matter of taste and prayer, as needful only in an emergency, we have not the spirit of Christ.

The Christian ideal of life is a great thing, and much harm is done by allowing any inadequate conception to pass for it. The Christian ideal of life means real self-surrender and self-negation, and the consecration of the commonest things of life to the service of God. Our work as a church and a diocese will have failed unless it has realised something of this spirit of Christ. No material progress, no increase of numbers, no credit or reputation can compensate for its absence. As a diocese of the Christian Church we must be judged by the extent to which the spirit of Christ is manifested in us, and I can pray no better prayer for you among whom I have now these ten years been called to labour than that the spirit of Christ may ever grow in you, rest upon you and lead you into that true wisdom of the knowledge of God, in comparison with which all else that earth has to offer is in no way to be accounted of.

Fifth Biennial Conference

OF THE CLERGY AND LAITY OF THE DIOCESE OF CARPENTARIA.

The Conference was opened at 11 a.m. on Tuesday, August 30th, by a Celebration of Holy Communion. The Bishop was the celebrant. The sermon was preached by the Sub-

dean, Rev. E. J. Nash, M.A., on St. Luke, chap. 10 v. 1. We subjoin part of his address :

It might seem at first sight to be merely a concession to human weakness, when Our Lord sent the disciples two and two on their work of preaching the Kingdom of God: but in reality He was thus giving expression to an important principle, which constantly appears in different forms throughout His teaching.

It is of course true that the natural man can appreciate the value of sympathy without the aid of revelation; he knows that "union is strength"—that two are better than one—that it is easier to work effectively when others approve and assist. But Christ's teaching goes infinitely further than this; for while two men can certainly lay more bricks or plough more ground than one man, it does not follow that two men praying can exert a greater force than one; spiritual things are not to be measured by the laws of arithmetic, and hence it was a new revelation which He gave when He said "where two or three are gathered together in my name, there am I in the midst of them." In other words, Christian sympathy calls forth a special exercise of the Divine Power.

Our Lord knew, as His disciples could not know, the terrible strength of the forces working against them when they set out to preach the kingdom. They indeed in their new zeal would think lightly of difficulties and would in consequence be more easily overcome by the scorn, the cold indifference, the immovable prejudices, which would meet them on every hand. But He knew; and in His wisdom He was training them by easy steps to know their weakness, and their strength; their utter inability by their own unaided efforts to convert a world which seeks happiness—not blessedness, and satisfaction—not sanctification.

And so He does not merely provide for each a sympathetic fellow worker, but also (what they would come to know was far more important) a bond of union with Himself. In His instructions to the Seventy we may note three things. 1. The message He committed to them was an *authoritative proclamation* of the Kingdom of God: like Ezekiel they were to deliver the message regardless of its reception or rejection—"Whether they hear or whether they will forbear." 2. He gave them a *super-human power* that will be recognised by the spiritually-minded and *must be used*, even though disregarded by the unbelieving: this gift of power always appears and is more clearly defined in subsequent statements of the Commission, and here it is shewn in the command "say, Peace be to this house." And, 3. He gave them an assurance that they were fellow workers with Himself; they were to go to the cities to which He himself would come: *ie* He would follow up their work by His own direct influence.

Let us apply these three helps to the case of the parish priest of to-day. 1. It is a great strength to remember that the message is not our own; it is not left to us to devise by our own skill, our own cleverness or knowledge of the world, a message suitable to the different types of men; we are not empowered to water it down, merely because men are unwilling to accept it. There is a great temptation to make concessions, and like all the most dangerous temptations it comes under the cloak of a desire to do God better service; and so far too many have given way to it. But we have to

proclaim the Kingdom of God to warn men, whether they accept it or not, that the Kingdom of God is indeed come nigh to them.

We are not promised any startling success; such may be given here or there, now or later, for reasons known only to God; but the general rule is "It is enough for the disciple that he be as his Master; . . . if they have called the master of the house Beelzebub how much more shall they call them of his household."

And 2. In the same way the superhuman power, the grace of Ordination, is to be faithfully used, not laid aside in deference to those "flimsy professors who are so ready to lay down the law on matters they do not understand." "Spiritual things are spiritually discerned." "If a son of peace be there, your peace shall rest upon him; if not it shall turn to you again."

And 3. All our work is only to prepare the way for Him. Whatever is achieved is His, not ours. It is our privilege and who can estimate its greatness? to plant and to water, "but it is God that giveth the increase."

The greatness of the privilege is shown by the word spoken to the seventy on their return—"in this rejoice not that the Spirits are subject unto you; but rejoice that your names are written in heaven."

If this then was Christ's method in providing for the publication of His good news to all men, let us go forward with confidence, knowing that it is His Will that we should use to the full the great forces of fellowship with Him and among ourselves. For it is His message that we deliver and we can only do it by keeping alive the most tender sensitiveness of sympathy between disciple and Master, and between the disciples themselves.

If a Conference such as this we are opening to-day did no more than bring together the scattered workers and give them a chance of comparing notes and discussing methods, it would be worth a great deal of trouble; but it does more than this; it helps each to feel that he is not alone in the struggle, that others too have the same difficulties, the same temptation to weakness and discouragement, and so helps all to realise more vividly that it is only by the Cross that we can conquer. And further, it brings home to the laity also that there are other parishes with the same problems and difficulties as their own; and (what is more important) that the parish is only one unit of a great organisation, which is world-wide, and whose whole and sole object is to reconcile man to God through the One Mediator, Jesus Christ; that all the units of this organisation are interdependent and that "if one suffers, all suffer with it;" and that a peculiar blessing is promised in response to the sympathetic co-operation of believers, in prayer and in work for the Master "whose service is perfect freedom."

At 4 p.m. A meeting of the Clergy was held for Conference as also on the two following mornings at 11 a.m. Much help was derived from the wise counsels of the Archbishop of Brisbane, and many subjects of interest were discussed.

At 8 p.m. the Conference met in the Parish Institute and the following members were present. Clergy:—His Grace the Archbishop of Brisbane, The Bishop, The Subdean Rev. E. J. Nash, M.A., Rev. W. E. Godson, M.A., Rev. W. E. Morrison, M.A., Rev. J.

Pranker, M.A., Rev. A. M. Hassell. Apologies for absence were received from Revs. E. Taffs and H. Ayscough who were unable to get steamers fitting in with the Conference, Rev. W. M. Wilkinson, who was engaged in a long bush journey, and Rev. F. T. Lane who was obliged to stay to represent the Church in the Gulf parishes.

The following lay members were present:—
Mr. H. Milman representing Thursday Isd.
Mr. C. G. Miles " Palmerston.
Mr. T. Woodd " Cooktown.
Mr. C. Armbrust " Laura.
Mr. A. T. Sullivan " Mossman.
Mr. G. F. Bromhall " Croydon.
Mr. A. S. Wells " Normanton.
Mr. F. Morey " Georgetown.
Mr. R. H. Allen " Diocesan Sec.

The Bishop delivered his Presidential Address as above.

Rev. J. H. Pranker was elected Clerical and Mr. R. H. Allen Lay Secretary.

A resolution, was carried all standing expressing sorrow at the death of the late King, and loyalty and prayer for his successor.

A number of votes of thanks were passed, including one to Mr. R. Christison for his gift of £200 a year, for three years, for white mission work in the diocese.

On Wednesday August 31st, the Conference met at 4.30 p.m. The following motion was proposed by Mr. F. E. Morey, seconded by Mr. H. Milman and carried unanimously: "That this Conference of clergy and laymen of the Diocese of Carpentaria notes with the greatest satisfaction the firm determination with which the Government has insisted on carrying out the will of the people of Queensland as expressed in the Referendum on Religious Instruction in State Schools in spite of persistent opposition in the Legislative Assembly; and respectfully expresses the hope that when the committee stage is reached a firm front will be maintained against all amendments hostile to the main principles of the Bill." The resolution was immediately telegraphed to the Prime Minister.

It was moved by the Bishop and seconded by Mr. Wells and carried, "That the Conference unanimously calls upon Mr. Douglas, Member for Cook, in view of the number of votes cast in favour of Religious Instruction in State schools in his electorate in the recent Referendum, to withdraw from all opposition to the Religious Instruction Bill now before the Legislative Assembly, whether on the second reading or the committee stage."

The question of the formation of a Diocesan Synod was raised, and it was resolved that the time had not yet come.

The Diocesan Regulations were approved with a few small alterations.

The report of the Douglas Memorial Fund showed that a sum of £99 19 2d was in the bank. It was resolved to leave it for the present on fixed deposit. The Reports of the Diocesan Emergency Fund, the Bishoprick Endowment Fund, Landed Property, "Carpentarian," Mothers' Union, and Girls' Friendly Society, were discussed and adopted.

The Diocesan Accounts, Terrier of Lands, and Statistics were presented by the Diocesan Secretary, discussed and adopted.

The Bishop submitted a proposed Scheme of Parochial Finance. It was resolved that the scheme be submitted to the parishes for consideration and report.

The principle of Diocesan Assessment for

Missionary purposes was considered and adopted for the diocese.

The Conference adjourned at 10 p.m., and met again at 4.30 p.m. on Thursday, Sept. 1st.

Rev. W. E. Godson moved, Rev. J. Prankerd seconded, and it was carried, "That the Conference feels strongly that more aggressive work should be carried on in Queensland among the Chinese."

It was moved by Mr. A. S. Wells, seconded by Mr. A. T. Sullivan and carried, "That the matter of the Superannuation of Clergy be referred to the parishes with a view of ascertaining whether they will pay the whole or part of the contribution necessary to obtain the advantages to be derived from a Superannuation Fund; and that a committee consisting of the Bishop, Subdean, Mr. A. T. Sullivan, and the Mover, obtain all necessary particulars."

A most interesting discussion took place on the Church of England Men's Society, drawing forth some eloquent speeches. It was carried on the motion of Rev. W. E. Godson, "That the Conference urges on all Churchmen, clerical and lay, to do all they can to forward the extension of the work of the C.E.M.S."

Moved by Mr. A. T. Sullivan, seconded by Mr. F. E. Morey, and carried, "That it is desirable that the Bishoprick Endowment Fund be raised to such a figure as would supply an income of at least £500 a year."

Proposed by Mr. Sullivan, seconded by Mr. Woodd, and carried, "That in view of the falling incomes of the clergy owing to the decreasing population in Northern Districts it is necessary to form a Sustentation Fund for the purpose of increasing clerical incomes from headquarters."

The Sub-dean, Rev. W. E. Godson, and Rev. J. Prankerd were elected clerical, and Messrs. H. Milman, A. S. Wells, A. T. Sullivan, lay members of the Diocesan Council.

Mr. Allen and Mr. Morey were appointed a sub-committee to examine the deeds and trust deeds in the Q.N. Bank, and to report to the Diocesan Council.

Thursday Island and Palmerston were assessed at £6 6s., and the other parishes at £4 4s. for Diocesan assessment.

Mr. Wells expressed the feeling of the Conference in a hearty vote of thanks to the Archbishop of Brisbane for his presence and great assistance to the Conference.

The conference was formally concluded at 0 p.m. with the singing of the Te Deum.

On Friday the Archbishop conducted a Quiet Day for the clergy, and none of them are likely to forget the strong deep thoughtful words that he addressed to them, as he spoke of Penitence, Hunger after Righteousness, and Growth in the spirit of Sacrifice.

On Saturday, by the kindness of the Government Resident, the John Douglas was put at the disposal of the Conference to visit the Lission at Moa. A party of nearly twenty, including several ladies, made a start at 6 a.m., and Moa was reached soon after 10 a.m. It was blowing half-a-gale and a veil had better be drawn over the sufferings of the passengers. The distance is only 31 miles, but a lot of misery can be crowded into that distance. Only three or four managed to preserve their equilibrium. However, once within the shelter of the reef people began to recognise that life was still worth living, and none were too idle to thoroughly enjoy the visit to the mission. After a welcome on the beach the visitors pro-

ceeded to the Church School House, where the scholars, dressed in bright clean dresses and lava-lavas, were drawn up on either side. After they had taken their seats the head school boy read an address to the Bishop and Archbishop, and each visitor was then presented with a necklace of shells.

Then followed the Administration of Holy Baptism to an infant, followed by an address by the Archbishop. After the congregation had retired the Archbishop examined the children and expressed himself as much struck by their secular and religious knowledge, and good order and discipline. School was followed by a sumptuous repast provided by Deaconess Buchanan and her helpers; and the visitors, in spite of their past sufferings and the prospect of what was awaiting them on the return journey did it full justice. After dinner there followed hurried packing to get off by the appointed hour, and amid much waving of farewell a start was made about 2.45 p.m. The wind was right ahead and more violent than ever, and some who had survived the journey out succumbed on the way home, but all things have an end and just after dark all were safely landed on the Thursday Island Jetty.

On Sunday the services were bright and joyous and well attended. The Bishop celebrated at 7.30 a.m., and at 10 a.m. there was a Church Parade of the Garrison and a good congregation. The Archbishop was the Celebrant and Rev. W. E. Godson, M.A., preached a most suitable and stirring sermon on the words "Be Strong." In the afternoon Rev. J. Prankerd addressed the children, and in the evening every seat in the Cathedral was full and the Archbishop delivered a very powerful sermon on the duty of public worship. On Monday evening a very pleasant gathering of the congregation was held in the Parish Institute to welcome the Archbishop and visiting clergy. Mr. K. O. Mackenzie made the following speech:—

As representative of the citizens of Thursday Island it gives me great pleasure to be here this evening to welcome His Grace the Archbishop of Brisbane and the other members of the Conference. I am quite sure the meeting together of such a body of Clergy here must have resulted in good both to the Church and the people. Those who have been fortunate in listening to the Archbishop, either in the Cathedral or during the Conference, have enjoyed a rare treat, and I am sure His Grace's words will be long remembered among us. Speaking more especially for business men I think we must all admit, that in the stress and worry of commercial life we are apt to forget how large a part the Church plays in our lives, so that we can the more readily realize how much good a Conference such as has been sitting here can do, bringing as it does fresh faces and ideas into our midst and, as it were, infusing new life into the work of the Church. Apart from this work the presence amongst us of a man of such sterling personality as His Grace the Archbishop, whom we must remember was almost the Primate of all Australia, a man whose good deeds and earnest work are known far and wide, should and I think does awake in every man who sees and hears him speak, a sense of how much one man can do for his fellow creatures, and must surely stir in them striving to imitate his good example. A conference such as the present one must be tremendous help to the Bishop and Clergy of

this diocese. I fear we are all apt to forget the tremendous size of Carpentaria and the difficulties with which its ministers have to contend. Our own Bishop has thus, besides the cares and worries of our parish with which we may be familiar, the worry and administration of one of the largest dioceses in the world, and such a diocese, composed as it is of parishes scattered throughout its breadth, in many instances with poor communication, presents problems with which we generally speaking are not familiar. It should also be remembered that each separate parish owes its living to some different industry, be it pearlshelling, pastoral, mining, agriculture or what it may, it must necessarily produce different features in the parish life and organization. It follows then that if on one Bishop's shoulders rests such responsibility, on those of the Archbishop rests the much greater task of controlling the work and problems of the combined dioceses of Queensland. Yet we see these men going cheerfully on their way, helping, comforting, and working with untiring energy, and perhaps we are apt to forget how much we owe to them.

He was followed by the Bishop, who spoke of the breadth of view, strength of character, and comity of the Archbishop as a public man.

The Archbishop replied in a most happy speech and said that he had been much struck by the warm welcome he had received and the reality of Church life at Thursday Island. Mr. Wells and the Sub-dean then welcomed the visiting clergy, and Revs. W. E. Godson and W. W. Morrison made reply. A most pleasant evening was passed.

The Archbishop, Revs. W. E. Godson and A. M. Hassell and Sisters Esther and Kathleen of Melbourne, who had been the guests of the Bishop and Miss White during the Conference, left next day for the south by the Aramac; and the Sub-dean, Revs. J. Prankerd, W. W. Morrison, and Mr. Woodd left the following day in the Mission lugger Lily for the Mitchell River and Normanton; thus bringing to a close the most successful Conference yet held in the diocese.

Acknowledgement of Subscriptions.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions to the "Carpentarian":—Messrs. Williams, Chandler, Davening, Stephens, Langman, Sabine, Harries, Hodel and Murray 2s. each; Mr. Hindmarsh, 2s. 6d; Messrs. Armbrust, O'Brien, Eggers, Young, and McCreery 4s. each; Rev. J. Prankerd, 2s.; per Rev. A. McD Hassell, 8s.; Rev. W. Penfield Brown and Dr. Wassell, 2s. each; Rev. J. Walker, 4s.; Mesdames Rains, Robeson, Willock, Corran, Montgomery, Wilson, Bennion, Cairns, Garron, Wells, Curtis, Gili, Hourston, Lucas, Greig, Phillips, Allom, R. O. Jones and King 2s. each; Mesdames Gibson, Zahel, W. George, Mills and Tregear 4s. each; Mrs. Wilson, 1s.; Miss Walden 4s.; the Misses Sheldon, Smith, Stumm and Boyns 2s. each; Miss Macintosh 1s.; Palmerston, per Mr. Allen £1; Rev. W. Hudson 4s.; Mr. Saranealis 2s.

We regret having to hold over Palmerston and Cooktown Parish Notes on account of pressure on our space.

1910.

Diocese of Carpentaria.**BISHOP:**RT. REV GILBERT WHITE, D.D.,
Thurs-day Island, Queensland.**SUBDEAN & ADMINISTRATOR:**
REV. E. J. NASH, M.A.**DIO. SECRETARY:**
MR. R. H. ALLEN, Thursday Island.**HON. TREASURER**
J. HUGHES, Fernberg Road, Brisbane.**COMMISSARIES:**
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Tooting, London, S.W., England
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REV. H. H. AYSCOUGH, Th. L., Palmerston.
REV. W. E. GODSON, M.A., Cooktown.
REV. A. M. HASSELL, Georgetown.
REV. F. T. LANE, Th. L., Normanton.
REV. J. PRANKERD, M.A., Croydon.
REV. E. TAFFS, Mosman.
REV. W. M. WILKINSON, Mission Priest.
Clergy of Diocese Working temporarily in
Brisbane Diocese:
Rev. L. Ayscough, Th. L.; Rev. S. Lewis;
Rev. A. E. Smith**HON. JAPANESE CATECHIST:**

A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:

DEACONESS BUCHANAN, Mos.

DIOCESAN COUNCIL:REV. E. J. NASH, M.A.,
REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. A. SULLIVAN,
MR. A. S. L. WELLS.**HON. LEGAL ADVISER:**

HIS HONOUR JUDGE MACNAUGHTON.

ABORIGINAL MISSION MITCHELL RIVER:H. MATTHEWS, J.P. (SUPT.)
J. Woodd, J. Giebo, T. Solomon
Miss Matthews, Miss Pick.**SECRETARY IN SYDNEY:**

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. in the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cap. York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the largesse of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's House, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land £100, Buildings £360. Insurance (?)

GEORGETOWN.

Allotment 5 of Section 20, area 2 roods 36 perches, value £80. G.H.L., 462; Church, value £250, Insurance £200.

MAYTOWN.

Allotment 1 of Section 4, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650; also Section 511, area 2 roods.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to Cure of Souls	10	6	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d. which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

**DIOCESAN BOOK DEPOT,
Thursday Island.**

BIBLES, PRAYER-BOOKS, &c.,
in Stock.

NOW NEW POEMS READY
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"THE WORLD'S TRAGEDY."
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Bishop's House, Thursday Island;
and Hewetson & Son, 12 High Street,
Hampstead, N.W., England.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Speech of the Bishop of Carpentaria

IN GENERAL SYNOD IN SUPPORT OF HIS MOTION
ON BEHALF OF THE ABORIGINES

I rise to speak for those who have neither the power to use our tongue, nor, had they the use of it, the ability to put in order their plea. I speak for those who have no force to compel your attention other than the power of the silent appeal of the weak to the strong, of the child to the full-grown wisdom of the man, of those who sit in spiritual darkness to those whose minds are enlightened from on high.

It is hard for us to realise that where now there lies this great city, dowered with every gift of the most complete civilisation the world has yet seen, but four generations ago the wandering aboriginal with his stone age civilisation was the only representative of the human race, and that where now stands a cathedral built for the centuries to come he was related to the spiritual world only by those weird dances and wailing songs whose meaning he had perhaps even then forgotten.

From the greater part of Australia, their primitive race has withered away before our robust and self-asserting civilisation as a feeble plant wilts under the hot Australian sun. And to-day some 70,000 in the far north are practically all that are left of those who for thousands of years have alone represented our race on this great continent.

I do not see that much is to be gained by asking whether in the inevitable and necessary process of the dispossession of the lower race by a higher, we have always behaved as a gentleman should behave.

If a strong man finds a small child in his way he will quietly take him up and put him down safely out of the way even though the child should shake its fist and declare passionately that the road belonged to him.

If the strong man broke the child's leg with a kick, and then left him to die where he lay, we should perhaps be tempted to say that he had an imperfect appreciation of the duties and privileges of manhood.

We however are concerned not with the past but with the present, and even if we have

qualms as to what is done we need not be ungenerous enough to allow that to keep us from right action to-day.

I am asking the Synod to affirm that the physical, moral, and spiritual care of the aborigines is a national responsibility.

There are some duties that we accept as worthy of our growth and manhood, there are others that are with us from the fact of our birth and are not to be repudiated without the charge of want of natural feeling.

However far the aboriginal may be below us in capacity or in character we cannot deny that he has been with us from the day of our national birth. He was already in possession, like some feeble Ishmael, of the house from which we were to dispossess him, nor need we grudge him the small sign and acknowledgement of a common fatherhood, the piece of bread and bottle of water and the far off wilderness of Parana in which to live undisturbed in his hunting.

I have said that the responsibility is for the physical, moral, and spiritual care of the aborigines. I have spoken of the duty of caring for the physical needs of the feeble and dispossessed native, and no one here and few outside are likely to deny it, but it is obvious that whether for their sake or for our own sake we cannot stop with care for the physical needs. We must see not only that they live but that they live like human beings. We have largely destroyed the sanction of the old tribal laws and customs which set up a standard of moral conduct and mutual consideration low indeed compared to our ideas, but real and effective so far as it went. We are bound to give them in its place some moral ideal which will raise them at least as far above the beasts as did their old code, and teach right conduct both towards ourselves and each other. This is an obvious and necessary duty, and experience seems to show that it can only be satisfactorily performed by an appeal to that spiritual capacity which they possess as well as we. Public secular missions to our reserves for the aborigines have not been a success, and hence we claim that it is the duty of the State to see that the aborigines have the opportunity of receiving those spiritual ministrations which alone can supply the moral stimulus by which they can live and act as responsible human beings.

I ask you to declare that this national responsibility rests alike on the individual States and on the whole people of the Commonwealth.

While on the one hand nothing can withdraw from the individual State its responsibility for its own aborigines, it is obviously unfair that the older and more populous States should leave all the burden to those newer and less settled States where nine-tenths of the remaining aborigines are to be found. I wish I could ask you to declare your opinion that it was the

duty of the Commonwealth to assume all financial responsibility for the aborigines, but the suggestion seems to me at present impossible owing partly to the disinclination of States to part with rights of land and police control, and partly to the fact that the aborigines are specially exempted by the Federal Constitution from Commonwealth control. No one would welcome more than I a Federal assumption of national responsibility for the aborigines, but I earnestly hope that this House will neither by speech or resolution do anything to weaken the State sense of responsibility before it is quite certain that it can be replaced by a more adequate Federal control. I must in justice add that it appears to me that of late years the States have been increasingly recognising their duties and responsibilities and are now honestly anxious to do what is right by the aborigines, except that the amount of expenditure allowed for the Aboriginal Department by public opinion in the States most concerned is still utterly inadequate. What I desire is that in some way the older States should take their proper share in the burden and responsibility as a national duty and not merely in the way of voluntary religious and philanthropic effort. When once public opinion recognises the responsibility it will probably not be difficult to solve the problems of method.

I do not think that I need detain you over the last part of my motion. I do not say, however much I may think, that missions to the aborigines are the primary duty of the Church in Australia, but no one in this House will I think deny that they are a primary duty, and I move this resolution only for the purpose of reminding the Church that a primary duty is still largely unfulfilled: that men and women whom you have sent forth to fulfil it for you are doing this work of yours on wages so small that no worker would accept them for work however unskilled and inefficient. This does not trouble them, nor have they said they desire it otherwise, but it does trouble them that, while they are giving life and all for the work, the Church that sends them out should withhold, not only that which they willingly forego, an adequate reward for their labour, but that in the withholding of which they cannot quietly acquiesce without protest, the means of taking advantage of the great opportunities which are opening around them of a childlike people to develop those capacities of manhood which only wait to be developed for them to become a self-respecting and self-supporting Christian people.

I have not the eloquence to make an impassioned appeal, and if I had I would disdain to make use of it. The case is so strong that it needs no special pleading. Though he knows not that he is so, one of the least of the brethren of Christ lies at the door and as such he will not plead in vain.

Race Prejudice.

"Race Prejudice" is the title of an interesting book by M. Jean Finot. It is written from a purely scientific standpoint and the author has certainly no religious bias. M. Finot begins by attacking the gospel of the inequality of the races, and has no difficulty in showing the utter unreliability and contradiction of those who would have permanent distinctions of race on craniological measurements, size and weight of brain, prognathism, facial angle, etc. or on hair, height, or colour. He shows the enormous extent to which these things are dependent on climate, nourishment, education, and environment, so that the differences between men of various classes and occupations in the same nations is often far greater than between the average man of totally different nationalities, while the difference between the highest and lowest type of man is as nothing compared with the difference between the lowest man and the highest ape.

M. Finot goes on to show there is no European race that is not the result of constant and successive mixture of race and that those which are accounted highest, as the French, English, and German, are of all nations the most mixed, and that as a matter of fact unmixed races tend to degeneration and decay. He shows that so-called racial psychological characteristics are impossible of definition because they are constantly changing, and that even the best French writers for instance are unable to agree as to what it is that constitutes the French mind or the French character. Finally he discusses the question "Are there any races condemned to remain eternally inferior to others?" and after a study of the American negro he replies emphatically in the negative. He shows the wonderful progress made during the last 30 years in spite of immense difficulties and prejudice and refers to the fact that the physical characteristics of the negroes are changing and approximating more to the white type, while the white type in America is itself changing and approximating more to the Red Indian type with its pointed and angular face, leathery skin, long neck, and deep-set eyes, and thin body.

It is certainly curious to find a French scientist, who thinks that men "have created the Divin" according to their own character and fancy," confirming the advocates of Christian Missions in their claim that there is no race so low as to be necessarily condemned to a position of moral and social inferiority, or incapable of rising to a new conception of life and duty.

The Brisbane Cathedral.

Twenty-five years ago a man dreamed of a great and beautiful cathedral in Brisbane. It was to be of the very best, "I would rather have no cathedral at all than one without a stone groined roof" he said to the writer, who confesses with shame that he said to himself, "Then there will be no cathedral." Twenty years ago a second man drew the plans for a stately temple on a site that he had never seen, and to stand among surroundings which he could probably little realise. Six years ago the dreamer of a cathedral passed away from earth, ere the foundation was laid, and a third man took up the work and has brought the first stage of it to a triumphantly successful issue.

It is not proposed here to give an account of the magnificent services that were held, or to describe in detail the wonderful building which surpasses in beauty anything else in Australia, even in its present unfinished condition. These details are accessible to all in the special number of the "Church Chronicle," which, with its profuse illustrations, is issued by the Church Book Depot, Ann Street, Brisbane, at the modest cost of 6d. post free. We propose only to give a few random notes on points of special interest.

THE SITE.—The site is a commanding one overlooking the Custom House and the river. Some day no doubt a great wall will be built up from the street below the East end, and then there will be a magnificent view of the building towering above. The cathedral is a great central landmark for every ship coming up the river. The House of God will be the first thing that catches every stranger's eye as he approaches the heart of the city.

THE EXTERIOR.—Two great deficiencies mar the outward effect. The towers and spires are yet unbuilt, and the absence of the greater part of the nave gives the whole building a truncated appearance. In spite of these unavoidable defects the pile of building is a very noble one. The stone is a red porphyry largely marked with purplish grey and chrome yellow. The total effect is a very beautiful tint of red which is at present somewhat killed by the staring red of the roofing tiles, but will reassert itself as these darken in colour. The South porch is a kind of "Beautiful Gate of the Temple" and will be much admired.

THE INTERIOR.—In the interior again the symmetry of the whole is marred by the temporary brick wall which marks where the rest of the nave will be, but in spite of this the scene is one of great beauty and dignity.

VARIETY.—The first thought that strikes one is the wonderful variety. Here is no work turned out as per pattern at so much per yard. Everywhere are signs of care, thought, imagination, adaptation, variety and growth. The great Rose window in the North Transept is matched by six broad lancet windows in the South Transept. The Chapel of the Holy Innocents on the North side is balanced by a much wider and absolutely different Galilee on the South side. The pillars are of varied size and thickness, but all wonderfully slender when we look at the weight of the roof. It is only their number that enables them to carry the weight in safety. Wherever one looks the note is variety and spontaneity.

THE ROOF.—The great feature of the cathedral, and here it is unique in Australia, is that there is no break when you came to the ceiling. The stone runs up into and forms the groined roof. When one thinks of the enormous weight of the stone—the central boss of the transept weighs 7 tons—one realises the pressure on the slender pillars and admires the skill which has balanced those great masses of stone overhead without any apparent support.

THE PULPIT.—The pulpit is vast, square and classical. Beautiful as it is one is not quite certain that it is in place in a Gothic building while the colour of the soapstone contrasts strangely with the general effect of the building. It is perhaps more striking than entirely satisfactory.

THE LIGHTING.—The cathedral is lighted by clusters of electric lights hung from the roof. The effect is very beautiful, and the light strong and good without being dazzling.

THE AMBULATORY.—The ambulatory is a new feature in an Australian cathedral and one that adds immensely to the effect of processions, which enter by the north door, cross to the south aisle, and then pass singing as they go along the ambulatory behind the altar, half seen and half heard, to emerge again on the north aisle and enter the chancel.

THE SANCTUARY.—The chancel is apsidal with a comparatively small detached altar and reredos, in front of which is a vast open space which adds enormously to the effect and gives room for ceremonies.

FINANCE.—The work to date has cost about £62,000 and there is still a debt of about £4000, which is small compared to the amount that has been spent. It will cost at least £50,000 more to complete the work.

THE CONSECRATION.—The service on Friday October 28 was a most solemn and impressive one and will never be forgotten by those who were privileged to take part in it. The visiting Bishops included the Primate, the Bishop of Newcastle and Bishop Stone-Wigg, together with the Bishops of the Province of Queensland i.e., Carpentaria, North Queensland, Rockhampton and New Guinea. Most of the Brisbane clergy and many visiting clergy were also present. The cathedral was of course packed to its utmost capacity at both services on Friday and on Sunday. The meeting in the Exhibition Building was also most inspiring, and shows that the church in Brisbane has a real hold on the hearts of the people. The Archbishop and the churchmen of Brisbane are heartily to be congratulated on the great work that they have accomplished.

There is now in Queensland a building which worthily shows the very best that man can do in making an offering to God. We have a "poem in stone" which is a worthy expression of human aspiration. We hope that churchmen in our own diocese will show their sympathy and appreciation of the great effort made by the Brisbane diocese by sending their subscriptions towards the reduction of the debt which still remains. Any contributions however small will be gladly received and forwarded by the secretary of the "Carpentarian."

A Visit to St. Paul's, Moa.

By MRS. NASH.

On September 8 I was invited by Deaconess Buchanan to accompany her to Moa. Accordingly we met on the jetty at the time arranged, and the Bishop came to photograph the little mission cutter as we sailed away in the sunshine and a brisk wind. The "Banzai" is a small boat, but it was very comfortable to lie upon her deck covered by Deaconess's canvas, and to listen to the songs and snatches the latter sang to pass away the time. Now and then we shipped a huge wave, and but for the canvas must have got drenched. I hoped we should keep well. We did, in spite of the rough wind and sea. On arrival at Moa, with our flag hoisted, we were rowed to shore in the dinghy, and met many of the settlement who had come down to greet us on the beach. It was very pleasant to meet again, and to feel I had come to stay. I took up my quarters in the schoolhouse, and was well tended and cared for by good Fanny Bann. A history of how each day was spent should not be omitted. At 6 o'clock the bell outside Dea-

Deaconess's grass house summoned all the boys and girls to go and swim. Bob the policeman to take charge of the boys in the creek; and the girls swam in the sea within the reef. They occasionally fetched me out at this early hour to go and swim, but I much preferred a later time of day, and I usually went at 5 o'clock p.m., when it was cooler. At 7.15 Deaconess's bell for prayers was rung. Prayers took place in her grass house, and it was a privilege to be there and see the reverent behaviour of the men, women, and children, and hear the singing of the hymns and the practical words Deaconess spoke after reading the Bible lesson. The answers to her questions were wonderfully good. Then the bell at 8.30 was for the general breakfast, and at 9.30 the bell rang for school. Now school must be a happy institution to every child at Moa, for they all look smiling as they form into two lines, the boys on one side and girls the other, and salute their teacher as she passes through to the school. The little verses of "To and Fro" as they marched in with arms folded and heads erect are still constantly ringing in my ears, as are also the many little songs they were in the habit of singing at other times as well as in school. The Scripture class is the class of the morning, and wonderfully well do the children answer. I had the pleasure of being allowed to help with the arithmetic a little and to give a lesson in netting during the afternoon to some of the senior boys and girls. After school a party of girls escorted me to swim as a rule, and great noise, shouting and singing, took place in the water. They dive like young fish. Much to my surprise, one day a child asked me if I had been speared, and I found out that he asked me because of the deep vaccination marks on my arm. They were also pleased because I had white feet. Tea at 6, followed by evening prayers in the grass house, by no means ended the day for Miss Buchanan. She had a class each night of one kind or another—Bible, a choir practice, or reading. A good many men are learning to read so as to be able to instruct their little ones by-and-bye. I have omitted to say that all the twenty houses in Moa, with only one exception, are built of dried grass, and very picture-que they are. The settlement is governed by two councillors and two policemen, who see the laws are carried out. A bell at 9 o'clock, rung by Sonny the councillor, means every child must go to bed. One night as I was paying some late calls on the wives while the husbands were learning to read, I came across a house where the four children were all gathered round the mother with a sleeping child in her arms, singing the hymn over we had had at prayers. I asked if I might come in. The lamp was burning in the middle of the room, and we all lay on squatted round. The baby was asleep on a mat. I never felt so much impressed as I did at their simple room, with just plain mats for beds. Then at 10 o'clock the last bell goes to warn everyone to go to his own house. No one is allowed out after 10 o'clock, so yawning is not encouraged. One afternoon Deaconess and I gathered together some of the women to tell them about the Mothers' Union; and so greatly interested were they, they promised to go home and think about it, first of all to give up whatever in their lives was not in keeping with its rules, such as "smoking," "wild ways," "swear words," and "untrue yawning." I firmly believe they are in real earnest,

and are making a great effort to overcome these failings. They have so little variety in their lives, and no cups of tea as we have to refresh them, that one feels it is very pathetic. Deaconess writes to me that "the women are still radiant," so with the help of our prayers I feel sure they will be victorious in the hard battle they are fighting. Meat is not to be had at Moa, unless the men and boys are successful in the bush on their holiday and bring home wild fowls, wild pigs, and porcupines. Those who own a sailing-boat occasionally bring home turtles; and one day while I was there two pigs and four turtles were caught, so kiki was very plentiful. Saturday night is the great preparation time for Sunday, and all cooking is done. In their gardens they grow bananas, paw-paws, mangoes, yams, pine apples, and pumpkins and water melons. They eat (Eastern fashion) all sitting round and helping themselves with their fingers out of a big dish. No cottage has a chair; they all squat. Damper is the bread they make, and when well made is very good, I believe.

Sunday is a day of great toil to Deaconess, though a great joy, for she begins with service in the school at 9 o'clock, followed by Sunday School; then a women's Bible Class, men's Bible Class, and little children's class and magic lantern service at 6.30 to finish the day with. The bush fires round caused some anxiety, and all the men in the last Sunday evening service were ordered out by the councillors to beat the fires down. It had begun on Saturday, and now encroached so near the school as to excite great alarm. One day I was rowed by two of the girls in a dinghy inside the reef; and another day we waded to the reef and speared fish and threw a line for fish. Another day I was taken by two of the girls to the alligators' creek, a beautiful walk along the shore, and once into the bush for orchids. One can never feel dull at Moa, there is so much to see. The time for leaving came at last, and I found myself on the morning of September 26 surrounded by kind friends on the beach, all come to wish me good-bye. My visit had been such a rest and refreshment to me, and it was like leaving home.

One of the councillors began a day or two before to call me "Mother," so now when a letter comes for me it is addressed to the "Mother of Moa"! I shall certainly always look back with pleasure to this happy time, and often think of the kindness shown to me by Deaconess and the whole of the settlement.

A Visit to Trubanaman

It had been arranged that I should visit the Trubanaman Mission Station after the Diocesan Conference had closed. The "Lily" had brought two of the clergy to the conference, and there were four passengers on the return trip: Mr. Pranker, returning to Croydon; Mr. Morrison, desirous of visiting Mapoon and Trubanaman; Mr. Woodd, taking over Mr. Roy's place at the mission; and myself. The sea was lumpy and the darkness intense as we went on board at 10 p.m. on Tuesday, September 6. The deck was lumbered with baggage and livestock—a dog, a goat, and pens of fowls and pigeons. It was impossible to reduce things to order in the darkness, so we tried to sleep, two in the cabin and two on deck.

Before 6 o'clock next morning we were sailing out of the harbour, and during the day made fair progress down the west side of Prince

of Wales Island and so into the Gulf. With brilliant sunshine and a fair wind the day passed pleasantly, and as the sun dipped into the sea the crew mustered for prayers, and the notes of "Sun of my soul" sounded tunefully through the darkness.

In such a climate the deck is a very comfortable sleeping place; there is generally a good breeze at night and the easy motion of the little ship brings sleep almost too quickly, interrupting as it does your study of the southern constellations, among which the masthead like the point of a big pencil is drawing all sorts of fanciful figures.

Delayed by light winds, we did not reach Mapoon till 3.30 on September 8. We could only spare a few hours, so we set off at once with Mr. Hey to visit one of his out-stations and inspect his method of agriculture. The settlement is nineteen years old and is a striking monument to the unwearied patience and resourcefulness of Mr. Hey in the face of very great difficulties.

This pleasant interlude was followed by four days steady sailing, interrupted only by a regular afternoon calm. The coastline, when visible, is utterly monotonous and uninteresting; but life on board was not dull. If reading and talking flagged at any time the dog and the goat were always ready with a comic interlude—all the funnier because neither of them smiled. Ginger is a young dog and has evidently never seen a goat before; he thinks horns are a new fashion in head gear and wants to know all about them. Billy suddenly tells him something; and Ginger, after licking the sore place for a minute, returns for further investigation.

We were, of course, trailing a line and hook, and one afternoon a keen debate between two of the passengers was interrupted by cries of "Fish." As we had lost one the day before in the act of getting it on board, we were determined to get this one in safely. The operation was skilfully carried out, and in a very short time a fine 20lb. kingfish was hauled in, killed and cut up, and boiled merrily in the pot.

That day the sea was full of life; turtles and snakes in particular were plentiful. The most interesting beast was the diamond fish, a very big skate-like creature with a bad reputation. It is said to be the terror of the swimming divers, as it will embrace a man and drown him just for pure wickedness.

At 9 a.m. on the 13th we dropped anchor at the beacon which marks the landing place for Trubanaman, the Mission Station being nine miles from the sea. We had to walk this, through bush and over desert flats of sand and clay. On arrival lunch was followed by a preliminary inspection of the station and a swim in the lagoon.

At Evensong the singing was good and hearty. I gave a short address.

Every morning began with a swim in the lagoon before 7 o'clock matins. After breakfast the superintendent is busy at the hospital; then the aborigines set to work on their various tasks under the supervision of Mr. Matthews, Mr. Woodd, or one of the Melanesian assistants. There is plenty to do, even when the ground is too dry to work, in the way of fencing, gardening, wood-cutting and well-sinking, and other improvements. The houses are of picturesque design, thatched with cabbage palm, and the station is charmingly situated on a lovely lagoon.

[To be concluded next issue.]

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XI. No. 41. Thursday Island, Jan. 1, 1911

Religious Instruction in State Schools.

The Bill to give effect to the will of the people as expressed at the Referendum on Religious Instruction in State Schools has now passed through all its stages and become law. Considering that the Premier and the Minister in charge of the Bill in the Legislative Council expressed themselves as personally opposed to the Bill we have every reason to be thankful for the firmness with which the Government resisted every attempt to mutilate the Bill by amendments and carried it through unchanged to a successful issue.

We deeply regret that the most violent and bitter opposition to the Bill came not from those who were opposed to all religion but from our fellow Christians, the Roman Catholic members of the Legislative Council, who not content with the most violent language attempted to block the Bill by stonewalling and by disputing the third reading.

We are not of those who think that Roman Catholic opposition is of small moment. It appears to us a most deplorable thing that at a time when a great effort has been made to secure for our children a Christian education, a large body of our fellow Christians should be willing to sacrifice the good of all who are not Roman Catholics because the denominational schools which they have established, and for which to their honour they have made such sacrifices, do not benefit by it. There is no doubt that this is the real trouble, for the plea that injustice is done to Roman Catholics by the present law is too absurd to be seriously considered.

In answer to the Roman Catholic demand for aid for denominational schools we reply that it cannot be granted so long as the present law holds good. We are satisfied that the Government should have full control of education so long as there is adequate provision for religious instruction. We are satisfied now and shall remain satisfied so long as the present law holds good. This is why our Roman Catholic friends are angry. We are sorry, but as we believe that the law does injustice to no one, we do not see our way to help it. Angry threats have been made that the law will be repealed before it has a chance of being tried. We can not believe that any party would so deliberately set itself against the declared will of the people. If it is tried and found wanting owing to either our sloth or inefficiency in taking advantage of our opportunities, or because we are foolish enough to walk into the obvious snare which has been set for our feet and stir up sectarian strife by replying with bitterness to the abuse with which we have been assailed, then it is probable indeed that the law will be repealed and never re-enacted, but we have every confidence that the grace of God, which we believe has hitherto been with us, will save us from either alternative, and that the Bill which has now become law will remain and be of inestimable service in bringing up future generations of Queenslanders in the knowledge of God and His Holy Word.

Conference With Presbyterians.

The following resolutions were passed by a conference which met in Melbourne in November, 1906, and October, 1907, and are now made public.

The Church of England was represented by the Archbishop of Melbourne, the Bishops of Grafton and Armidale, Gippsland, Newcastle, Archdeacons Hindly, Le Fanu and Nield; Canons Boyce, Stephen and Nash; Messrs. H. Henty and W. E. Norris.

The Presbyterian Church was represented by Mr. Rev. J. E. Clouston, D.D., Moderator of the General Assembly; Mr. Rev. T. R. Cairns, D.D., Moderator of the Victorian Assembly; Revs. J. McKelvey, D.D., J. Gibson, W. G. Machonachie, M.A., J. Matthew, M.A., J. R. Robertson, M.A., A. Stewart, M.A., A. Yule, M.A., J. G. Millar, Hon. J. Balfour; Messrs. T. J. Finlay and R. Gillespie.

1. We hold the Holy Scriptures of the Old and New Testament, as containing all things necessary to salvation, to be the rule and ultimate standard of faith.

2. We accept the Apostles' Creed and the Nicene creed as expressing the fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth that may be needed.

3. We agree that there are two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—which must be ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.

4. That the act of ordination, when regularly administered, involves prayer and the imposition of hands.

5. With regard to ordination, this Conference affirms the following to be essential conditions:—

1. Full membership of the Church.
2. The inward and personal call of the Holy Spirit.
3. The recognition by the Church of this call after due inquiry into personal fitness.

6. The laying on of hands in ordination we understand to be a visible symbol of the bestowal, in answer to the prayer of faith, of authority and grace by the Holy Spirit for the work of the ministry.

7. The authority to perform an act of ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the Living Agent in the Church, and is exercised by the appointed officers of the Church.

8. We are opposed to the establishment of a State Church in Australia, and the President is authorised to make it is fact known at his discretion.

9. We recognise that up to the period of the reformation there was one common succession of Orders, and that since that time the practice of Ordination has been continued, and the act of Ordination has been performed (a) in the Anglican Church by a Bishop and Presbyter, and (b) in the Presbyterian Church by a Presbytery presided over by a Moderator.

10. That a Union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint Solemn Act under the authority and sanction of both Churches, in which each Church shall confer upon the Presbyters of the other all the rights and privileges necessary for the exercise of their office in the

United Church, so that from the moment of such Union all the Presbyters of each Church shall have equal status in the United Church. [A minority of two Anglican members declined to recommend this resolution, but expressed their willingness that it should be referred to the Lambeth Conference.]

11. That some form of individual superintendence and government, constitutionally exercised, is expedient for the United Church, and that authority to exercise such superintendence and government shall be conferred by a Solemn Act of Consecration duly administered on a Presbyter, with the title of Bishop exclusively attached.

12. That the person to hold the office of Bishop shall be elected by the Church in accordance with Regulation duly authorised.

13. That a Bishop, in his administration, shall be subject to all duly enacted laws of the Church.

14. That the length of tenure of office as a Bishop having jurisdiction shall be determined by the Church.

15. This Conference while recognising that the authority to perform an act of ordination is inherent in the Church, agrees that, as a matter of order, in the United Church, all ordinations of persons to the office of Presbyter as Ministers of the Word and Sacraments shall be by a Bishop and three Presbyters at least.

And further, that in the consecration of every Bishop, three Bishops at least shall take part, and such Presbyters as may be appointed for the purpose.

16. That liturgical and non-liturgical forms of worship be authorised, and that the use of the Book of Common Prayer be sanctioned by authority.

17. That there be an order of Deacons or licentiates, who are ordained to office, and may be allowed to preach the Gospel, but are not allowed to dispense the Lord's Supper.

18. That there be an order of officers whose office shall be analogous to that of Churchwardens and Elders, appointed to help in the pastoral oversight and government of the Church, but not for the administering of the Sacraments, and that these officers shall be elected by the communicants of each several congregation, and shall be set apart to their office by a form of ordination without the laying-on of hands.

The General Synod.

The General Synod of 1910 has come and gone, and a short summary of its work should interest our readers.

THE PRESIDENT.

In the first place we had a new President and in this capacity the Primate has won general respect and approval. Several changes were introduced. The Bishops, preceded by the Primate and staff bearer, entered punctually to the minute, forming in their scarlet robes an imposing procession, and the concluding Te Deum was said in the cathedral. The President resolutely discouraged unnecessary eloquence and set an example of self denial in this matter himself. He showed himself a master of procedure, and was clear and firm in his rulings, and absolutely impartial.

EUCCHARISTIC VESTMENTS.

The debate which attracted most outside attention was that on the use of Eucharistic Vestments, the accommodation reserved for the

public being crowded out more than two hours before the Synod met. The motion of Archdeacon Williams, of Townsville, was a careful and moderate plea for tolerance, on the ground of the fact that their use was apparently enjoined by the Prayer Book, and that the judgment of the Privy Council against them was admittedly of doubtful soundness. The debate was, with two deplorable exceptions, conducted on a remarkably high level of good temper and charity, each side giving the other credit for conscientiousness and honest conviction. Such prominent evangelicals as Bishop Moule of Durham, Bishop Drury of Sodor and Man, Bishops Chevasse and Ryle of Liverpool, were quoted as favouring the permissive use of vestments under proper restrictions, and the same line was taken by the Archbishop of Brisbane and the Bishop of Wangaratta, who said that though he did not like them himself they had come to stay and ought to be legalised. After a most interesting and educative debate the mover at the request of the Archbishop of Brisbane and the Bishop of Perth withdrew his motion lest it should in any way be construed as a vote of censure on the Primate; the technical legality of whose decision on the matter was not disputed.

"CATHOLIC."

Happily only one day was wasted over this matter which is really of trivial importance since it was generally agreed that the vestments were in no way significant of Roman doctrine. A useful resolution was proposed by Dr. Leeper and unanimously carried:—"That this Synod place on record its emphatic disapproval of the practice too prevalent even among Anglicans of applying the word "Catholic" exclusively to the members of the religious denomination which acknowledges the supremacy of the Bishop of Rome; and that the Synod would earnestly remind all Anglicans that such use by them is inconsistent with well-established historical fact, involves a surrender of vital principle, and inflicts a grievous wrong upon the Church of their Baptism by implying that it is a "non-Catholic" and schismatical body."

ORDINATION CANDIDATES.

The Bishop of Ballarat brought up the necessity of aiding candidates for ordination; and it was resolved to start an Ordination Candidates Fund, a beginning of which would be made by a grant of £3000 for the purpose from the Pan-Anglican Offering Fund.

AUSTRALIAN HYMN BOOK.

One matter which may have far reaching results was the appointment of a committee to draw up an Australian Hymn Book, which was to be inclusive of all aspects of Australian Church life and feeling. We have all felt how utterly inappropriate some of our hymns are for Australian climate and conditions, and if the work is well done and wins its way, which it will have to do by its own merits, into general acceptance it may do much towards unifying the Church.

PRAYER BOOK.

A committee was also appointed to draw up additional services and to suggest such adaptations of the Book of Common Prayer to the needs of our church in Australia as may be possible when our constitutions allow us to alter the book, which they do not do at present.

COLLEGE OF THEOLOGY.

The examination for the Th. L. (Licentiate

in Theology), which had previously been restricted to clergy and candidates for Holy Orders, has now by determination of Synod been opened to all members of the Church of England.

ASSESSMENT FOR MISSIONARY PURPOSES

On the motion of the Bishop of Rockhampton it was resolved—"That this Synod approves of the principle of voluntary assessment of dioceses for missionary purposes, and commends it to the several dioceses for adoption. This resolution is one of great importance, for it is a step towards the only fair way of raising missionary funds, i.e., dividing the sum needed between the dioceses in proportion to their population, communicants and wealth, as is done in the Church of the United States.

ELECTION OF PRIMATE.

A new determination was passed prescribing the method to be adopted in the election of Primate. Some time was lost in endeavouring to find a good method of Preferential Voting, the Victorian members being very anxious that the Victorian system should be adopted. It was however rejected in favour of a system of successive ballots with a casting vote for the senior Bishop if after three ballots the votes were still equal.

OPIUM SMOKING.

A motion was proposed by Canon Tomlin and passed to the following effect:—"That this Synod appreciates the noble efforts now being made by the Chinese Government to curb the vice of opium smoking in China, and respectfully urges His Majesty's Imperial Government to put an immediate stop, at all costs, to the opium traffic, and asks His Grace the President to transmit this resolution to the right quarter."

THE ABORIGINES.

It was proposed by the Bishop of Carpentaria and carried unanimously:—"That in the opinion of this Synod the physical, moral, and spiritual care of the Aborigines is a national responsibility resting both on the individual States and also on the whole people of the Commonwealth, and the promotion of Aboriginal missions is a primary duty of the Church in Australia."

The Bishop's speech will be found elsewhere in this issue. It was also announced that the Bishops would devote their Pastoral letter solely to the claims of the Aborigines.

REUNION.

A large committee was appointed to continue the work of conference with a view to Reunion with Presbyterians and others. The results of the negotiations of the late committee were laid on the table and are printed in this issue.

Francis Pritt.

Our old friend the Francis Pritt has been sold for the reasons given in the Bishop's Conference address. She brought £280 and has been renamed the Mabaduan and gone to New Guinea. A sum of £288 has been placed in the Q.N. Bank to the credit of a Francis Pritt Fund for the purpose of building a new boat as soon as she is needed. The new Francis Pritt will be of more shallow draft and built specially for mission needs. It will be long before any new boat will take the place of the old Francis Pritt in our affections. We may get a more suitable boat for our needs but never a more beautiful or more seaworthy ship.

St. Michael and All Angels' Church, Georgetown.

It is now some time since I sent any notes from this district to the "Carpentarian," there is so very little going on that it would be hard to write something which would interest the many people who read this diocesan paper. The one great advance we have made is the erection of a social room on the Church grounds, certainly it is not a large one, 16ft. by 12ft., but we shall no doubt soon be able to enlarge it. The room will be a great help to the general working of the parish. Up to the present we have had to have all meetings, etc., in the Church, which will now be avoided, and we hope that the room will be the means of drawing some of the lads from the streets of a night. We have not had a formal opening of it, but hope before long to give a "Coin Tea" which will be the means of getting the people together sociably. Our aim is to teach the people to support their Church with freewill offerings, this they have done admirably having collected since July, 1909, very nearly £150 for building purposes alone. We have now I think everything for the Church which one could wish for. Our last addition to the Church is a font which is being made out of silky oak with a leaden bowl and drain pipe through the centre, and a cover with a small cross surmounting it all; we hope to have it here by Christmas.

So far as to buildings, etc., the people have responded grandly, but of far more and deeper importance are their own personal spiritual lives, and here the outlook is not so satisfactory. We are expecting the Rev. J. Pranker here at the end of the week on his quarterly visit to administer the Sacrament of Holy Communion; such a time we do, or must I say "ought to," look forward to. Certainly there are some who do so, as we so seldom have this opportunity of obeying our Lord's command.

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The Bishop has appointed Rev. W. M. Wilkinson to be Chaplain to the Bishop in recognition of his long and devoted service to the diocese.

S.P.C.K.

Northumberland Avenue,
London, W.C., April 2, 1910.

My dear Lord Bishop.

I venture to ask your Lordship whether anything can be done in your diocese to enlist more support for this old society. Ever since (and even before) the diocese was formed, the S.P.C.K. has been helping to build churches and schools, to train up a native clergy, to grant books, and to assist in many other ways. The increase in the number of colonial and foreign dioceses has made the calls on the society's income far more numerous and insistent, and at the same time its subscription list has decreased. Some of the dioceses outside England that we have helped for many years are now in a firmer position. Is it too much to ask that they should begin to contribute to the old society, so that it may be enabled to help other dioceses, which are still in need of assistance? In some of these older dioceses the collections in the churches on one particular Sunday have been set apart annually for S.P.C.K. and these contributions have been most gratefully received by us. This plan may not be possible in all dioceses, but I venture to urge that some recognition of the work done for so many years might be annually made by those (whether clergy or laity) who could afford it. "We have nothing which we have not received," and a due appreciation of this truth in all its aspects might lead to a more general support being given to the oldest Missionary Society in the Church of England. —I have the honour to be, Your obedient servant, W. OSBORN B. ALLEN, Secretary.

Religious Instruction in State Schools.

Brisbane, September 18th, 1910.

Dear Bishop White—You must excuse my apparent lack of courtesy in not replying to your letter of 3rd August and to your telegram of 2nd instant ere now. I have, however, only just returned from a visit to Sydney and Melbourne, and being pressed for time was obliged to defer writing to you till my return.

I am pleased to know the views you hold on the Amending Education Bill now before the House and I recognise your feelings are strong on the subject, so strong indeed that your vote at the next State election may be largely influenced against me should I vote against the Bill. It is as well at any rate to know what I can expect in the attitude I intend adopting on this measure.

I have the greatest amount of respect for the conscientious views of your people and I fully believe that the children of the State should be taught the Bible and receive as much religious training as possible in their youth. The Bill before the House however does not convey the benefit that a large section of our community might expect, and unless some provision is made for dealing more fairly with denominational schools at present imparting secular education satisfactory to the Educational Authorities I feel obliged to oppose the measure.

So far as the majority in my electorate is concerned, I am convinced that a referendum on a religious matter is scarcely capable of

being judged without prejudice.

You apparently think that I should consider myself bound by the result, but I do not forget a certain meeting you addressed in Cooktown last year at which I was present by invitation. Your expressions then were that if the referendum was decided in the negative you and your people intended to try and establish and secure State assistance for denominational schools. You expect me to accept the affirmative decision on this referendum although had it been in the negative you yourself would not have let it rest at that! Is this attitude quite fair?

I prefer to see our system of State Education remain free, secular and unsectarian, but if the people by referendum expressed a desire for religious instruction combined with secular, and the recent referendum may perhaps be taken to indicate that they do wish this, then I am quite agreeable to the State granting assistance to denominational schools on condition that the ordinary curriculum is equal to existing standard and that the religious part be entirely at the discretion of the particular denomination. This latter would harmonise with your own alternative expressions. I shall support the Bill only on condition that this is done.

From your telegram I understand that a conference recently held desired me to refrain from voting against the Bill. In justice to myself I would request that my reply above contained be conveyed to your people per medium of your parish publication.—Yours sincerely,

H. A. C. DOUGLAS.

Thursday Island,
September 21, 1910.

Dear Mr. Douglas—I have to thank you for your letter of September 1st which arrived here only yesterday by the Aramac.

I am glad that we at least agree as to the necessity of "the children of the State being taught the Bible and receiving as much religious training as possible in their youth" however much we may differ as to how that object is to be best attained. It is no small matter to be aiming at the same goal. I might perhaps question the propriety of your making the subject of public criticism a statement of mine made at a social gathering of our own people at Cooktown, held to welcome me on my return from England, at which you were as you say an invited guest, but I should not object had you quoted me quite accurately which I think is not the case. What I did say was that if the people of Queensland persisted in refusing to the majority of parents the right they desired of having the Bible taught and their children given religious instruction by their own minister of religion in school hours, then nothing would be left for us but to try to establish and obtain assistance for denominational schools, but I made it abundantly clear that this was a thing which I did not desire or approve of except in the improbable event (and the result has shown that I was right in considering it improbable) of the people refusing us justice.

It seems to me that this attitude is perfectly consistent with our expecting Roman Catholics to accept the result of the referendum. No injustice is done to them by allowing the majority to have their children educated as they wish. If they do not wish their children to be taught the facts of the Bible by the State

School Teacher they are at perfect liberty to withdraw their children from that instruction, and surely they are not wronged by the permission given to a Roman Catholic priest to go into the State School and teach the children of his own faith.

I must strongly protest against your statement that your proposal to substitute denominational education for the plan approved by the people harmonises with my alternative expressions. As I have already said I do not regard these plans as alternative. I believe the former to be most undesirable and I have said so often and strongly. I regard it as better than an absolute ignoring of God in education but that is all. The people have clearly shown that they do not wish God ignored in education, and I am going to stand by that decision.

I am sorry that you think that a majority of electors in your electorate are incapable of judging on a religious matter without prejudice, and possibly the judgement of mere majorities is not an ideal way of settling controversies, still we have got no better, and I am afraid we shall have to be content with it. I hope to see you in Brisbane, where I shall be at the end of October.—Yours very sincerely,

GILBERT, Bishop of Carpentaria.

H. DOUGLAS Esq., M.L.A.

P.S.—I will certainly publish your letter in the next issue of the "Carpentarian." Had your letter reached me a week earlier I might have got it into the present (October) number, but as it is the issue is finished and printed.

Copes.

The Archbishop of Brisbane, on being presented by Archdeacon Le Fanu with a cope from the ladies of the diocese, said he thanked them. He placed very little store on externals, his feeling being that garments, as garments, were not worth fighting for, and it was much better for those who loved the æsthetic side of worship, and particular garments to forego them rather than destroy the peace of the Church. There was no doubt, he thought, that it was the duty of Bishops to wear copes in their cathedrals, and no real opposition had ever been raised against their being worn, so he would have pleasure in wearing it. He greatly valued the esteem which the presentation expressed.

All the Queensland Bishops wore copes at the opening of the Brisbane Cathedral. That worn by our own Bishop is a very beautiful cope of white silk, embroidered with Tudor roses and the diocesan arms. It was presented to the diocese by Sister Esther of Melbourne. The jewel on the morse was the gift to the Church of Mrs. Milman.

The Bishop.

The Bishop left for the Gulf on December 14th, and will spend Christmas at Georgetown. He will also visit Normanton and hold a confirmation at Croydon. He hopes to return to Thursday Island on January 9th. In April he hopes to visit Port Darwin, the Roper River, and Borraloola; and in July to ride up the Peninsula with Rev. W. M. Wilkinson, holding a confirmation at Coen.

Letter from Miss A. C. White.

The following letter from Miss A. C. White, the Bishop's sister in Greece, will be of general interest to our readers:—

Kephisia, near Athens,
14th July, 1910

I have just come back from a lovely five day's trip on a Greek coasting steamer. A friend on the Island of Hydra wrote and asked me to join her, and I managed to do so. Contrary to most of her sort the boat was very clean. At least she starts clean each trip, but most of the passengers are such pigs (with apologies to the quadrupeds) that there is enough to do cleaning up after each trip. We left Piræus at 8 p.m. on Thursday bound for Volo. There was no moon, so we had to wait till next morning for scenery. At 5 we were at Chalkis, but I was too sleepy to get up and did not appear on the bridge till 9. The channel between the Island of Eubœa and the mainland is quite narrow, all the way through the coastline is very irregular and exquisitely picturesque. The Northern part of Eubœa is well wooded, and the coast is a succession of pine clad hills rising out of an impossibly blue sea. The effect is very much more like a lake really and reminded me of Switzerland, though much more gorgeous and beautiful. We could see the snow-streaked top of Mount Parnassus, and later on a solitary mountain called Kiona about the same height as Parnassus, and also snow-streaked. We touched at Edipsoa, a hot-spring-cure place with a glaringly new hotel, and then passed the Gulf of Lamia where I forgot to look for Thermopyla. Then we passed the top of Eubœa and got into the Gulf of Volo. At the further end of that was a huge pine-clad mountain with more than a dozen white villages splashed down on it, and I found that was Pelion, and the white splashes some of the "24 villages of Pelion." If roads could be made, hotels built, and supplies of luxuries introduced I think the Gulf of Volo would soon be a famous summer resort. Some of the villages stand very high on the mountain amid pine forest, rocky gorges, running streams, &c., and are cool, healthy and exquisitely situated. We anchored at 2, but got ashore rather later. I had an introduction to a gentleman who could speak Italian, and asked him to direct us to the museum. He did better for he accompanied us. The museum is not mentioned in Baedeker as it is new, but I fancy I have read in a paper some mention of it. It contains a quite unique collection of antiquities unearthed from the ruined town of Pegasæe. There are exquisite marble columns, &c., dating from the stone age, and a wonderful assortment of stone and flint chisels with which the work was done. There are also a lot of lovely things in pottery, and many bronze implements and ornaments. Most of the things dated from 2000 or 3000 B.C., but trying to realize the dates made me giddy, and I preferred admiring the things. The crowning glory of the museum is the wonderful find of painted tombstones. These were all found under an olive wood at a good depth below the earth. They have been buried two or three thousand years, and some are blurred and some almost obliterated, but others are wonderfully clear both in line and colouring. The drawing of all is excellent and the figures very graceful and life like. I fancy the idea was to paint some notable or else some characteristic scene in the life of the departed. One was the death of a woman just after her baby's birth. She lay dead on her bed with her

husband leaning over her, and a nurse held up the baby, dressed in red swaddling clothes. Others had the departure or return of sons from their father's houses, great ladies receiving visits, families saying prayers, etc., etc. One group of ladies contained a red mushroom-like parasol, and there were lots of quite "modern" touches about the figures and dresses. They are really beautiful things, apart from their wonderful historic value. I fancy many of them are by the same hand, and of course there would most likely have been one artist who devoted himself to the subject. The excavations are still being carried on and new treasures brought in to classify each day. We saw some tombstones with the earth still caked on to them, waiting to be uncovered, and some cloths of earth bearing the impression of the pictures from which they had been removed. Finding us so charmed by the museum our new friend wanted to conduct us in a boat to Pegasæe to see the site of the town and the excavations in progress, but unfortunately it was too late for that as we had to be on board at 7.30 p.m. and the excursion would have taken some three hours at least. I hope later to go back to Volo and study it all again more at leisure. Next morning I was on the bridge at 5 a.m. just as we got to Chalkis and saw the opening of the iron bridge which connects Eubœa with the mainland. The channel is very narrow there, and an extraordinarily strong current puzzles all the experts, none of whom can explain it in the least. The shore of the mainland was still beautiful after Chalkis, but the southern half of Eubœa is not so lonely as the northern, and some of it is quite barren. We passed the Bay of Marathon about 8 o'clock and could distinctly see the mound which marks the graves of the Athenian warriors. Two or three hours after we rounded Cape Sunion where is a lonely temple of Poseidon standing right up against the sky. Then we got back to Piræus about 2 p.m. and went on shore awhile. At 8 p.m. we were off again in a new direction, bound for the south. I was up at 5 next morning in time to see the ruined fortifications of Monemvasia where we called for a moment. Then we rounded Cape Malea and were in the Gulf of Marathonisi, where for the first time it was a bit rough, and we caught the strong south wind. We stopped a moment at a lonely little town called Neapolis, where we afterwards regretted that we had not landed to await the steamer's return in the evening. Then we went to the Island of Cerigo which is not pretty, and after that up to Gytheion (whose other name is Marathonisi) getting near there we had a splendid view of the Taygetos mountains in the far distance with the highest peak streaked with snow. Gytheion is the "jumping off place" for Sparta, which one reaches by riding or by omnibus as there are no carriages. It is a sordidly little town on the face of a rocky slope. I should prefer to go to Sparta from the north by road. After an hour there we went back, and at 7 p.m. touched again at Neapolis and from there to Cerigo, and then round Cape Malea into smooth water. As I could stay quiet on the bridge regardless of the hours, mealtimes, etc., I was hardly ill at all on that only little bit of rough sailing, but going down stairs just when she rocked was too much for me. Next morning (Monday) at 5 we were at a little place called Hermione, where some people we know have built a house for the summer on an orange and lemon orchard they own there. It is so fever haunted they can't live

in it, and other times of the year has other drawbacks. They are not very patriotic, for every time some ground is dug up on their estate some antiquities come to light, but they hide them and say nothing to the authorities. There was once a Roman town out on the edge of the bay, and it seems probable that their house and property are on the site of the Roman Cemetery and would be a glorious spot to excavate. I can't really understand why they don't let it be done as they are very rich and don't have the temptations peasants have to hang on to treasures and sell them on the sly. At 7 a.m. we reached Hydra and dropped my friend Miss M., and about 11 I got back to Piræus.

Thursday Island Notes.

The Bishop left for Sydney at the end of September, where he attended General Synod, and the Bishops' and missionary meetings. After this he was present at the consecration of Brisbane Cathedral, and returned home November 22nd.

There have been many changes on the Island during the past quarter. Mr. and Mrs. Hayne and their children have returned from the south, also Miss Williams and Miss Elsie George have returned from Sydney. Mrs. Turnbull and Miss Mona Corran are away on a holiday, Miss Sinclair is visiting Pine Creek.

On October 12th Miss Madge Bebrouth and Mr. Bromhall were married at the cathedral, a reception being held after the ceremony at the house of Mrs. Eggers, kindly lent for the occasion. Mrs. Bromhall was presented on her marriage with a handsome Bible by her fellow S. School teachers. Mrs. Bromhall had been a S. School teacher for some years and Mr. Bromhall was peoples' warden last year. We are sorry to lose Mrs. Bebrouth and her daughter Nora, who have gone to live in Brisbane. Miss Nora Bebrouth was also a S. School teacher and member of the G.F.S.

The G.F.S. presented Mrs. Matthews on her marriage with a pair of shell salt cellars, butter knife, etc., with which she was much pleased.

We have to thank Mrs. Pierce for two parcels of work from the Tillers Union, West Maitland, which are being sold in aid of the fund for building a church at St. Paul's Mission, Moa.

We are sorry to note the continued illness of Mrs. Wells, and wish her a speedy recovery.

Acknowledgement of Subscriptions.

The secretary of the "Carpentarian" acknowledges with thanks the following subscriptions:—Rev. F. Walker 2s, Messrs. Tuesley and Barnard 2s. each; Mesdames Nash, Crees, and R. O. Jones 2s. each; The Misses White, Adam, and Sheldon 2s. each; Mr. W. M. Hill 8s., Mr. K. O. Mackenzie 4s., Mrs. Gibson 4s.; per Rev. H. Ayscough 6d.

We have to thank Mr. Cowling for the gift of 1800 cocoanuts for the Moa Island Mission. The Banzai went over to Daru and brought them over. They are most acceptable.

1910.

Diocese of Carpentaria.**BISHOP:**

Rev. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

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HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

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Rev. A. E. Smith

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J. Woodd, J. Giebo, T. Solomon

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 14,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cap. York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Moaman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop. ("Parishes Regulation Canon," clauses 6, 10, and 24).

TERRIER OF CHURCH LANDS.**THURSDAY ISLAND.**

Allotments 1, 2, 3, 9, 10, 11 of Section 4, each 2 roods. Improvements: Cathedral, Vicarage, Institute, Bishop's House, S.S. Home, Japanese School. Value: Land £1040, buildings £4175. Insurance, £2,900.

COOKTOWN.

Allotment 6 of Section 7, area 2 roods 35½ perches. Improvements: Church and Rectory. Value: Land £250, buildings £760. Insurance £600.

NORMANTON.

Allotments 1 and 2 of Section 41, and 5 of Section 17, each 1 rood. Value: Land, £75; Buildings, Church and Rectory, £750. Insurance £400.

CROYDON.

Allotments 18 of Section 8, 19 and 20 of Section 3, G.M.L. 941, G.M.L. 717, each 1 rood. Improvements: Church and Rectory. Value: Land, £100; Buildings, £790. Insurance £600.

PORT DOUGLAS.

Allotments 2 of Section 7, 1 rood 8 perches, and 1 and 29 of Section 1, area 2 roods 18 perches. Improvements: Church and House. Value: Land, £70; Buildings, £460.

MOSMAN.

Allotments 10 of Section 2 of 135, and 13 of Section 2 of 35, and another. Improvements: Church and Rectory. Value: Land £100, Buildings £360. Insurance (?)

GEORGETOWN.

Allotment 5 of Section 20, area 2 roods 36 perches, value £80. G.H.L. 462; Church, value £250, Insurance £200.

MAYTOWN.

Allotment 1 of Section 6, area 1 rood 22 perches. Value: £10.

PALMERSTON.

Section 47, area 2 roods. Improvements: Church. Value: Land, £320; Church, £650; also Section 511, area 2 roods.

BURRUNDIE.

Section 77, area 1 rood 25 perches. Value, £10.

BURKETOWN.

Allotment 16 of Section 9, area 1 rood. Value, £10.

GOLDEN GATE.

G.M.L. 556, area 30 perches, value, nil. Improvements: Church. Value, £120.

GOYDER.

Portions 872, 873, area 320 acres. Value, £50.

Diocesan Regulations.

(Issued by the Bishop with the approval of the Conference.)

CANONS.

The Canons of the Diocese of North Queensland will continue to be the rule of the Church in the Diocese of Carpentaria, except in so far as they are abrogated in any point by special and published direction of the Ordinary, or are plainly inapplicable through change of circumstances and conditions. They may be obtained from the Diocesan Book Depot; price 1s.

DIOCESAN ASSESSMENT.

Each Parish or District within the Diocese shall pay annually to the Church Management Fund such sum as may from year to year be assessed by the Diocesan Council, provided that such sum shall not exceed eight guineas nor be less than four guineas.

TABLE OF FEES.

The following are payable to the Registrar

of the Diocese on behalf of the Church Management Fund:—

	£	s.	d.
Letters of Orders	1	1	0
License as Commissary	1	1	0
General License to Officiate	1	1	0
License to use of Souls	10	4	
License as Surrogate	10	6	
License as Stipendiary Lay Reader	5	0	
License as Hon. Lay Reader	nil		
Letters Testimonial	10	6	
Marriage by Bishop's License	3	3	0
License of a Building for Divine Service	1	1	0
Faculty for Alterations in Consecrated Building	1	1	0
Consecration of Church	2	2	0
Affixing seal to any document not included as above	10	6	

Payable to the Rector of the Parish:—

Copy of Baptismal or Marriage Certificate 2 6

Payable to the Churchwardens:—

Burial Fee 10 6

BUILDING REGULATIONS.

Plans for the building or alteration of Churches, Church Rooms, and Rectories must be submitted to the Bishop for approval before any contract is entered into, but such approval does not imply any Diocesan responsibility for the cost of the same.

No alteration may be made in any consecrated building without a faculty from the Bishop.

FROM MARRIAGE REGULATIONS.

2. No marriage may be celebrated otherwise than by banns or by Episcopal license.

4. No Surrogate may issue a license for, or any clergyman celebrate the marriage of, any divorced person whatsoever without reference to the Bishop, and permission obtained from him.

5. No marriage may be celebrated otherwise than in a Church or accustomed place of public worship except by express permission of the Bishop; provided that in urgent cases, founded on special circumstances, when reference to the Bishop is practically impossible, the clergyman shall act on his discretion, and forthwith report the circumstances to the Bishop.

7. The authorised fee for the Bishop's license is £3 3s. The Surrogate is authorised to retain for his own use this fee, with the exception of 10s. 6d., which is payable to the Church Management Fund. Where only £2 2s. or a smaller sum is paid, the Surrogate is authorised to retain three-fourths of the fee paid.

DIOCESAN BOOK DEPOT, Thursday Island.

**BIBLES, PRAYER-BOOKS, &c.,
in Stock.**

**NOW NEW POEMS READY
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"THE WORLD'S TRAGEDY."**

Price 2/- post free, or 10/- per half-dozen.

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Bishop's House, Thursday Island;
and Hewetson & Son, 12 High Street,
Hampstead, N.W., England.

The Carpentarian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of "The Carpentarian," Bishop's House, Thursday Island to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

A Lenten Message.

My dear People—

As I have travelled during the last year through the length and breadth of the diocese I have been painfully impressed by the growth of a great wrong, the increasing neglect of the public worship of God. I am well aware of what may be said on the other side—of the rapid depopulation of most of our towns, so that the Church population has fallen in some instances to one-half of what it was a few years ago; of the real poverty of our people; of habits of neglect which have in some instances grown up through absence for years from all means of grace; but when full allowance has been made for all these causes the result is most disquieting, and I feel that it is my duty to raise my voice in warning and exhortation. The fact is that hundreds of our people who do know better, and who have no valid excuse of any kind, habitually absent themselves from Holy Communion and from church going of any kind, so that neglect of the worship of God is rapidly becoming the common and fashionable thing to be adopted as a matter of course by all those people—and they are so many—who never dare to think or act for themselves, but who always hold back and look first to see what their next neighbour is going to do.

It appears to me that this neglect of regular worship is an idle and careless habit into which many of you have fallen or are falling. If it were founded on any disbelief in God, or any real doubt as to the Christian faith, it would be of little use to me to appeal to you against the dangers of your present negligence; but I have no reason whatever to believe that this is to any large extent the case, and much reason to believe the contrary. It is not because you disbelieve in God that you neglect to honour Him, but you have got into a slack, careless way of thinking that God is not going to be very strict with you, and that any excuse is good enough for Him. It is not on God's account that I appeal to you to reconsider your ways. God is very well able to take care of His own honour, and He does not need me nor anyone else to be His champion. It is on your account that I plead.

In the first place, you are doing your neighbour a great wrong when you stay away from Church. God has so made us that we depend very largely on each other. We depend on each other for the supply of food and clothing and the necessities of life; and we depend on each other also very largely for our spiritual needs. Public worship, to be fully effective, needs the enthusiasm of numbers, the volume of united voices, the sympathy of common action, the contagion of a common belief. To come to an early Celebration knowing there ought to be twenty communicants and to find two, to come to Evensong knowing there ought to be a congregation of 100 and to find a dozen, is to have a douche of cold water thrown over you, to have your faith damped, your enthusiasm cooled, your hopes of the joy of worship extinguished; and what right have you who stay away to inflict this cruel wrong and suffering on those who do go and who do care for God's honour? They cannot avoid pain and suffering all through your fault who profess to be a fellow Christian and neglect the most elementary Christian duty. Do you think that God will not judge and punish your selfishness, who for love of your own ease, care not that you wound your brother's soul?

Secondly, you are doing yourself and your own spiritual life a great wrong when you starve and dessicate it by continual absence from the House of God. Although we should go to Church to give, not to get; to offer our sacrifice of praise and worship, not merely to get good for our souls, at the same time there is no doubt that our spiritual life does gain enormously by Church-going, and that habitual neglect of it does dry up and starve the soul, which being no more reminded of God by psalm and hymn and scripture, and no longer receiving grace in answer to prayer and supplication, and no longer being carried out of itself by praise and thanksgiving, becomes cold and careless, and filled with only worldly hopes and cares.

It is not to the godless and unbelieving that I appeal, but to that large class of kind-hearted, well-meaning but careless people who are allowing their sense of duty to be overclouded by a host of petty and unworthy excuses, which they know in their hearts to be no real reasons at all.

One says, "I have work to do on Sunday." It is possible there may be necessary work to do on Sunday, though possibly much of it is not really necessary; but the really necessary is not enough to prevent your coming to church if you want to do so.

Another: "I must have pleasure on Sunday." Here it is a question—which is more important, your pleasure or the duty God asks of you? There is ample time for proper recreation of mind and body and Church too.

Sunday is not the day to choose for a picnic, which deliberately rejects the possibility of worship. Duty to God is more important than pleasure to yourself.

Another: "Friends come to see me." And what do your friends think in their hearts of your preference of their society to that of God? No real friend will be offended because you prefer God to them; and if they are, it does not in the least matter.

Another: "I can worship God at home," but you know that you don't. This excuse is scarcely honest.

Another: "I don't get enough from church-going." You ought to go to give, not to get. If you went in this spirit you would find that you did also get more than you expected.

Put away from you, my people, I beseech you, these and other vain excuses, and turn from your sin of neglect of God in His House. Some of you, I know, cannot possibly go to church, and to you these words do not apply. You must supply the deficiency of opportunity by what private devotions you can, and God will not forget to help you; but to a large number they do apply, and I bid them take heed to them.

You are fond of laying stress on the unsatisfactory and temporary conditions of your life in the North, on the trying nature of the climate, on the bad times of ill-health, on the general hardness of your lives; surely if it be so it is great folly not only of necessity living a life which does not satisfy you, but in addition to miss the opportunity of bringing good out of evil, by making your life such as it is the training ground for a knowledge and service of God which might transform the whole aspect of it here, and make it of inestimable service to you hereafter.

I bid you think on these things during this season of Lent, and urge you to abandon your past coldness and neglect, and to turn again to worship God in His House with penitence, faith, and love. If you do this it will bring you to an Easter in which you can worship God with an honest and thankful heart, and to the hope and joy of the greater Easter which is yet to be.

Your affectionate Bishop,

GILBERT,

Bishop of Carpentaria.

Lent, 1911.

The Bishop left Thursday Island on February 20th for Port Douglas and Cooktown. In April and May he proposes to accompany the missionary reinforcements to the Roper, and then go on to Borrooloola, returning via Port Darwin. On his return he hopes to visit the Mitchell River Mission, and to hold a confirmation at Coen on August 18th.

A Visit to Trubanaman

(Continued)

On September 14th, at 1 o'clock, the Mission assembled to witness the marriage of Mr Matthews and Miss Pick, which was celebrated in the temporary chapel, Mr Morrison giving the bride away.

Just as the ceremony was finished the Police Magistrate from Croydon came in to open an inquiry into the tragedy of August 28th, when a neighbouring station owner was speared by the bush black who was afterwards shot dead. The inquiry lasted three days, and as I felt bound to attend throughout, I had to give up my intended trip to Normanton and Croydon. Accordingly Mr Prankerd and Mr Morrison rode down to the coast on September 15th and embarked in the "Lily" to sail to the mouth of the Norman River; the skipper receiving orders to return with all speed after landing them, in order to take me back to Thursday Island. Meanwhile I rode over to Rutland Plains station for the last part of the inquiry, and back to the Mission in time for Sunday, September 18th, when the usual services were held and I preached twice. The next three days passed quickly, but I began to be anxious at hearing no news of the "Lily."

On Friday I went to see a camp of the bush blacks. Each hut is made of a frame of light boughs tied together in beehive shape and thickly covered with cabbage palm leaves, a tiny opening is left like the entrance to a dog-kennel. A large number will sleep in each hut, crawling through the opening and lighting a smoke fire to keep off mosquitoes.

On two evenings we had corroborees. On the second occasion the bush blacks came and joined in, and the performance was very spirited. The dances are very quaint, and a great effect is produced by the accompaniment in perfect unison of clapping, grunting, and other weird noises.

Being very anxious to get back to Thursday Island by a certain date, I left the Mission on the 22nd and walked down to the coast, hoping to save time by going on board at once as soon as the boat arrived. I was accompanied by nine aborigines, carrying stores for the boat and my luggage. We arrived at the beacon at sunset, and while I had a dip in the sea my companions collected wood, made big fires, and cooked damper. It was a picturesque camp when darkness fell, and the sand made a comfortable bed. But at midnight a heavy thunderstorm came on and soaked us through. When the sun rose many of the boys took their spears and went down to the sea to look for crabs, they soon returned with large numbers of fine big ones, and so prolonged was the resultant feast that I thought they never would go home. However, they suddenly got up, rolled up their blankets, shook hands and marched off, leaving one of their number, named Splinter, behind, as he was to join the boat's crew.

I had not brought much food as I thought the boat could not be far off, so we were on rather light rations most of the time. Of course we could not starve as the ship's flour and rice were there but I did not wish to break into that unless compelled to do so. Twice fresh supplies were sent down from the Mission, so we did well enough.

The sun blazed all day and the flies devoured us; though I don't think Splinter suffered

much, he slept peacefully most of the time. I tried to read and write, but the heat and the flies and the driving sand made such exercises almost impossible. I also took short walks in the bush and found many things of interest to a new chum. At sunrise and sunset I bathed regularly, in spite of the occasional appearance of a crocodile. A flock of pelicans fished regularly near our camp; they are handsome birds and pleasant to watch.

As we sat round the camp fire after dark Splinter occasionally got to talking, and gave his opinion of men and things with a clearness and point that were very interesting. Another thunderstorm, more violent than the first, spoilt our second night's rest, heavy rain continued for some hours, and as I had to use the canvas sheet to protect the flour, I had no protection except a rug. It was cold, too, and I had to walk about to keep warm.

A bush black was camping not far from us, and one day when taking a stroll I found him dining handsomely after a successful morning's fish spearing. He had several large fish cooking on his fire and invited me to join him and choose my own fish. I did so and made some show of eating, picking the flesh off the bones with my fingers. He was using as a knife a sharp piece of shell with which he cut neat slices of raw fish liver, which he wrapped carefully in a substance that looked exactly like cotton waste—rolled it into a ball and forced it into his mouth. I want some naturalist very much to tell me what the strange delicacy really was. Splinter was delighted to get some a day or two later when our wild friend brought in a fresh supply. I understood him to say it was obtained from the stingaree, but I may have been mistaken.

One afternoon Mr Woodd rode down from the Mission with one of the boys to bring us a fresh supply of tucker. I was very pleased to see him and have an hour's chat. When Splinter saw him his first thought was to get Tom to shave him!

Four days passed, and we were so tired of looking for a sail, that when it came in sight we hardly realized what it was. Just before sunset on the evening of September 26th, the "Lily" dropped anchor, but she was a long half-mile from the shore, and I had much difficulty in attracting the attention of the crew. Of course they did not expect us to be there, and I was signalling with my towel for twenty minutes before they thought of sending in the dinghy. In great haste, as darkness was fast coming on, we tumbled ourselves and our stores into the boat and paddled out to the lugger; the anchor was got up and sail set for Thursday Island.

The "Lily" had been aground on a sand-bank near the mouth of the Norman River for three days; and her troubles were not quite over yet.

I could no longer hope to see the Bishop before he went south to General Synod; but now I was racing to get back for Sunday. But the wind was light and grew feebler every day, so my "racing", consisted largely of sitting under a roasting sun while the ship lay motionless on a glassy sea. Twice every day we had a spell of dead calm, so progress was very slow; and when Sunday dawned we were still thirty or forty miles from home. A weary struggle against wind and tide took up the whole day, and when at sunset the tide turned and the wind came fair, the "Lily" completed her run of ill-luck by getting on a coral reef where she took up a comfortable

position and evidently meant to stay. So without a word Jack Giebo put the dinghy into the water and with the help of Walaby rowed me home some eight miles in the dark. We arrived at 10 p.m. and next morning the "Lily" came into harbour, apparently none the worse for her adventures.

E. J. N.

The Laura Mission.

Rev. W. M. Wilkinson has put in a year of very hard travelling indeed, visiting the Coen, Ebagoola, and the whole Cape York Peninsula, the O.K., Mount Carbine, the Mitchell River, and the Palmer. Mr. Wilkinson says in a recent letter to the Bishop: "The journeys for the year have been prosperous, I am thankful to say, no accidents, hindrances, or delays. I don't think many have been missed from Mount Carbine on the Mitchell to the Gulf, and from Walsh Telegraph Station to Moreton. Camps, huts, tents, or any other sort of habitation have been visited, and without exception a most hearty reception and cordial greeting was experienced throughout the length and breadth of the country travelled. Thanks to the interest in the work shown by some ladies in England who made a liberal donation of Bibles for distribution there are few homes or camps without a copy of the Scriptures, and some are carrying a copy of the Bible in their swags. Over and over again, when asking a man to accept a Bible he has fairly clutched it and said, 'just what I wanted.' May the seed sown bring forth fruit. It is a work for eternity, the results of which are with God. The more one gets into the confidence of these men the more one feels the burden of the great need. I cannot write of it. It is overwhelming. May God supply strength of body to be used in His service. Pray for me, pray for the people that they may be delivered from sin into that service of God which is perfect freedom."

The industrial conditions are not encouraging, only one place flourishing, i.e., Mount Carbine the growth of which is too sudden to insure stability. O.K. is a place of the past, only about a dozen people left out of about 700. A Melbourne syndicate is testing Maytown. The results are looked forward to with much interest. Ebagoola is fast disappearing, and the Coen depends only on the Great Northern Mine. The tin miners are doing fairly well but the population has fallen off greatly. The pastoralists have been blessed with about the best season for 25 years but those employed on stations are very limited in number. I hope to leave Cooktown on March 1st for Mount Carbine and to be at Coen for Easter Day, Maytown April 30, Thence down the Palmer and Mitchell reaching Trubanaman on May 13, then on the return to Mount Carbine June 4, thence by Rossiter and Tin Mines to MacIvor and Starkie, getting back to the Laura by July 8. Then to Ebagoola and Coen July 30. From Coen to meet you at Weipa on August 7, and take you up to Coen for the Confirmation. After that I hope to visit Pascoe River, Moreton, and Macdonald. I hope to leave Coen on September 10, and go the whole round except the Lower Palmer and Mitchell before Christmas. I did not finish last year's work until New Year's Day, travelling both Christmas Day and New Year's Day to keep ahead of the floods which were rising behind."

The "Worker" and the Pastoral.

It is interesting to find the Sydney "Worker" of December 29th devoting an editorial to commending the Bishops' Pastoral on the aborigines. The article says:—"There can be no question but that as a nation we have shamefully neglected our duty to the Australian aborigines."

"The suggestions made by the Bishops represent a policy which should commend itself to the conscience of the Commonwealth."

"To allow the present condition of things to continue is a disgrace and a stigma which the Australian Labour Party should endeavour to remove."

Rev. Douglas Price.

At the request of the Archbishop of Brisbane, the Rev. Douglas Price has resigned the rectorship of All Saints Church, Brisbane. At a meeting held in Brisbane Mr. Price, after gracefully acknowledging the fair and courteous treatment he had received from the Archbishop, went on, according to the "Courier" of January 13th, to say that he was a modernist. "Modernists believed that they could find a spiritual, divine, world-wide religion, based not on the Bible or the teaching of any one person but on the constitution of human nature. Broadly speaking they believed that Jesus Christ was first among the Sons of God, but they did not look upon him as the Son of God. They did not believe that his death was an atonement for sin nor yet that the Bible was specially inspired." As will be seen by an article in another column, we do not accept Mr. Price's definition of modernism, but Mr. Price's kind of modernism is of course a direct repudiation of Christianity, and absolutely justifies the Archbishop's action. The frankness of Mr. Price's admissions and his honest acknowledgment of the fairness of the Archbishop's action are the only redeeming features in a most painful case, and a pleasing contrast to the wild and foolish language of some members of his congregation.

Moa Island Mission.

Deaconess Buchanan left for the south on a four months' well earned holiday on December 30. She is staying at her brother's station Tinton, Biarra, near Esk. Mr. Jasper Harvey has been appointed temporary superintendent during the Deaconess's absence and has been giving the men the advantage of his agricultural experience. The Banzai continues to give satisfaction and is a most useful boat. A written examination was held at the end of last term, and the answers were of quite exceptional merit. The writing was extremely good and what was especially striking was the high general level, not merely a few exceptional scholars. We trust the Deaconess will return in renewed strength for her arduous work.

Miss White has received a telegram from Miss Matthews (via Normanton) announcing the safe return of herself and Mrs Matthews to Trubananman after their visit to Mapoon.

St. Michael and All Angels' Church, Georgetown.

Christmas 1910 has come and gone. This year we were again very pleased to welcome the Bishop and needless to say gave him a busy time. He arrived on Thursday morning, December 22nd, and stayed until Wednesday 28th. On Friday 23rd he confirmed two girls in the evening. On Saturday, Christmas Eve, the first anniversary of the dedication of the church, Mr. Hassell invited the church people to an afternoon tea on the church grounds, but as the weather was so threatening, very few people availed themselves of the opportunity. In the evening there was a preparation service for the Christmas Communion, conducted by the Bishop, his earnest words cannot fail to have been helpful to those who attended.

On Christmas Day there was a celebration of Holy Communion at 7.30 a.m., Children's service at 10 a.m., at which service the Bishop dedicated the font. At 11 a.m. Litany, Holy Communion, and sermon, and evensong at 8 p.m. The afternoon was spent in visiting the hospital and a few people. The church was prettily decorated with greenery and flowers.

On Monday (Boxing Day) the Bishop and Mr. Hassell had a most enjoyable day on the banks of the Delaney River, which was running strongly after the late heavy rains.

On Tuesday, 27th, Mr. Hassell invited all the Sunday School children to tea, and on Wednesday, 28th Holy Innocents Day, the Bishop celebrated at 7.30 a.m., and left by coach in the afternoon for Crooked Creek, en route for Croydon, Mr. Hassell going to Donnyville to perform a marriage ceremony.

Recovery of Lepers.

Many of our readers will remember Tom Moreton, the half caste aboriginal leper at Friday Island, who showed such earnestness in preparing 13 of his fellow lepers for confirmation. The Bishop has just had a letter from Tom saying that his health has improved so greatly under the treatment which he has been undergoing for the last two years that the doctors have decided to separate him and two others from the rest of the lepers on Peel Island, and if after six months the improvement is still maintained, to discharge all three as cured. We are sure that our readers will rejoice. It is a sign of the reality of Tom's religious convictions that he is much troubled as to whether he ought to leave even if cured, as he has two nephews in the lazarette whom he feels he ought not to desert if it can be avoided.

The White Peril.

The London "Spectator" quotes a striking poem entitled "The White Peril." The writer, Mr. Edward Tregear, takes for his text three passages from the Labour Reports of 1908, 1909, and 1910. The first notes a fall in the birth-rate from 41 per 1,000 in 1876 to 27 per 1,000 in 1906, with a decline in the daily attendance at the Dunedin schools from 4,148 in 1887 to 2,882 in 1907; the second asserts that few children between five and fifteen

years of age take the places of their elders as vacancies occur; and the third (1910) states that there are this year 1,258 fewer young people under twenty-one engaged in New Zealand industries than in the previous year.

Mr. Tregear dismisses in his opening stanzas the menace of battle, of Germany or of Asia. Utter destruction cannot come from "the men of the Failing Broods"; and why should the Asiatics "leap at our rifles' mouths who have only to crouch and wait"?—

"Peril is here! is here! Here in the Childless Land

Life sits high in the Chair of Fools, twisting her ropes of sand;

Here the lisping of babies and the cooing of mothers cease;

Here the Man and the Woman fail, and only the flocks increase.

Axes may bite in the forest. Science harness the streams,

Railway and dock be builded—all in a Land of Dreams!

Sunk in spiritual torpor ye flout these words of the wise:

'Only to music of children's songs shall the walls of a Nation rise.'

In Australia the peril is as real as in New Zealand. The Australian Bishops gave solemn warning in their Pastoral Letter of 1905, and the Bishops of the Anglican Communion repeated the warning in their Encyclical of 1908. Will Australia heed or will it perish? One or the other must happen.

Cyclone at Port Douglas.

Just as we go to press there comes news of the terrible cyclone at Port Douglas and Mossman. The former is utterly destroyed and the latter most severely damaged. Both our churches, the Port Douglas one the oldest one in the diocese, are levelled with the ground, and the little Rectory at Port Douglas blown away. The damage to the Central Mill and the farmers' cane is estimated at £30,000. Two persons were killed and many injured. It will cost at least £500 to re-erect our churches and rectory in the simplest fashion. The Bishop would be glad to receive any donations for the purpose. Happily the Mossman Rectory in which Rev E. Taffs and his family were residing at the time escaped.

Acknowledgement of Subscriptions.

We beg to acknowledge with thanks the following subscriptions to the Carpentarian:—English subscriptions per Miss Gascoigne, £10; Rev L. Cholmondeley, £2 2s; Rev G. K. Tucker, 6s; Miss V Gibbins, 5s; Bishop Stonewigg, 2s 6d; Mesdames Woodhead, Gough, Schipke, Dalby, Penhallurick and McLeod, 2s each; Mrs Norgate, 3s; Miss White, 2s; Mrs Ives, 2s; Rev C Mirrlees, 2s 6d; per Rev A. McD. Hassell, 12s; per Rev F. Lane, 10s; Mrs W. George, 4s.

Subscriptions to the Carpentarian for 1911, are now due, and may be sent to Miss White, Bishop's House, Thursday Island.

The children of the Georgetown Sunday School have sent the sum of £1 7s for St. Paul's Mission at Moa.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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The Progress of Christianity.

While there is much cause for humiliation in the slow progress of the Christian faith, whether among the nominally Christian peoples, who show such a low level of real and practical Christianity, or in the slow spread of Christian missions throughout the world, we must beware of so mistaking the object and design of the teaching of the Christian faith as to fall into the error of supposing that Christ ever led us to expect that the preaching of the Gospel would lead to the conversion of all the world into true Christians.

If we expect this we may well be utterly depressed, but if we remember what Christ told us as to the object and meaning of Christianity we shall have much cause for thankfulness and hope.

Christ never led us to expect that all people would obey the teaching of the Gospel. Indeed He asks on one occasion "When the Son of Man cometh will He find faith (or 'the faith') on the earth?" Again He warns us that the true way is narrow and few there be who find it.

What Christ bids us do is not to convert all nations, or all the people in a nation, but to preach the Gospel to all nations, to teach all nations, to bring them all to a knowledge of the truth whether they will obey it or no when they know it.

The followers of Christ both as individuals, and collectively as the Church, are to be as lights in the world. Their good works are to so shine in an evil world as to lead men to "glorify" their Father in heaven, i.e. to acknowledge that goodness and truth come of Him. As the main object of Christianity is to hold up before men a Divine Character in the person and work of Jesus Christ, so the great work of the Christian is to exhibit to a careless and self-indulgent world a character which reflects that of the Master, and wins from the world here and there such as are being saved. The progress of Christianity, hampered by masses of merely nominal Christians, has never amounted to more than this even in its times of greatest advance. That this is so may be seen from the words of that most sane and careful writer Dean Church, who in his "Anselm" says: "In one sense indeed what is gained by any great religious movement? What are all reforms, restorations, victories of truth, but protests of a minority, efforts clogged and incomplete, of the good and brave, just enough in their own day to stop instant ruin—the appointed means to save what is to be saved, but in themselves failures. Good men work and suffer, and bad men enjoy their labours and spoil them, a step is made in advance, evil rolled back and kept in check for awhile, only to return perhaps the stronger. But thus and thus only is truth passed on and the world preserved from utter corruption."

Now if this be the condition, forseen by Christ from the beginning, of the progress of Christianity, namely, that comparatively few will accept it whole-heartedly while the major-

ity either give a conventional assent or reject it absolutely, but those few who do absolutely accept it are the salt and salvation of the earth, then there is room for thankfulness and hope.

In spite of practical materialism and half-hearted conformity, in spite of the sins and unrealities of nominal Christians it is doubtful if there has ever been a time when there was a more widespread interest in religious truth, a truer desire among real Christians to devote themselves to the service of God, in the service of their fellow men, and a more widespread enthusiasm for the spread of the Gospel throughout the world.

If Christianity has during the present generation lost in Christian countries in the number of its nominal professors it has gained largely in reality and enthusiasm, while in non-Christian lands its influence is spreading as it has never done since the earliest ages of its promulgation, for, during the last century, the number of Christians has doubled in a hundred years for the first time since the third century.

It may be objected that this view leaves a great majority of people in Christian countries outside the Christian hope. This is undoubtedly so, but the difficulty is no greater than that of the at present two-thirds, and in the past far greater proportion of the human race to whom Christianity is unknown. God only knows the heart and the reason why the truth was not realised or accepted, and He will judge all men, heathen, half-Christian and convinced Christian with absolute truth and justice.

It is the business of us who believe, not to judge others, but to strive to let our light so shine before men that by our humility, reverence, charity, and purity of life, they may be led to glorify not us but their Father in Heaven, and his self-revelation in Jesus Christ.

The New Socialism—An Impartial Inquiry.

By JANE T. STODDART, 1909.

This book is what it claims to be, an impartial and most interesting inquiry into the more modern developments and tendencies of socialism. The authoress is well up in all the most modern literature of the subject, and while keenly sympathetic with all efforts to secure justice and higher opportunities for the masses of the people, and deeply appreciative of the unselfish devotion of many of the socialist leaders, is by no means blind to the many weak points and self-deluding sophistries of some of the schemes proposed.

Several of the conclusions of this book will be of interest to our readers. In the first place the whole trend of modern socialism is away from the extremist doctrines of Karl Marx, and from the small body of modern anarchists. Modern socialists believe for the most part that it is not necessary to bring on a social cataclysm in order to inaugurate the new order of things, and that their ends can be gained by peaceful and constitutional methods; in a word, they are tending to become more akin to advanced liberals. They have not modified their aims, however, only the means by which they are to be obtained.

The cardinal principle of socialism is that the State should take out of private ownership the means of production, distribution, and exchange. The ideal is a Democratic Work

State.

The first question that arises is: How are the present holders of property to be dealt with, by confiscation or by compensation? Many of the newer socialists admit the injustice of confiscation and would be prepared for more or less compensation, but there is no agreement as to details, and as to where the money is to come from. On the whole it seems probable that compensation, if given will be very inadequate. At the same time it has to be noted that everywhere small property holders are repelled from socialism by the fear that their little holdings will be lost. The desire to bring over this class to socialism, a class which includes small shopkeepers as well as peasant proprietors, has led many modern socialists to advocate the exemption of small properties, but to do this is really to surrender a vital principle of the socialist creed.

Socialism involves the commandeering of lives; men cannot be allowed to choose their own work. It involves very great difficulties, especially as to who is to do the unpleasant and dangerous work if the reward of all labour is to be the same. These difficulties are so great that most modern socialists admit that inequalities of payment must continue, only they promise a secure and comfortable existence to every citizen.

With regard to the family, many of the earlier socialists regarded it as the great obstacle to socialism, and advocated its abolition in favour of "free love" and State care of all children. Most, but not all, modern socialists have abandoned this extreme position, but, generally speaking, they still advocate a great loosening of family ties and increased facility for divorce. Many socialists hold that women ought to be made to work equally with men outside their home work.

With regard to religion, most of the early socialists were violently opposed to all forms of religion. This was especially the case on the Continent, and much less in England. A deep enmity to Christianity still characterises the greater part of Continental socialism, although in theory most of them accept the principle of toleration for religious belief. There is a comparatively small Christian Socialist party in England and in France. The Pope has lately done his best to crush the latter. In England the Christian Social Union has done good work, but is hampered by the suspicion brought upon it by anti-Christian socialists.

The most modern development of socialism is Internationalism. At first this was accompanied by a crusade against militarism in every shape, but the difficulty has occurred to more modern thinkers that if a State adopts socialism and rejects an army it will be at the mercy of non-socialistic States by which it is surrounded. Hence they are opposed to extreme anti-militarism. It is unnecessary to say that Internationalism does not include the "yellow" or "brown" or "black" races. It is only a European internationalism.

In addition to the main body of Socialists there exists a small but active party which believes in violence, and calls upon the trades unions to take forcible possession of the means of production. These persons call themselves Syndicalists, and were much to the fore in the late French railway strikes.

Australian social conditions may be described as "Socialism Without Doctrine." Its untheoretic, practical character, and its extreme boldness in facing problems which other

countries have not yet tackled, seem to be the points which strike most observers. On the other hand, it is pointed out that some of the Australian socialist extremists are on the same plane as the revolutionary syndicalists of France and Italy. They represent, however, only an extreme party of violence.

It is not easy to define socialism except in its main economic object. Its advocates have every degree of moderation and of violence, but the most important point seems to be that on the whole it is coming to prefer peaceful to violent, and constitutional to lawless, methods of attaining its end.

With many of the aims of socialism Christianity cannot but have a sympathy profound in proportion as it is real, but it is surely the duty of Christianity to see to it, at the cost of whatever opprobrium, that the methods of socialism correspond to the loftiness of many of its aims. We desire as much as any socialist the good, not only of all men in Europe, but of all mankind; but we do not believe in doing evil that good may come of it, or righting a wrong by injustice.

The conception of the brotherhood of man and of justice and equal opportunity for all is essentially a Christian doctrine. Whether the nationalisation of the means of production is or is not the best way to secure this end is not a point with which Christianity is concerned. It is concerned to see that whatever economic theory is adopted it is carried out with justice and mercy, truth and righteousness, for so alone can it be really permanent and really help mankind.

Religion As It Is.

The dry season had been prolonged into December and there was a universal cry for rain. The tanks were empty, the gardens dry, drinking water had to be carted and was dear and bad, typhoid and dysentery were threatened. When would it rain? Everyone longed and hoped and prayed for it, but up to the beginning of December not a drop had fallen. Then suddenly, without warning, it came at four o'clock on Sunday afternoon a heavy thunderstorm, and rain fell steadily for two hours, soaking the ground and filling the tanks. At six the rain stopped and the storm was over for the day. The ground is stony and in half-an-hour the streets were dry and cleansed from the dust with which they had been so long encumbered. At half-past seven I went to church for evening prayer. None of the congregation had more than half-a-mile to come, and I expected to see the church filled with a congregation come to thank God for His good gift of the rain. I found four women and ten men composing the congregation, which should have numbered at least a hundred; nor did any of the absent members of the congregation remember to double their offerings next Sunday to make up for their absence. I thought to myself: Here is gratitude! Here is the patience of God! People are longing for God's gift of rain above all other things. It is needed to give them comfort, health, beauty, life. Without it life is a burden. God hears their cry; sends a full and generous answer; sends it at a time when it does not interfere with their business; sends it in full measure; brings it to an end in good time for them to come and thank Him; and out of a congrega-

tion of professing Christians, only a miserable few have a word of thanks or gratitude for Him. Yet these people would be astonished if they were told that they were not good Christians; that they were like the nine lepers who when they were healed did not take the trouble to turn back and give God the glory. Is it any wonder that the Church is weak and cold when its members show so little practical religion in their lives? They would go through pouring rain to be present at a dance, but to expect them to go out an hour after the rain has ceased merely to thank God for a great mercy seems to them absurdly unreasonable. But where does their religion come in?

Modernism.

The religious movement called Modernism is vague but represents a sufficiently clear theory and policy. It is undoubtedly growing and destined to grow, and it is well to ask what attitude the Church ought to adopt towards it. Modernism contains many valuable elements of truth.

1. Man was not made for the Christian faith but the Christian faith for man. If it had been the other way man could be forced to conform, as it is the bottles are always getting too old for the wine. Human personality is always changing in knowledge, experience, point of view and Modernism claims that while the elementary truths of Christianity are always the same, that they must constantly be reviewed and restated to correspond to man's ever changing conditions and knowledge.

2. The Christian faith was not meant to grow narrower as the ages go on, but to expand and grow with the human race and to correspond to the ever growing deepness and complexity of life.

3. Language is constantly changing in its meaning and its connotation. Hence old theological phrases no longer mean to us what they did to our fathers, nor can they be explained in the same way. The Christian Faith needs to be re-expressed and re-interpreted to each new generation. The permanent elements must be maintained but their value must be made clear and they must not be confused with the temporary and the particular.

4. In one sense Modernism is no new thing. Every generation has had to do this work and to re-adjust the past to the present. Circumstances have emphasised the movement in the present day, but in itself it is part of an age-long process.

So far to the credit of Modernism, which has in many ways been of inestimable service so the Christian faith, especially in the way in which it has made the Bible a real living book written by men like ourselves, men with strong personalities as well as keen convictions, and in the way in which it has enriched and deepened our comprehension and made God's Word more real and intelligible. But like all good movements Modernism has a tendency to run into wild excess, to drive its particular truths to death, and in a word to go the usual way of heresy which is generally not the promulgation of a falsehood so much as the disproportionate exaggeration of a truth.

There is a general tendency after Ritschl to transfer the proof of Christianity from history to psychology, to insist on the religious "value judgments" rather than on objective

facts and to reduce the Christian Faith to a vague and unsubstantial if beautiful and attractive idea.

It is of course true that many of the articles of the Christian Faith cannot be explained in any real or full or adequate sense, as for instance the meaning of the Holy Trinity, or the manner of the atonement, or the method of the Ascension, simply because they are above our full human comprehension; but there are other facts such as the Virgin Birth, the Resurrection, and the fact of the Ascension, which do come within the possibility of human knowledge and experience, and these things are facts or not facts and the position of some modernists, that it does not matter whether they are true or not, is an utterly untenable one. It cannot be denied that some modernists have a tendency to regard Our Lord merely as one on whom the Spirit of God exceptionally rested, to depreciate the element of revelation in the Bible, and to try to explain away all that is not obvious to the knowledge and experience of the day. We believe that these tendencies are absolutely false in fact, as they will be temporary in vogue; but while we resolutely repudiate false extremes we must not be blind to the good work which has also been done. For a fuller discussion of the subject we refer our readers to an excellent article by Mr. Humphreys in a late English "Commonwealth," which has suggested these thoughts.

Sig. Murri.

The "Giornale d'Italia" of December 8th has a long report of an interesting speech in the Italian Parliament by Deputy Romolo Murri, well known as the original of Fogazzaro's Saint. Sig. Murri blamed the Government policy of ostentatious lack of interest in all questions of Church and State. The question of the seminarists for instance was a serious one, and they had a right to protection against being practically forced into religion whether they had a vocation or no. Then again the Government would not say whether or no religious congregations were or were not legal, but left the question indeterminate. A clear distinction ought to be drawn between the localised ecclesiastical system which won respect by its devotion to the teaching of faith, and religious communities composed of men isolated from the life of the country and inspired by a love of domination.

No State can or ought ever to dissociate itself from interest in religious problems, for it did not possess any institutions which supplied the needs of faith. The State should preserve religious neutrality without religious indifference.

We were delighted when his Excellency the Acting Administrator of Papua and his companion turned up at Thursday Island on Friday, March 17th, after being given up for lost in the N.W. of Papua. One of the most satisfactory facts in connection with their long and dangerous journey was that there was no conflict with the natives who treated the party with the greatest kindness giving them food and assistance in their distress. Mr. Staniforth Smith was present at the Cathedral on Sunday and special thanksgivings were offered for the safe return of the party.

Personal.

Rev. W. E. Godson, M.A., the new Rector of Port Darwin, arrived at Port Darwin at the beginning of January. Mr. Godson, who speaks the language, will undertake work among the Chinese in addition to his parochial duties.

Rev. F. T. Lane, Th. L., was ordained priest at All Souls Quetta Memorial Cathedral on Sunday morning, February 5th. He returned to Normanton on February 15th.

Rev. W. M. Wilkinson was in charge of Cooktown during January and February, and left on his visitation tour of the Peninsula on March 1st.

Rev. Harold H. Ayseough, Th. L., left for Sydney on January 9th after four years of excellent work, on three years' leave for the purpose of obtaining his B.A. degree at Durham.

Rev. Leonard Ayseough, Th. L., was ordained priest by the Archbishop of Brisbane on St. Thomas's Day, and will come to work in this diocese in November next. He is at present curate at Laidley.

Rev. J. Jones, B.A., is kept very busy in his new work as organising secretary for S.P.G. in the diocese of Southwark, and is making the Diocese of Carpentaria well-known in London. His heart is still in Thursday Island.

Lieut. Miles, who left Thursday Island for Sydney on January 30th, will be much missed. As Churchwarden of the Cathedral Parish and in many other capacities he set a fine example.

Mr. and Mrs. Thomas, accompanied by Miss Tinny and Miss Hill, leave Melbourne for the Roper River Mission early in April.

Mr. Gerald Massy, a new student for this diocese, has come into residence at St. Francis College, Nundah.

Bishopric Endowment Fund.

News has been received that the Pan Anglican Committee, in accordance with a suggestion of the Australian Bishops, has assigned £3000 to the Diocese of Carpentaria, viz., £2500 for the increase of the Bishopric Endowment and £500 towards the formation of a Central Diocesan sustentation-Fund. The result will be practically an increase of about £120 a year in the diocesan funds, as the diocese has had hitherto to pay £120 a year towards the maintenance of the Bishop's house, and since the increase of the endowment will enable the Bishop to defray this amount himself, the sum will be set free for diocesan purposes, a much needed and most welcome reinforcement in these times of distress and depopulation. We are very grateful both to the Bench of Bishops and to the Pan-Anglican Committee for their thoughtful consideration for the needs of the far north.

On Monday, January 23rd, Right Rev. Chaplain the Bishop of Carpentaria gave a lecture to the men of the R.A.A. Battery at the Barracks on "East and West." Major Osborne on behalf of the Battery thanked the Bishop for a most able and deeply interesting lecture and said that the subject was one of the deepest and most pressing importance to all Australians.

Latest News.

We regret that owing to the printer being short handed, this issue is somewhat late, but it gives an opportunity to refer to our latest news. The Moa Island Mission has been visited with a severe epidemic of dysentery, and at the time of writing nearly half the community are in the hospital at Thursday Island. We are deeply grateful for the kindness with which they have been received and treated in the already overcrowded hospital. There have been three deaths at Moa, but none so far among those in hospital. Deaconess Buchanan returns by the Guthrie on April 13th. A beautiful memorial service was held in the Cathedral on Sunday, April 2nd, for those lost in the Yong-la. We sorrow especially for Mrs. Murray and her children, and feel profoundly for our former church warden Mr. Abi Murray in his sad loss. The Bishop leaves for Port Darwin, Roper and Borooloola by the St. Albans on April 21st and hopes to return to Thursday Island by the Mataram on June 11th. A special service will be held in the Cathedral at 10 a.m. on June 23rd the day of the King's Coronation.

To Australian Subscribers to the Diocese.

It appears from a letter received from a southern Missionary official that he is apprehensive that some persons in addition to those who clearly marked their contributions Mitchell River may have subscribed to the diocese of Carpentaria under the impression that they were subscribing to the Mitchell River Mission.

We do not think that this is so, but to avoid any confusion in the future we wish to state a few facts.

During the last three years, as our readers may see by comparing the balance sheet in this issue with those published in the April numbers of the Carpentarian for 1909 and 1910, there has been received from Australian subscribers for the Mitchell River £98 and for the diocese £420 14s 5d exclusive of three Easter offerings of £100 for the General work of the Diocese. The £98 was refunded to A.B.M. and in addition the diocese has expended on the Mitchell River Mission a sum of over £600 net and apart from all returns. Thus the diocese has expended on the Mitchell River Mission alone in addition to money given specially for the purpose about £180 more than it has received from all its general Australian subscribers for all and every purpose including its other Missionary work.

The Diocese of Carpentaria needs outside contributions for the following purposes.

1. Mitchell River Mission.—At the request of A.B.M. Executive Council we are contributing this year £100 to the Mitchell River expenses in addition to all monies sent to us specially for Mitchell River.

2. Moa Island Mission.—This Mission cost us £180 in 1909, and £226 in 1910 in excess of the Government grant. Average about £200 a year.

3. Melanesian, Chinese, Japanese work.—This work though largely voluntary needs about £55 a year.

4. Grants to Parishes.—Workers absolutely necessary to maintain the services of the Church, about £360.

5. Working expenses of Diocese.—About

£170

Hence we need every year about £350 for our coloured Missionary work, and £350 for the expenses of the Diocese exclusive of special funds for special objects.

Our church population is under 3000 and still decreasing, and it is absolutely impossible for our people to find this money themselves in view of the extreme poverty of most of the parishes.

It is only by the help of the whole church that we can possibly continue the ministrations of the church.

May we again repeat and make it quite clear that money sent to us "for Mitchell River", is returned to A.B.M. and not credited to us at all.

That other funds sent "for the Diocese of Carpentaria" are devoted, if given for Missionary work, to our share of the Mitchell River expenses, to Moa Mission, and to white mission work, and to General Diocesan expenses, unless they are earmarked for any particular purpose.

It must be remembered that the Diocese of Carpentaria has with New Guinea been declared by the Provincial Synod of Queensland "A Missionary Diocese" and that it is by that standard alone that our financial needs can be judged.

Subscriptions to Diocese.

Mrs Pritt	...	...	£10 10 0
Mr J. W. Burton	...	...	10 0 0
Mrs Burton	...	...	10 0 0
Mr W. J. Paull	...	...	5 5 0
Mr J. A. Briggs	...	...	5 0 0
Mr J. H. Stanley	...	...	5 0 0
Miss Nisbet	...	...	3 3 0
Miss J. Nisbet	...	...	3 3 0
Mr C. H. Hindmarsh	...	...	2 2 0
Mrs White	...	...	2 0 0
Mr J. E. White	...	...	2 0 0
Miss E. L. Simpson	...	...	1 5 0
Rev J. O. Feetam	...	...	1 0 0
Rev G. Stirling	...	...	1 0 9
			61 8 0

COLLECTIONS.

S.P.G.	...	...	5 3 8
St. Paul's West Maitland Tillers	...	...
Union	...	...	2 2 0
Talbot, Victoria	...	...	1 2 7
Prit Mission	...	...	0 15 0
			9 3 3
Total	...	...	£70 11 3

Mitchell River Subscriptions.

Mrs Pritt	...	...	£10 10 0
Ballararat Miss. Ass.	...	...	5 8 2
Mrs Mylne	...	...	5 0 0
Mrs Simpson	...	...	4 0 0
Anon	...	...	3 0 0
Miss Snowden Smith	...	...	1 1 0
Rev W. M. Wilkinson	...	...	1 1 0
Mrs Von Nylius	...	...	1 0 0
			£31 0 2

DIOCESE OF CARPENTARIA.

Statement of Receipts and Expenditure, 1910,

To Balance brought forward from 1909—	£261	8	0	By Grants to Parishes ...	£284	14	4
Subscriptions and collections as per list ...	70	11	3	Clergy travelling expenses ...	56	8	0
Carpentarian Association ...	190	0	0	Payments to Students. &c. ...	58	10	0
Lord Beauchamp ...	100	0	0	Mitchell River Mission—			
Anon Easter Offering ...	100	0	0	Wages ...	46	3	0
Grants to Diocese—				Stores ...	38	15	9
S.P.G. ...	93	17	4	Boat account... ..	16	1	0
S.P.C.K. ...	25	0	0	Subscriptions to A.B.M. ...	16	11	2
C. and C.C. ...	178	18	8	Freight, &c., ...	5	19	1
	297	16	0	Sundries ...	16	7	1
Mitchell River Mission—					189	17	1
Subscriptions ...	31	0	2	Moa Mission—			
A.B.M. refund ...	125	14	0	Building ...	17	15	4
Sale of curios, &c. ...	1	15	0	Stores ...	23	6	10
	158	9	2	Salaries ...	159	2	0
Moa Mission—				Purchase of Cutter ...	120	0	0
Government Grant ...	120	0	0	Maintenance of Cutter ...	34	19	10
Subscription for cutter ...	100	0	0	Sundries ...	5	2	8
Subscriptions, General ...	2	8	6		360	6	8
S.P.G. ...	25	0	0	Melanesian Work—			
Offertories at Mea ...	6	17	9	Wages ...	30	0	0
Sale of curios ...	6	11	6	Repairs, &c., of Home ...	19	8	3
Sundries ...	20	16	6	Goods ...	9	19	5
	281	14	3	"Francis Pritt" working account ...	320	7	4
Offertories for Missions ...	41	16	7	Roper River Mission ...	18	11	4
"Francis Pritt"—				Offertories, &c., to A.B.M. ...	50	9	7
C.M.A. Charter ...	138	8	1	Boat account per E. J. Hennessey ...	10	0	0
Freight and Passage ...	79	5	0	Bishop's House Maintenance, Insurance and Rates... ..	144	1	10
Sundries ...	5	11	11	The "Carpentarian" Printing and Postage... ..	36	6	10
	223	5	0	Postage, Telegrams and Telephone ...	29	8	3
"Carpentarian" Subscriptions ...	27	10	0	Bible in State School League ...	9	18	3
Parish Assessments ...	10	10	0	Diocesan Conference expenses ...	16	6	4
Diocesan Fees ...	21	12	0	Printing ...	7	11	2
Refunds—				Diocesan Book Depot... ..	8	4	3
A.B.M. for 1909 ...	63	2	1	Diocesan Accountant ...	18	6	5
C.M.A. ...	22	17	9	Sundries ...	24	7	10
	85	19	10	Bank charges and exchange ...	7	11	6
Exchange paid in Brisbane ...	0	13	5	Credit Balance—			
Interest Government Saving Bank to June 30th ...	7	11	4	Government Saving Bank 177 3 9			
				Queensland National Bank 112 10 2 289 13 11			
				Less outstanding cheques ... 71 11 8	218	2	8
	£1,878	16	10		£1,878	16	10

ASSETS.

1. Christison Fund—				3. Emergency Fund—			
Paid to Church Management Fund for 1911 ...	197	0	0	Fixed deposit Q.N. Bank for 2 years from 1/4/10 ...	£106	12	4
Fixed deposit Q.N. Bank for 1 year from 3/1/11 ...	200	0	0	4. Douglas Memorial Fund—			
Fixed deposit Q.N. Bank for 2 years from 3/1/11 ...	200	0	0	Fixed deposit Q.N. Bank for 1 year from 19/4/10 ...	£99	19	2
	£597	0	0	5. Bishopric Endowment Fund—			
2. "Francis Pritt" Fund—				in Government Saving Bank... ..	£100	0	0
Fixed deposit Q.N. Bank for 1 year from 20 9/10 ...	£288	0	0				

This is to certify that I have examined the Books of account of the Diocese of Carpentaria, and found same correct, and the Statement of Receipts and Expenditure shows the true working for the year.

G. F. BROMHALL,
Auditor.

E. J. NASH,
Acting Diocesan Accountant.

January 25th, 1911.

1911.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

MR. R. H. ALLEN, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

COMMISSARIES:

REV. S. G. PONSONBY, M.A., The Rectory,
Devonport, England.

REV. J. JONES, M.A., 131 Beechcroft road, Upper
Tooting, London, S.W., England

REV. F. E. S. SNODGRASS, M.A., Melbourne.

REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY

REV. E. J. NASH, M.A., Subdean, Thursday Island.

REV. H. H. AYSCOUGH, Th. L., on leave.

REV. A. M. GODSON, M.A., Darwin.

REV. A. M. HASSELL, Georgetown.

REV. F. T. LANE, Th. L., Normanton

REV. J. PRANKERD, M.A., Croydon.

REV. E. TAFFS, Mosman

REV. W. M. WILKINSON, Mission Priest.

Clergy of Diocese Working temporarily in
Brisbane Diocese:

Rev. L. Ayscough, Th. L.;

Rev. A. E. Smith

HON. JAPANESE CATECHIST:

A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:

DEACONESS BUCHANAN, Mos.

DIOCESAN COUNCIL:

REV. E. J. NASH, M.A.,

REV. W. M. WILKINSON,

MR. H. MILMAN,

MR. A. S. JILLIVAN

MR. A. S. L. WELLS.

HON. LEGAL ADVISER:

HIS HONOUR JUDGE MACNAUGHTON.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Woodd, J. Giebo, T. Solomon

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M., Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. in the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cap. York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island Mosman, and Mos. and among the aborigines on the Mitchell and Koper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

- (1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

- (2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

- (3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

Glennie Memorial School

Church of England School for Girls,

TOOWOOMBA.

PRINCIPAL

THE MISSES LAWRENCE

(From London and the Continent, assisted by a highly qualified Resident Staff).

The School is under the direction of
His Grace the Archbishop of Brisbane, and Council.

Thorough Education. Pupils prepared for University Examination.

MUSIC AND LANGUAGES SPECIALITIES.

Pupils prepared for the Examinations of the Associated Board R.A.M. B.C.M.

The New Building, situated over 2000 feet above sea level in twelve acres of ground, has been constructed according to the most approved modern ideas. There is accommodation for fifty (50) boarders, and all the rooms are light and excellently ventilated. The health and comfort of pupils is specially studied.

The Church of England High School for Girls,

ST. MARGARET'S HOUSE, THE ALBION, BRISBANE

(ETON HIGH SCHOOL).

Under the Management of the Sisters of the Sacred Advent.

PRINCIPAL: THE SUPERIOR OF THE SACRED ADVENT.

Head Mistress: MISS J. M. LYON, LL.A.

On London Register of Head Mistresses for Secondary Schools

Pupils prepared for the Sydney University Examinations and for the Trinity College and Associated Board R.A. Exams

TERMS FOR BOARDERS	UPPER SCHOOL, 10 GUINEAS
	LOWER " 8 "
TERMS FOR DAY PUPILS	UPPER SCHOOL, 2 GUINEAS
	LOWER " 1 1/2 "

MUSIC, GERMAN, DANCING, PAINTING—1 GUINEA EXTRA.

For Prospectus, apply to Sister-in-Charge, St. Margaret's House; or to Church House, Ann street, Brisbane.

STANTHORPE HIGH SCHOOL FOR GIRLS.

Under the Management of the
Anglican Sisters of the Sacred Advent

PRINCIPAL: THE SUPERIOR OF THE SACRED ADVENT.

HEAD MISTRESS: SISTER EVELYN, S.S.A., assisted by
a Staff of Competent Teachers.

Pupils prepared for the Sydney University Examinations and for the Trinity College and Associated Board R.A. Exams.

The House is situated 2,500 feet above sea level, and is fitted with all modern improvements as a Boarding School for Girls.

Prospectus on application to the Sister-in-Charge, High School for Girls, Stanthorpe;
or to the Eton High School, Hamilton, Brisbane.

The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JULY 1, 1911.

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POST FREE.

NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Visit to Macarthur and Roper Rivers.

I left Thursday Island on Saturday afternoon, April 22, in the fine new steamer St Albans. Miss White accompanied me as far as Port Darwin. After all the disastrous storms of the preceding month, we were rewarded with the most perfect weather. On Sunday morning, by the kindness of the Captain, we were enabled to have an early celebration of Holy Communion at which, in spite of the very short notice, several of the passengers were present, and at 11 a.m. we had a very bright and well attended service in the drawing-room. The evening was devoted to hymns and sacred music, bringing out a large amount of musical talent. On Monday afternoon we passed the wreck of the Australian, lying as if at anchor, about two miles from the shore. I could not look without sadness on the sad state of this beautiful ship in which I had so often travelled. One of our passengers had been on board at the time of the wreck five years ago, and gave us a vivid description.

We arrived at Port Darwin at 11 a.m. on Tuesday, and I found lying on the other side of the wharf the little s.s. Nelson, in which I was to continue my voyage. The contrast between the magnificent ocean liner and the little tub in which I was to embark on a voyage of over 1,500 miles was indeed startling. I found Mr. and Mrs. Thomas, Miss Hill, and Miss Tinney waiting at Port Darwin, and midnight on the following day we went on board our little steamer. Getting on board was no easy matter as the wharf was 30 feet above the level of the deck, and the only means of descent a shell-encrusted iron ladder. Besides ourselves there was a miscellaneous assortment of passengers consisting of two station men, an Indian hawker, and half-a-dozen aborigines. The only cabin was given up to the ladies, and the rest of us had to dispose ourselves and our belongings on deck and hope that we might neither meet with rain nor a heavy sea. The latter is, I fear, more a hope than a probability. We sailed at 2 a.m., and about sunrise met with a little choppy sea which showed us what our heavily laden boat was likely to do if we met with rough weather; but soon after we

reached the Vernons and got for a while the shelter of the land; though the current was so strong that in three hours we only advanced four miles on our way. In the afternoon the wind died down a bit and we lumbered along fairly comfortably, though as we were down by the head she steered very badly. About 11 a.m. on Friday, 28, we entered Bowen Straits between Croker Island and the mainland. So far with light head winds we have been averaging under five miles an hour. What we shall do if we meet with a strong south-easter I do not know. At the south-east end of the Straits is a lonely house, but no one was visible. It is, I think, only used occasionally. A native canoe came off from Croker Island containing two men and two women. It was refreshing to see some life on these desolate coasts. We anchored for a couple of hours to shift some of the coal further aft, but are still too much by the head. We passed De Courcy Head, a fine cliff of red stone, soon after dark; and next morning were well out in the big bight making for Brown's Strait, 220 miles away, a two day's voyage for our lumbering craft which yaws about to every point of a quadrant in turn. The sea was lumpy and most of the passengers were again in various stages of mal-de-mer. As the lower deck is generally several inches deep in water it is a matter of skill and dodging to reach the cabin safely for meals. On Saturday night there was a sharp fall of rain, and one experienced the full discomfort of having no cabin in which to take refuge. To make us fully appreciate the advantages of moving ahead, even at four miles an hour, on Sunday morning something went wrong with the machinery, and for half-an-hour we rolled gunwale under in the trough of the sea. When the boat resumed merely her normal lumbering roll it seemed for a time quite a heavenly calm; but the ladies were too much upset to join in morning service, when we resumed our wallowing to windward at three knots an hour. In the afternoon the wind and sea went down as we neared the Wessel Islands, and our pace increased to over five knots. We came to the entrance of Brown's Straits about 6 p.m., and were able to enjoy our usual evensong on deck. Fortunately all the lady missionaries are good singers, so that we are able to have hymns in abundance. I gave a short address on the "Guiding Star," suggested by the extraordinary beauty of the starlight nights. Our Captain, who has a thorough knowledge of these little-known waters, ran on till midnight when we anchored and found ourselves in the morning in a little cove between two rocky islands, outliers of that beautiful group, the English Company's Islands. We thoroughly enjoyed the first calm night's rest, and were able in the morning to enjoy the sunrise among the islands, as with a light breeze only against

us we ran between Astell and Cotton Islands and the north-east point of the mainland through the Malay Roads. The islands are of a considerable height, with red cliffs breaking here and there through the trees. Bosanquet Island is particularly striking, as it terminates to the east in a cliff composed of perpendicular blocks of stone, one of which stands like a stone pillar clear of the cliff. Altogether Malay Roads, as the passage is called, is a very beautiful place and has the great advantage of being completely sheltered from the south-east monsoon. We reached the narrow exit near Cape Wilberforce about 10 a.m., but the Captain would not face the sea that was running in our heavily laden and down-by-the-head condition, and turned round within a few hundred yards of the passage and went back several miles to anchor. Next morning found us still wearily lying at anchor as the wind showed no sign of taking off. Some more coal was shifted aft, but we are not in a condition to face even moderately heavy weather. After breakfast the mate got out the boat and rowed most of the passengers ashore on to a small island called Pobassoo Island. We found an aboriginal camp and a number of human bones in one of the little bark humpies. There were no signs of natives, however, that we could see. The red everlasting flower, so common about the Upper Roper River, grows plentifully; and there are a number of tamarind trees, probably planted by the Malays. We waited till next morning, when we made a fresh start, although it was still blowing pretty hard. We passed through a narrow channel between fine sandstone cliffs and found ourselves at last in the very much rolling waters of the Gulf. We passed Melville Island (not the Port Darwin Melville Island, but a small low Island off Mount Saunders) about 1.30 p.m., and though the sea was very rough three natives came off in a canoe to get some tobacco which the Captain threw overboard, lashed to a piece of wood. One of them jumped into the sea, paddle and all, and soon secured the prize. It was late in the afternoon before we reached Cape Arnhem, and were about to set our course for the south when we sighted a sail coming up from the south-east before the wind. I soon recognised the old John Ward, which Mr. Field was taking over to W. Australia, after leaving some cargo for us at the Mitchell River Mission. The Captain held on his course and we passed within a couple of hundred yards. I dropped overboard a letter and a telegram enclosed in my sponge bag which was in turn put in an empty cigar box and lashed to an old box. The action was at first not noticed though accompanied by hoots of our whistle, but everybody pointed astern and we soon had the satisfaction of seeing the boat jibe and pick up the box, when we gave a farewell hoot of thanks and turned

south. Off Cape Arnheim our troubles began. There was a heavy sea running and the Nelson, no longer meeting it, rolled gunwale under in the most disconcerting fashion. We all had to hold on as best we could. The terrible rolling continued without cessation all night, and things were not very much better when day dawned after a weary and sleepless night. During the day the sea got heavier, though the wind continued light; evidently it had been blowing hard and the wisdom of our skipper in anchoring two days in the Straits was amply justified. In spite of the sails hoisted to steady her, our vessel rolled terrifically all day and all night; but fortunately, as it was no longer blowing, we did not ship more than the usual amount of water. During the day we coasted along Groote Eylandt, clearing the southern point just before dark. Another wretched night followed, but in the morning we were cheered by the sight of the Pellew Islands, and by a sensible diminution in the sea. After passing through the islands for about 20 miles we reached the mouth of the Macarthur River and ascended it for about twelve miles, to find a lugger and launch waiting for us. The lugger was loaded up with cargo; and at 9 o'clock the following morning we started up the river for Borooloola, which is about 37 miles from the highest point that the steamer can reach. The Macarthur River is very inferior to the Roper both in size and depth, and the country is flat and uninteresting. The missionary party accompanied me up the river, as the prospect of a week on the Nelson amid the mosquitoes of the river mouth was not encouraging. We had a pleasant trip up the river, though on three occasions we were only just able to scrape over rocky bars, and reached our destination, a rude wharf on the river bank, just at dark. A walk of half-a-mile brought us to the city of Borooloola, which consists of a large store, a well built and clean hotel, a police station, and Court House, and one other house, sole remnants of what was at one time quite a busy town. The country round is flat and uninteresting, though there are a few low hills in the distance.

The following day was Sunday, and Mr. S., in charge of the police station, kindly arranged the Court House for service. We had nearly every white man in Borooloola—there are no white women—both at morning and evening prayer; and thanks to the choir we brought with us, the services were most hearty and cheerful. So far as I could ascertain, it was the first service ever held in Borooloola. A number of natives were also present, both inside and outside the building. One of the white men remarked that it was the first time he had been to church for 26 years. Nothing could exceed the kindness and courtesy with which our party has been treated. On Monday afternoon I walked with Mr. T. to the top of a neighbouring hill, from which we got a good view of the country to the west; and on Monday morning and Tuesday I got some sketches of the river, which has some beautiful reaches above and below the township. We also visited the one other house, a garden about half-a-mile away. The natives here seem to be well fed and well treated to all appearances.

We left Borooloola at 3 p.m. on Wednesday, May 10, and it took us twelve hours to reach the Nelson. The night was bitterly cold and we were glad to sit round the boiler of the launch. When we did arrive we had to wait for the tide, and did not get away

until after midday on Thursday. We cleared Pellew Islands about sunset and made good progress during the night before a strong S.S.E. wind, which increased in violence until we were glad to run in behind Maria Island for shelter, anchoring in fairly smooth water about 9.30 a.m. It is of course impossible to make the Roper with a gale blowing, so we are thankful to be at least in shelter till it is pleased to take off. The wind is bitterly cold and everyone was shivering. We left Maria Island at 9 a.m. the following morning and ran down to the Roper Bar in a couple of hours, but when we got within about half-a-mile of it the ship rolled till she dipped her boat in the water; and as it was madness to try to get in without any marks in such a sea, we spent three hours in getting back to Maria Island again, thoroughly sick of our inaction and slow progress. Sunday morning found us with the same weather and every appearance of its steady continuance. The captain is going to make another attempt to-day, as we cannot wait indefinitely. The suspense is very trying. We waited for high water and reached the bar about 1 p.m. It is a most hopeless place. Imagine a bight ten or twelve miles across, with the land almost out of sight. It is all filled with shallow pea-soup coloured water, and with the exception of one bluff there is no mark by which to take any bearings, nor any sign of beacon or buoy. The only way is a narrow channel which is not even straight, and utterly invisible. It is a terrible task to attempt. We anchored and sent in the boat with the mate who found the channel and put down a couple of buoys. We found the first, but failed to find the second, and ran aground. Fortunately we were able to back off again; but the tide was falling and nothing more could be done, and with unutterable weariness we steamed back for the third time to the shelter of Maria Island. Next morning, Monday, we were down again at the bar soon after 7 a.m. and the boat went out on another tour of inspection. This time, favoured by a beautifully calm day and clear water, we managed to get in and entered the mouth of the river about 1 p.m., after a voyage of nineteen days from Port Darwin. We went up for about 25 miles and then anchored for the night, leaving again at daylight on Tuesday, May 16. The river with its broad reaches was inexpressibly beautiful in the light of the early morning. Immense flocks of ducks whistled and wheeled overhead, and in the distance we could see the red cliffs of the ranges we were approaching, a welcome change from the monotony of the coastal salt-pans and dreary flats. About 11 a.m. we reached the Mission Station, which is situated on a bend of the river about 60 miles from the mouth and about a mile above Mount St. George, a hill about 400 feet high, crowned with low red cliffs. We were welcomed by Mr. Joynt, who has had an anxious time, having been alone for the last two months. A number of school children cleanly and tidily dressed also welcomed us at the landing; but most of the adults had been sent out into the bush to find food the previous day, as the steamer was late and the stock of food almost exhausted. We heard that the police at the Roper were in worse straits, having entirely used up all their stores. The mission buildings are good and well put together, though with scarcely enough precaution against white ants. The garden is not very extensive, but a number of banana and cassava trees seem

to be doing well. A pump is urgently needed as all the water has to be carried up from the river. Mr. Joynt has shown much capacity and energy, and kept things going wonderfully well under very difficult circumstances. About thirty head of cattle have been recently purchased, and the station is well supplied with fresh milk. In the afternoon I walked up to the top of Mount St. George and got a splendid view of the country for thirty or forty miles inland. This hill is the centre of the reserve which extends 5 miles to the east and 5 miles to the west from this centre. The station is situated on a large flat extending some three miles inland, but elsewhere the ranges come close down to the river. I made a sketch of the country from the hill top, and returned to the station in time to enjoy a bath before tea, much enjoyed after the scarcity of water on the Nelson. In the evening prayers were held in the open air, as there is no sort of building yet for school or chapel. This is a need which urgently requires to be supplied. Most of the children were suffering from bad colds and coughs, and after prayers a spoonful of honey and vinegar was administered all round, reminding one of Dotheboys Hall, save that the mixture was much appreciated by the patients. Next day, Wednesday, I was busy writing all the morning, and afterwards made a sketch of the mission by request, to leave as a memorial of what it was in 1911. Later in the afternoon I walked down to the lagoon about a mile away, on the banks of which a few bananas and pineapples had been planted as an experiment. The water is permanent, though it shrinks greatly in the dry weather. It seems to me that we have as good a site for the mission as any to be found for a great distance round. A pump is needed for irrigation purposes, and with it there should be no difficulty in growing anything. At night I took the service for the natives, and afterwards that for the staff. Next day, Thursday, I inspected the school. The children have done well considering the very small amount of time that it has been possible to devote to teaching, but there is room for much improvement. Regular school work will be taken in hand at once by one of the ladies. I had a talk with some of the men who remembered my first coming with the Francis Pritt. Friday was entirely devoted to a Devotional Day for the members of the staff, and proved to be a very helpful and happy time; and while we were at breakfast on Saturday excited cries announced that the Nelson was in sight, coming down the river. She had a good deal of cargo to discharge, and it was not until noon that we made a start, and I waved farewell to the little band of missionaries who are undertaking so bravely and cheerfully what must be a difficult and trying work. Undoubtedly very real progress has been made since the mission was started three years ago, and with the enlarged staff and especially with women's work among the women and children we may look for still more marked progress in the future. Great credit is due to Mr. Joynt for the splendid way in which he has stuck to his post and kept everything going for the last few months, entirely alone. We got nearly down to the mouth of the river by midnight and anchored there, making a fresh start at daylight. We reached the bar about 8 a.m., but failed to find the channel and had to go back and anchor. It is blowing freshly and, of course, we are sheltered to a considerable extent by the bar; but I wish we were outside. Truly,

the Nelson is a great teacher of patience. We lay inside all day and rolled about at night a good deal. Next morning, happily, we got out after a time of some anxiety, as the water was thick and a strong wind blowing, and set our course to the northward. I don't want ever to see the Roper Bar again until proper buoys and beacons are erected; and I am more thankful than ever that the Francis Pitt got in and out so many times in safety. It is a horrible place, and would be much worse but for the certain amount of shelter given by Maria Island. Monday, May 22nd, was a very bad day. Outside we found a fairly strong wind and a very heavy sea. It is perhaps as well that we did not get out the previous day; as soon as we got on our course we began a terrific rolling which made it impossible to sit or lie down with any comfort. With every extra big roll the bell gives a solemn toll suggestive of a funeral. Though I was not ill I confess to shirking dinner for the first time, and at tea I was the only passenger present. About 7 p.m. we got under the shelter of Groote Island, so that a few hours of rest and sleep were possible until 2 a.m., when we got into the open again and renewed our performance. The only consolation is that the wind is warmer and one does not suffer so much from the cold as for the last week or two at sea. On shore at the Roper it was quite warm, but it can be very cold there also. Fortunately we can use the sail, which helped to steady the vessel as well as to add a knot and a-half to our wonted speed. Off Cape Arnhem the sea was especially rough and more than one wave came on board, though being without cargo we were only too buoyant. After Cape Arnhem things were better, as wind and sea were right aft and the Nelson rose to the incredible speed of seven knots. This brought us soon after dark to Cape Wilberforce and the narrow opening into Malay Roads. The night was dark and cloudy, and it seemed difficult to hit it, but just in the nick of time the clouds lifted and Venus shed a ray of light almost like moonlight on the opening through which the tide was raising a turmoil of waters which looked anything but pleasant as we wallowed through it under the starlight. Once inside we made for our old friend, Pobasso's Island, and anchored until the moon rose. Next morning the wind was southerly and on our beam, with a light sea; but the Nelson seemed bent on proving that she could roll just as well with a light sea as a heavy one, and roll she did with the most maddening persistency. However, we had a fair wind and made good progress all day and the next night and day, reaching Bowen Straits on the evening of Ascension Day. I felt quite cheerful with the quick progress, and was moved to make what I flattered myself was rather a successful sketch of the ship until the mate coming up remarked sympathisingly, "Have you nothing at all left to read?" We had to go through the Straits in the dark, and next morning found us at dawn off Cape Don; but so strong was the current that an hour later we had been swept over towards Melville Island and had to alter our course completely to resist it. Reaching the Vernons between 4 and 5 in the afternoon, we found the tide still against us, and we did not reach Port Darwin until nearly midnight, having been exactly 30 days in making the trip, which is supposed to take only three weeks.

A Story of Russo-Japanese War.

FROM THE "PETIT TEMPS" OF JUNE 21, 1904.

Two Japanese spies were arrested in Manchuria by Cossacks while endeavouring to blow up a railway bridge. They were asked their names. "Chiomo Yokoka, forty-four, colonel of the first grade, first class of the higher military school of Yeddo" replied the elder of the two prisoners, a short stout man with a vigorous head.

"Teishko Yokki, thirty-one, captain of the first grade" replied his companion, a taller man and more slightly made, with a sharp and bronzed face, which turned a rather contemptuous look on the bystanders. "Buddhist" he added after a slight pause. "And the colonel?" asked the president of the tribunal. "Is he of the same religion?" "No, sir, I am a Christian," and noting the astonishment produced by his declaration he hastened to add, "I am, however, a true Japanese, son of a Japanese, but in my youth I was attracted by the words of the Christ and converted to Lutheranism."

General Kuropatkin decided that the two prisoners should be shot. "Very well," replied the colonel, "I am ready."

The captain said nothing, but his more and more contemptuous look expressed his indifference for whatever fate was in store for him. Colonel Yokoka asked for permission to write to his family. "I die more calmly than you colonel," said the captain.

"Why?"

"I have done my duty to my country and to my God; you only to your country."

"What do you mean, captain?"

"Colonel, I have thought much of what you have told me of Christianity. You boast its superiority but I find you are not in accordance with Christ. I, however, have nothing to reproach myself with." "Perhaps, captain, you are right. But I have a favour to ask. Authorise me to accomplish the first truly Christian act that I have ever done in my life. You know that we have a packet of Chinese bank notes worth 1000 roubles. Well I want to give this money to the Commandant for him to give to the Russian Red Cross for the poor wounded of our enemies. Do you agree that we should make this gift?" Yokki reflected an instant and then consented.

When the Commandant came to visit the prisoners Colonel Yokoka gave him a packet of white notes with red markings.

"Here are about 1000 roubles which we beg you to hand over to the Russian Red Cross."

"But had you not better send this money to your families?"

"Oh, no," cried both the condemned men together, "the Mikado will not forget our wives and children."

"Do not refuse us this satisfaction," added Yokoka, "distribute the money to the Russian wounded."

The colonel desired to see a pastor before going to execution, but as there was none they sent him the regimental pope. The pope read in Russian and Yokoka followed him in his Japanese Bible. When he came to the verse, "If ye love them that love you what reward have ye; and if ye salute your brethren only, what do ye more than others?" he shut the book, joined his hands, and lowered his eyes for a moment while his lips moved. "Yokki" he said, "you are right; you die with a calmer

soul than mine; for I never felt more vividly how little my life has been in accordance with the teachings of Jesus Christ."

C.E.M.S.

To the Editor, "CARPENTARIAN."

Dear Sir—May I through the medium of this valuable paper, urge the necessity of doing something for the young men and lads in this diocese? We are doing all we can for the women and girls by forming branches of those admirable organisations, the Mothers' Union and Girls' Friendly Society; but as far as I can see or hear nothing is being done for the men and boys. Attempts have certainly been made to bring them together, only too often to fall through, "the last state being worse than the first." If I am wrong in this statement, I will gladly accept correction.

I believe this diocese of ours is the only one in Australia where the Church of England Men's Society has not a branch. The amount of good such a society does for the Church at large and parish is untold, provided it is carried out on the right lines and has the right sort of members, of which my short experience in this diocese has shown it has. It is quality we want, not quantity.

I shall be very happy to give anyone any information I can on this Men's Society, or better still, if application was made to the Organising Secretary of the C.E.M.S., Mr. R. Ruegg, Church House, Ann Street, Brisbane, I am sure he would be delighted to give all information required.—Yours sincerely

A. McD. Hassell,

Georgetown, May 6, 1911.

Christ Church, Cooktown.

Unfortunately Easter Day here proved to be a pouring wet day. The Rev. W. M. Wilkinson came in from Laura to administer the Holy Communion, of which there were three Celebrations, at 6.30, 7.30 and 11 o'clock, fifty-four communicants receiving the Blessed Sacrament on that day—a slight improvement on last year. The Church was very nicely decorated by a party of ladies, flowers being so scarce the chief feature being ferns, which grow so luxuriantly in this part. The 11 o'clock service was choral, the Rev. W. M. Wilkinson preaching.

During Holy Week, Evensong was said daily at 7.30 p.m., with short addresses on the Seven Words from the Cross. The offertory during the week was devoted to the Australian Board of Missions, and totalled £4 15s. 8d. The Sunday School having collected £2 11s. 9d. for this purpose, enabled us to send a cheque for £7 7s. 5d. to be devoted to this great cause.

The Mothers' Union and Girls' Friendly Society meet at the Rectory monthly, a great amount of interest being taken in both.

On Easter Monday the G.F.S. had arranged to have a picnic, but as the day turned out so wet, the Rectory was thrown open to them, where (if we may judge from the noise which proceeded from its walls) a very enjoyable time was spent. They assembled soon after 3 in the afternoon, and at 6 o'clock all came in to the church for Evensong, afterwards returning to the Rectory until 9.30 p.m.

We are all anxiously awaiting to hear some news of a Rector, and can assure him of a very warm and hearty welcome.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XI. - No. 43. Thursday Island, July 1, 1911

The Coronation.

Some people are inclined to think that Kings are out of date, or that they are inconsistent with the enlightenment of a modern democracy, but there is in reality little ground for either belief.

The word King was originally Kining—i.e., "Son of the tribe (kin)," one who was truly a representative of the tribe and chosen by it as such. Gradually several thoughts grew up round the name of King. First came the idea of heredity; just as the King represented the tribe most fully, so his son was *par excellence* "the son of the tribe," and the most fit person under ordinary circumstances to succeed his father. Secondly, the King came to be regarded as a representative of the tribe before God as well as before men; hence the anointing and the priestly garments in which the King is still clad at his coronation, or as it used more fitly to be called, his consecration. Thirdly, the King became, as the representative of the tribe towards God and man, invested with a mysterious power and sanctity above and apart from his personal character.

It is obvious that all these things are capable of grievous abuse, and have as a matter of fact been in all ages so abused. The principle of heredity, if unchecked, may place a knave or a fool in the highest office of State; the doctrine of divine right may lead to gross spiritual tyranny and a deadly Erastianism, while the royal prerogative may be pushed to extremes in which it is utterly inconsistent with personal liberty and popular rights. In the case of a carefully regulated constitutional monarchy like our own the dangers are small and the benefits great. The hereditary system secures that the ruler will be no novice, but one trained from his earliest youth for the high office which he is to fill; while it saves the country from furious struggles for presidential office. The fact that the King represents the nation towards God, which is so fully brought out by the coronation service, emphasises the much-needed truth that the nation has a national duty towards God as well as a national duty towards its neighbour; while the royal prerogative has come to be a prerogative not of selfish enjoyment or cruel tyranny, but a prerogative of work and duty and untiring devotion to the interests of the nation. The late King was, like his predecessor, a real "son of the tribe," truly representative of national life and feeling; and we believe that George V. is even more truly a "son of the tribe" than his father. We look forward with trust and hopefulness to the future, and all pray that when the burden of the Crown is laid upon the King's head, the blessing of God may go with it to give power to bear and to endure to a great and noble end.

We call the attention of our readers to the appeal on behalf of the Mossman and Port Douglas Cyclone Church Restoration Fund, contained in our supplement. He gives twice that gives quickly, and it is important to know as soon as possible what can be counted on. At the time of writing £145 have been received and we need at the very least £500

The Mothers' Union.

By THE BISHOP.

The Mothers' Union has been established for some years in one of our eight parishes, and has done most excellent work. It has recently been started in a second parish, and it is earnestly to be hoped that it will be eventually found in every parish in the diocese, for it is doubtful if any organisation has greater possibilities for good.

It should be distinctly understood that the Mothers' Union is essentially a lay movement. Although the consent of the rector of the parish is required for the starting of a parochial branch, and although his sympathy and assistance are always to be sought and are of great value to the Union, yet it was never intended to be something "run" by the rector. It is intended to be organised and worked by the mothers themselves; all the impetus and sustaining power should come from them, save for a quarterly service in church at which the parish priest may give counsel and encouragement. Otherwise he is not present at the meetings, which are presided over by the president of the local branch.

It is not necessary to dwell on the enormous power possessed by mothers if they will but use it, especially during those earliest years when the child's character is absolutely in the mother's hands to make or to mar. Unhappily, it is these years that young mothers through ignorance and inexperience most often misuse or neglect. The Mothers' Union gives an opportunity to older mothers to help the less experienced in an impersonal way, and without that assumption of superior knowledge which is so irritating to the young. It also gives an opportunity for mothers to express their views collectively, and so to exercise a very powerful influence in directing and moulding public opinion.

The objects of the Mothers' Union are three in number:

1. To uphold the sanctity of marriage. That there is great need indeed for work in this matter few will dare to deny.

Not so long ago the Chief Justice of Victoria, Sir John Madden, drew an appalling indictment of the immorality of our Australian boys and girls, an indictment the truth of which no one has ventured to deny. It is heartbreaking to see the way in which boys and girls are allowed to wander about in the streets to all hours of the night without any attempt at control on the part of their parents. The result is that marriage is degraded from the very start. One of my clergy informs me that out of eleven marriages which he celebrated in twelve months nine were marriages of necessity. When married life begins under these conditions, which mean that the wife has no confidence in the husband who has betrayed her, and the husband no trust in the honour of his wife whose moral weakness he has such reason to know, we cannot wonder that married life is often a ghastly failure, or that married folk often fall into those yet darker sins which are the disgrace of our age and country. Here lies ample work for the Mothers' Union, in upholding the sanctity of marriage and endeavouring by warning and remonstrance, to mould public opinion, and by refusing to condone offences, setting a good example in regard to all those with whom they personally have to do.

2. The second object of the Mothers' Union is to awaken in mothers a sense of their great responsibility as mothers in the training of their boys and girls. At present the sense of parental responsibility is deplorably low. Thousands of parents seem to think that it consists simply in providing food and clothing and sending them to school when they are not too urgently needed at home. Now, the State School teacher does not profess to do more than train the children's minds. He has no time to teach other moral virtues than those of order and obedience, which are necessary to enable him to do his proper work. It is no part of his work, or it has in the past been no part of his work, to teach honesty, truthfulness, gentleness, kindness, unselfishness, purity. We may, indeed, gratefully acknowledge the enormous moral influence for good that many teachers are exercising upon the children, but this is not a primary and direct part of their duty, and cannot take the place of the teaching and influence which should belong to the parents. Parents will have to answer to God for the use they have made of the opportunities given them of influencing their children, and they cannot shift the responsibility on to anyone else in the world. Schoolmaster and parish priest may help and co-operate, but they cannot relieve the parents of the responsibility which belongs to them alone. Especially is this true of the first four years of life, when the child is entirely in the mother's hand, and when the mother can make of it practically whatever she likes. It is during the first three or four years that the child's character is practically formed for life; when the child begins to go to school it is already too late to radically alter it. The mother has already made or marred the child.

3. The third object of the Mothers' Union is to organise in every place a band of mothers who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life.

As Christians we believe that nothing can be really well and satisfactorily accomplished without prayer. Prayer is a condition that God attaches to our desire for His help. If we want a thing done we must ask Him to help us to do it. If we want a heart softened and inclined to the right, we must pray Him to soften it. If we want a weak will braced and strengthened, we must pray to Him to strengthen it. We have our Lord's promise that when two or three agree together to ask something of God in Christ's name that it shall be done. Here is an object and explanation of a mothers' meeting. A few mothers feel their own responsibility, and desire help to do their duty better; they grieve over the sins and ignorances of those around them, and they desire to help them to better things. What more natural than that they should meet to pray for what concerns them as mothers, for their children, for the children of their town, for the homes of their country? They see much evil and they know of no sufficient power in themselves to remedy it, so they meet to pray to Him Who has the power.

A few practical suggestions may be added. Meetings may be held monthly. Of these, the first in each quarter may consist of a service in church with an address from the rector of the parish, or the reading of an address given at a Mothers' Union service. New members may be finally admitted at this service. The remaining eight meetings will be of members only.

The time will be partly occupied by business, suggestion of new members, communications from the diocesan or provincial headquarters, questions of conduct, references to local matters or conditions. A paper may then be read by one of the members, or communicated by a member of another branch, and a discussion will ensue. Arrangements will be made for the obtaining and distribution of Mothers' Union literature. "Mothers in Council" is an excellent quarterly. A few copies may be ordered and circulated among the members. Especial efforts should be made to induce young mothers to join. From time to time it may be necessary to take some formal action with regard to public matters. Any proposed legislation affecting the home or the children should be watched, reported on and, if necessary, approved or objected to. There will be plenty to do if the members take the work seriously, and remember that the Mothers' Union is a practical society for helping forward the Kingdom of Christ and for the preservation of home and country.

The Cyclone at Mossman.

On March 16th, Port Douglas and Mossman were visited by a most disastrous cyclone. Our churches in both places were utterly destroyed, and also the little church at Mount Molloy. In addition the small rectory at Port Douglas and the hall erected by Rev. E. Taffs next to the church were completely ruined. Houses and buildings were blown down in every direction, and great damage was done to the cane, especially as the cyclone was followed a fortnight later by a great flood which washed away the remains of the buildings. In three days the continuous downpour of rain amounted to 59 inches 35 points, the total downfall for January, February and March amounting to over 124 inches. The church buildings destroyed cost over £1000, and it will take at the least £600 to re-erect them in the simplest possible fashion. The following letter from the Rector to the Bishop will give a clear account of the losses sustained. Either the Bishop or Rev. E. Taffs will gladly receive any subscriptions towards rebuilding the churches, of which the Mossman church is the most pressing:—

"Rectory, Mossman, North Queensland,
4th April, 1911.

My Lord.

The cyclone was a very terrible one and did great damage to Port Douglas and Mossman. Port Douglas is nearly altogether blown down. Both the Roman Catholic and the Church of England churches were demolished, as well as the Roman Catholic Presbytery and the cottage which belonged to the Diocese. At Mossman the damage to private buildings and hells has been almost repaired. The hammers were sounding all about the place and continued until last Wednesday. At Mossman our Church and the Roman Catholic Church were blown down and broken up. Some parts of our church and my hall were blown more than 100 yards away. Our church was blown away about 7.30 p.m. The Roman Catholic Church began to go at 4.30 p.m. and was utterly demolished by 6 p.m. The wonderful escapes and various marvellous incidents in connection with the cyclone are too numerous to tell. There will no doubt be full accounts of it in the newspapers. The flood which came

up with it was a high one. It came all around the rectory and stretched away over the floor of the church and over the road right up to the township. Four windows of the rectory were blown in, and I nailed sacks over the openings to keep the wind from getting into the house. We were afraid the French lights in the front would blow in. The shrubs and creepers on the screen for a time kept the wind from getting under the floor and lifting it off the blocks. The trees all around were stripped of their leaves and the bark of some kinds of trees was peeled from them. It was a curious sight to see on the way to Port Douglas some miles of trees without leaves and entirely stripped of the outer bark. The forest was all of reddish-white colour and the hills were quite bare. The cyclone has been totally eclipsed and put into the background by the flood which started on Wednesday last (March 29th). The rain came down in torrents continuously night and day without intermission from Wednesday afternoon until Monday morning. We have had a few hours of rest from the roar of the rain on the iron since Monday. It is raining now. On Thursday night the flood rose to a greater height than has ever been known before. It came to within a foot and a-half of the floor of the verandah of the rectory. On Friday morning our neighbours came on a raft and landed on our verandah. They stayed all day and night and went away again on Saturday. There have been no trams to and from Port Douglas since last Wednesday. The loss through the flood is much worse than that of the cyclone. I forgot to mention that the cyclone caused about £5,000 worth of damage to the sugar mill. The farmers have been terribly struck with the cyclone and the flood. The weather shows no signs of changing. The hills around are quite hidden with the mist. The water stretched from the township right away to Mr. R. O. Jones's house. I obtained a carpenter and a labourer and the re-erection of the hall was begun on Monday, March 27th. They got the floor into position and put up the sides by Wednesday night. In the meantime I had stacked the timber after removing the nails, had packed the remains of the church furniture together and covered them with sailcloth. During the flood the floor of the hall floated away and the walls were all twisted and torn out of shape, so it will have to be pulled to pieces and re-built. The timber and furniture floated away. A carpenter and man are at present re-erecting the picket fence which was blown down, the posts snapping off at the ground. My garden is a total wreck. The heavy flower-stand on the verandah was taken up and hurled right away. The bell-tower fell on the verandah. When the carpenter and man have finished the fence they will go on breaking up the church and stacking the timber. The iron is worthless. We have not yet decided what to do with regard to the re-erection of the church. I would wish them to build and entirely finish off the ceiling, lining, painting outside and inside, a chancel and a portion of a nave which could be enlarged when required and when funds were available. Port Douglas would not require a large church, such as the one blown down, for there are extremely few church people left in the place. The women behaved generally well and were courageous and bright. Mr. Barnard's house was unroofed, and Mr. Welchman's house and office had the side and roof blown away and his effects damaged with rain. Mr. I. has lost over £1000. All have lost much, either in the

house or the cane. As it will be extremely hard under the circumstances to collect much in the district, is it possible, my Lord, for you to get any help for us from south or elsewhere, so as to give us a start again? But for this cyclone we should have been in a good position at the start of this financial year, for we have no debts now except the small overdraft at the bank. I hope you received the post cards safely. A photo of the Port Douglas church was unobtainable at the time. I hope to send one later on.

I remain, my Lord, Your obedient servant,
EDWARD TAFFS"

Darwin.

It is not often that we are privileged to have our Bishop amongst us at this distant part of the Diocese, situated as we are some 700 miles by sea from Thursday Island. His Lordship's visits are therefore all the more welcome. Darwin, however, has not monopolised much of the time spent on the visit. Although the Bishop landed on April 26, and left us June 5, only five full days were spent in Darwin itself.

He arrived with Miss White on April 25, and the following evening embarked on the little coasting steamer Nelson with the Roper River mission party for Borroolool and Roper Mission. Owing to rough weather and insufficient lighting of the coast the three weeks' trip there and back extended to a little over four weeks. It had been arranged for his Lordship to go to Pine Creek on Friday, May 26; but the boat arriving too late, it was impossible to go down until the following Tuesday. The journey is 150 miles each way. Arrived there, Mr and Mrs Tamblin provided hospitality. Service was held in the evening at which the Bishop confirmed five candidates. After the Confirmation service the Bishop presided at a meeting of the Church Council, when Church officers were elected for the year and plans for building a church were discussed.

We left Pine Creek the following morning for Darwin, the train journey occupying 8½ hours. The afternoons of the three following days were spent in visiting the people.

On Sunday, June 4, ten candidates were confirmed, 5 males and 5 females, at the Morning Service. In the evening, in addition to preaching, the Bishop instituted the Rev. W. E. Godson as Rector of the parish. The services at Pine Creek and Darwin were well attended. His Lordship spoke with great clearness and force, taking as his subjects the questions, "Where do I come from?" and "Whither am I going?" He spoke of the need for renunciation of the world, the flesh and the devil, quoting Bishops Gore's definition of worldliness as being "Society as organized apart from God," and describing the flesh as shown in drunkenness and impurity. In the evening he dwelt especially upon our need of the Holy Spirit's help in fighting against spiritual foes and building up a strong, holy character. Miss White spent the whole of her visit in Darwin as guest of Mrs. Mitchell at the Residency; and during her stay was busy visiting the people and organising work in connection with the G.F.S.

The Bishop and Miss White left for Thursday Island on June 5, after spending what has been to us a most helpful and encouraging visit.

June 11, 1911.

The Bishop's Arrangements.

The Bishop's arrangements are as follows:—

- June 26.—Leave Thursday Island.
- „ 29.—Arrive Port Douglas.
- July 2.—Preach at Mossman.
- „ 4.—Leave Port Douglas, arrive Cooktown.
- „ 9.—Leave Cooktown.
- „ 11.—Arrive Thursday Island.
- „ 17.—Leave Thursday Island.
- „ 19.—Arrive Cooktown.
- „ 30.—Leave Cooktown.
- Aug. 1.—Arrive Thursday Island.
- „ 22.—Leave Thursday Island.
- „ 24.—Arrive Norman Bar.
- „ 26.—Arrive Mitchell River Mission.
- „ 31.—Leave Mitchell River.
- Sept. 2.—Arrive Weipa.
- „ 10.—Confirmation at Coen.
- „ 15.—Return to Weipa.
- „ 20.—Arrive at Thursday Island.
- Oct. 2.—Leave Thursday Island for Gu'f.

The Bishop hopes to visit Burketown on October 8 and 22, going inland during the interval; Normanton on November 5; Croydon on November 12, and Georgetown on November 19.

Official Acts.

- April 19.—Meeting of Diocesan Council.
- April 26.—Owen Cecil Thomas, licensed as Acting Superintendent Roper River Mission.
- April 26.—Jane Tinney, Charlotte May Hall and Eleanor Ernestine Thomas, licensed as Missionary workers, Roper River Mission.
- May 30.—Confirmation at Pine Creek.
- „ 4.—Confirmation at Darwin.
- June 4.—Rev. W. E. Godson, M.A., instituted as Rector of Darwin.

Visit to Moa.

By the Bishop.

I left Thursday Island on Tuesday, March 14, on the mission cutter Banzai, and after an uneventful run of five and a-half hours arrived at Moa about 4 p.m., and was welcomed by Mr. Jasper Harvey, Acting Superintendent in the absence of Deaconess Buchanan, the school children, and a number of men and women. After a cup of tea I set out with Mr. Harvey to inspect the swamp behind the village, and to consider the possibility of draining it, as it is a great harbour for mosquitoes. We also considered the question of bridging the stream on the way to the cemetery. Since my last visit all the beautiful green cocoanuts which line the village street have their leaves withered and dead owing to a small hispid beetle, *Brontiopa frogatti*, which has lately appeared and is supposed to have been introduced from New Guinea. It has not previously been known in Australia or, apparently, in New Guinea, but is very destructive in New Britain and the Solomon Islands.

The beetle is yellow and black, shaped something like a white ant, and about a third of an inch in length. It lays small yellow eggs which develop into yellow grubs somewhat larger than the beetle. Both grubs and beetles are found in hundreds in the folds of the

young leaves, which they eat, leaving only the main ribs of the leaf. It is difficult to find a remedy, as the folds are too close to be effectively sprayed. Mr. Harvey has sent specimens to the Government entomologist.

Mr. Harvey has been very busy helping the people with advice as to their gardens and planting specimens of new trees and vegetables.

In the evening we had service, and I gave a preliminary address as preparation for Holy Communion. Before breakfast on Wednesday the people gathered for Morning Prayer, consisting of two hymns and the Litany. I felt that we who are accustomed to it do not realise what a grand and complete service the Litany is, with a few local additions, when it is said slowly by people to whom it has not become staled by use.

The morning was spent in school, and in the afternoon the school was given a holiday; and Mr. H. and I, accompanied by a number of the boys, climbed one of the hills behind the village. The view from the summit was most magnificent. To the south was the long line of Prince of Wales, with Thursday Island and its surrounding islands, the mainland from Peak Point to Cape York, Albany and Mount Adolphus Islands, between which the Quetta was lost. Further to the west the sharp conical peak of Naghir, Yam, and Burke Islands; then to the north the peak of Douan, on the New Guinea coast. The further view to the north was shut off by Moa Peak, to the left of which was the wooded centre of the island backed by a silver streak, on the farther side of which rose the hills of Badu and the roofs of the Papuan Industries settlement. Farther round again to the west could be seen the long ridge of Hawkesbury Island, leading the eye again to Prince of Wales on the south. Truly a most wonderful panorama of some thirty or forty islands comprised within a radius of fifty miles in every direction save where Moa Peak rose above us, with the brown roofs of St. Paul's Mission under our feet between the peak and the sea. We descended by another spur, passed a creek where an alligator of exceptional size is supposed to lurk, and reached Cocconut Point where a South Sea man from Murray Island has just built a house, and to which point Mr. H. had thoughtfully sent tea and biscuits to refresh us after our climb. We got back in time to attend a meeting of the men of the community at 5 p.m. Two important subjects were discussed; first, the language question. We endeavour to get the children to speak English as it makes an enormous difference to the boys when they go out to work on boats or whenever they are away from the settlement whether they can speak English fluently or not, as in the former case they are able to take care of themselves and avoid being imposed upon in a way that is impossible in the latter. The parents recognise this and are anxious for their children to learn English. At the same time they set the example of conversing with one another in a local dialect which largely counteracts all the efforts of the teacher. There are stringent regulations against using this language, and some of the parents wanted the stringency of these rules relaxed. The other was the question of visitors. At present the rules are very strict as to the small number of visitors from another island to be allowed to stay at Moa at one time, and it was hoped that this rule also might be more liberally interpreted. The men

are learning to speak well and clearly and are not incapable of seeing that there is another point of view besides their own. It was resolved to make a bridge over the creek, but it was generally thought that the matter of draining the swamp was too big to be undertaken at present. The meeting lasted till dark and we had only just time for tea and a short visit to one or two sick before Evening Service, which was most hearty. The very appropriate anthem "How beautiful upon the Mountains" was extremely well sung. I gave a concluding preparatory address on the Holy Communion, and service had only been over a short while when a loud wailing proclaimed the death of a little baby which we had seen very sick the previous evening.

After service a man came to me to confess with penitence an act of wrong-doing which would I fear have sat very lightly on the minds of many white people, and it was characteristic that his conscience had almost immediately led him to throw away any personal advantage he might have got from his act. A penance in the way of restoration was gladly accepted. At 7.15 a.m. we had a most reverent celebration of Holy Communion the men considerably predominating over the women, and I was asked to delay my departure in order to take the funeral of the little child, which I gladly consented to do, and nearly all the community followed the little coffin to the beautiful graveyard on a little bay half a mile away. Then at last we got away and had a good run in, in spite of the excitement of being carried by the tide on to a reef, on which fortunately we found enough water to sail off again with a few slight bumps which did no damage, as there was happily no sea running.

A Religious Festival in Greece.

By Miss A. C. WHITE.

Yesterday was a great Feast Day here, and in the evening I went out to see a procession and some fireworks, which last are almost inseparable from "religious" festivals in Greece. It was the Octave of the Assumption, and is more observed here by the people than the Assumption itself. After dinner I went off, at a quarter to nine to meet Miss R. I found her and we waited at a corner to see the procession pass. By chance we were just at a spot where a streamlet runs across the road, and they had not thought of diverting it just for the evening. By-and-bye we saw in the distance a glare of red light, and the procession arrived headed by two men with bundles of sky-rockets, of which they let off one every time it halted for prayers or turned a corner. There was a band of little orphanage boys who played vigorously; then a cross and banners; then about four men singing through their noses; then six priests with their tube hats who carried a much venerated picture from one of the churches; then an escort of six soldiers. All was illuminated by coloured Bengal fires, and the skipping over the stream was very quaint and quite disorderly. When all had passed we went to the centre of Kephissia, where the procession would return to after its round, and fireworks would begin. At this spot several shaded roads converge, and there is a space, bordered by shops and cafés, known as "to platanos," by reason of the huge plane tree in the centre of it. Here was a very motley throng. There were peasants in

costume; ladies and would-be ladies up from Athens, in huge hats and restricted skirts, with attendant cavaliers; and many hundreds of what is here called "the people," with several dozen small babies in arms, not to mention crowds of bigger children. All were sitting before coffee-cups at little tables or parading about and chatting; four or five gramophones were playing. When the procession arrived it made a very weird scene. It halted under the big plane, and the red and green lights flared up into the branches which were hung with gaudy flags. Those nearest the route crowded close to see and climbed up on to tables and chairs. The priest in charge was chanting litanies very much through his nose, and the choir of four responding "Kyrie elieson," while behind us the gramophones ground out comic songs and the throng chatted and laughed. At short intervals rockets went flying into the air, and the devout who were crossing themselves paused to see them burst. No effort of memory would bring home to me that all this was a religious festival. It seemed we must have gone far East and be watching some Buddhist or Brahmin rite. You can say that a procession in England passes through scenes as incongruous, but on this occasion all the gaiety was considered part of the feast, and the Greeks call themselves a nation of *all* believers; and not one would have been there except recognizing the occasion. Then the picture went back into its church, and the fireworks began out in a waste piece of ground. They were rather good and, of course, the noisiest obtainable. So everyone went home happy.

Our Missions.

MITCHELL RIVER.—Mr. Matthews has been spending a month's furlough in Thursday Island as the guest of the Subdean. Mr. Cole is acting as Superintendent during his absence. Mr. Matthews reports all well, and a good outlook for the corn this year. A number of natives are being prepared for baptism on the occasion of the Bishop's visit in August. Most of the £50 required for the roof of the church is now in view, and it is hoped that the building will soon be completed. The building of the new Francis Pritt will be put in hand immediately, when we hope to have a vessel that will easily enter the Trubananman River.

ROPER RIVER.—We give elsewhere a full account of the Bishop's visit to the Mission.

ST. PAUL'S MISSION, MOA.—Dysentery still lingers on, and the Mission is but slowly recovering from the disorganisation caused by the epidemic earlier in the year with its many deaths and long debilitating illnesses. Deaconess Buchanan has returned and is hard at work. The Mission is looking forward to a visit from Canon and Mrs. Pattinson next month. Much disappointment was felt that the Home Secretary on his recent visit north found it too rough to land at Moa.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions:—Mr. W. M. Hill, 6s; per Rev. F. Lane, £1 4s; Mr. Hindmarsh, 2s 6d; Messrs. Tuesday, Beryholtz, and McCloskey, 2s each; Mesdames Robeson, Schenke and Huband Smith, 2s each; Deaconess Buchanan, 2s; per Miss Paige, 16s.

The Coronation Service.

The services for the Coronation of the King bears a strong resemblance to that for the consecration of a Bishop, not only in general structure but also in their respective details. Like the Bishop, the King is presented to the people for their acceptance: like the Bishop he is publicly interrogated as to his willingness faithfully to fulfil the duties of the high office to which he has been appointed: like the Bishop, he takes a public oath that he will be faithful to the obligations of his position: like the Bishop he is vested with the robes of his office and presented with the symbols of his authority. In the case of Bishops, this last ceremony, has since the Reformation been reduced to very scant and insignificant proportions, but till the middle of the sixteenth century, English Bishops were publicly vested with their mitres, and presented with a pastoral staff and an episcopal ring as part of the ceremonial of their consecration. The robes with which the King is vested are all ecclesiastical in origin, and are in fact the same robes as those which a mediæval Bishop wore. There is the "Colobium sindonis" or Alb., which is part of the proper vestments of a Priest in celebrating the Holy Communion down to this day: there is the Supertunica, or Dalmatic, another Eucharistic vestment, the Stole (called in the Coronation Service the "Armilla"), and finally there is the "Pallium Regale," which is nothing more or less than a Cope, such as forms part of the ordinary dress of a Bishop, and will, of course, be worn by all Bishops taking part in the Coronation service.

Every part of the ceremonial thus conspires to shew that the Coronation is not a political ceremony but an ecclesiastical one: it is conferring by the Church upon the King, who is a "minister of God" of his "gifts for ministry."—*Brisbane Church Chronicle.*

New Rector of Cooktown.

Rev. James Henry Brown has been appointed Rector of Cooktown. Mr. Brown, who is a married man with two children, was ordained priest in 1906, and was Rector of Guyon, in the diocese of Montreal, but had to leave Canada on account of the cold. He left Liverpool in the White Star Afric on June 1st, and is expected to arrive in Cooktown on August 1. Both Mr. and Mrs. Brown have had experience of colonial life, and we wish them every happiness and success in their work at Cooktown.

Rev. J. Jones.

Mr. Jones is hard at work in England and ever bringing Carpentaria to the fore in his work for S.P.G. In a recent letter to the Bishop (April 27) he says:—"A year has elapsed since I looked last on Australian soil, it seems but yesterday, and my interests are as much in the north as they were the day I left. We hunger for news of you all and love to see you all at Bishop's House—the scene of so many happy hours and comradeship so good and helpful. The Island also is much in our thoughts, and we pray that the outbreak of dysentery has been stayed. I fear you have all had a most anxious time. The Carpentaria meeting

is to be on May 27, I am coming down from Wales specially for it. Afterwards I am going to Dublin and to Hereford for S.P.G. The wife and children have been ill, down with bad colds, but are slowly improving."

Notes.

The building of the new Francis Pritt will be put in hand at once. The new boat will be somewhat smaller and of considerably less draft than the old and will be built specially with a view to the work of the Mitchell River Mission.

We have to regret most sincerely the departure of Mr. A. S. Wells from the diocese, though we are glad that he has obtained the promotion he has so long deserved. Ever since the diocese was formed Mr. Wells has been a faithful and diligent worker for the Church. At Burketown, Cooktown and Thursday Island he has done all in his power by example and precept to uphold the work of the Church, and as Churchwarden and member of the Diocesan Council, has rendered most valuable service. It ought we suppose to be a source of gratification to us that we are so often sending good workers to help in southern dioceses but we are afraid that the sense that we are thus indirectly benefitting the Church at large does not reconcile us to the losses we suffer.

A branch of the G.F.S. has been started at Darwin where Mr. Godson has a flourishing branch of the Boy Scouts. We are very glad to see these efforts for our young people.

Canon and Mrs. Pattinson hope to visit Thursday Island. They will arrive on July 11th and go over on the following day to Moa. They will return for the Sunday and Canon Pattinson will preach at the Cathedral.

We regret to have to record the death of the Bishop of Bathurst, Dr Camidge, the Senior Bishop of the Australian Church. He died like the late Archbishop of Sydney, literally at his post. He was just starting on a bush visitation and giving parting directions to his chaplain when he fell back dead. He rendered real service to the Church not only in his own large diocese but as acting Primate during the vacancy in that office.

Our sincerest sympathy goes out to the Bishop of New Guinea in the serious losses he has sustained by the furious cyclone in March last. We as fellow sufferers know only too well what it means. The story of the noble devotion shown by Edric Taboige who sent his companion ashore and took the launch out to his death in the teeth of the storm reflects infinite credit on the training of the mission boys. He was confirmed only last November.

We are glad to note the great increase of the income of the A.B.M. for last year. The ordinary income has jumped from £4,995 to £8,661, and nearly £4,000 more was given for special objects. We earnestly hope that the increase will be maintained and continued. The Board needs an ordinary income of at least £12,000.

The official programme for the Coronation Celebration at Thursday Island began with a service at the Cathedral, and the Bishop gave an address to the assembled citizens at the parade and saluting of the flag at noon.

1911.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

MR. R. H. ALLEN, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

COMMISSARIES:

REV. S. G. PONSONBY, M.A., The Rectory,
Devonport, England.

REV. J. JONES, M.A., 131 Beechcroft road, Upper
Tooting, London, S.W., England.

REV. F. E. S. SNODGRASS, M.A., Melbourne.

REV. E. C. BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY

REV. E. J. NASH, M.A., Subdean, Thursday Island.

REV. H. H. AYSCOUGH, Th. L., on leave.

REV. W. E. GODSON, M.A., Darwin.

REV. A. M. HASSELL, Georgetown.

REV. F. T. LANE, Th. L., Normanton.

REV. J. PRANKERD, M.A., Croydon.

REV. E. TAFES, Mosman.

REV. W. M. WILKINSON, Mission Priest.

Clergy of Diocese Working temporarily in
Brisbane Diocese:

Rev. L. Ayscough, Th. L.;

Rev. A. E. Smith

HON. JAPANESE CATECHIST:

A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:

DEACONESS BUCHANAN, Moa.

DIOCESAN COUNCIL:

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REV. W. M. WILKINSON,

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MR. A. S. L. WELLS.

HON. LEGAL ADVISER:

HIS HONOUR JUDGE MACNAUGHTON.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Woodd, J. Giebo, T. Solomon

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island Mosman, and Moa, and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

- (2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.
- (3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May August, and November in each year.

Archbishop's Visitation

Last year the Bishop invited the Archbishop of Brisbane, without prejudice to any question of precedent or inherent metropolitical powers (as these matters have yet to be investigated and defined by the Provincial Synod), to hold an informal visitation of the diocese as Archbishop, and to send visitation questions to the clergy through the Bishop. The Archbishop was kind enough to accept the task, and we subjoin his report, which will be of great interest to all who have the welfare of the diocese at heart:—

"Bishopshourne, Brisbane,

June 21st, 1911.

My dear Bishop,—I owe you my apologies for delaying so long my comments upon visitation returns with which you have been good enough to furnish me. I have studied these returns with the greatest interest and may I say at once that they represent in my opinion a very gallant attempt to cope with very great and almost paralysing difficulties.

The problems of the extreme north of our continent are from several points of view most serious. From our own Church point of view they seem at some points insoluble. The difficulties all seem to centre round the one word "population," and the steady fall, shown by the census returns, in all your townships cannot fail to constitute a difficult and depressing Church problem which ought to appeal to the sympathy of the Church at large. I have not the last census figures before me, but looking at your returns, the following figures speak for themselves:—The population of Cooktown is 900, ten years ago it was 1,500; Croydon numbers 1,462, ten years ago 3,245; Normanston numbers 750, ten years ago 1,200; Palmerston numbers 600 whites and 1000 Chinese, ten years ago 800 whites and 2,000 Chinese. Everywhere the population seems to be steadily diminishing, and this fact undoubtedly constitutes in itself, everywhere, an element of discouragement and depression.

Closely connected with this is the difficulty in raising stipends. In secular pursuits, workers who go to outlying regions, or trying climates, or difficult tasks, expect stipends increased in proportion to the special circum-

stances; but with the clergy in the Diocese of Carpentaria the case is different: the more difficult the conditions, the smaller the stipend. With the exception of Thursday Island, I notice that only one parish is able to raise a stipend of £200 a year, and even here there is no house. The parishes offer £150 and a house, and so on down the scale.

The third difficulty, closely connected again with sparse population, is the isolation from which the clergy suffer. In answer to my question about special difficulties there is a pathetic monotony in the words of the clergy. I note:—"Want of spiritual sympathy"; a deacon complains of the want of "More frequent Celebrations"; "the loneliness in spiritual things," "isolation and loneliness." All reports tell the same tale of a sparse population scattered over huge areas as the flock to which these few shepherds minister. One thinks of the Apostolic plan of sending men out two and two; but at present I recognise that you have not sufficient men for this, and we further have to recognise the prohibitive cost of travelling in these outlying districts.

In the face of these difficulties we are prepared to find that the statistics (so far as they tell anything) are not very satisfactory. The communicant rolls are not large, though in one town of 900 people there are 100. It seems difficult in many places to secure Church workers, and I should doubt from the numbers given whether half the children of school age ever attend Sunday school.

But statistics clearly do not represent all the facts. The influence of the Church, beyond question, is a living force, even though in the prevailing depression its work is especially hard. Of the energy and self-devotion of the clergy I desire to speak in the highest terms. Isolated, unsupported—almost, it might seem, forgotten, these few lonely priests are bearing up the pillars of the Church at the cost of a terrible strain upon their own lives.

It is difficult indeed to make suggestions which would be helpful, but in two directions it seems worth while to offer remarks:—

(I) In recruiting clergy the field of choice is very much restricted by the smallness of the incomes offered. Only young unmarried men could be expected to take such work in these circumstances, and yet on the other hand some weight and experience of life is highly desirable in the clergy to be employed in this diocese. I am thankful to hear that you have established a Sustentation Fund from which you hope to increase the stipends of the clergy by diocesan grants. This is without doubt the right policy, and I would urgently commend it to the generosity of Churchmen.

(II) It seems highly desirable that the clergy should have periodical opportunities of meeting, if only two or three together, and the

expenditure in time and money required to procure this ought not, I am sure, to be grudged by the Church.

(III) The missions in the diocese are the Mitchell River and Roper River Missions to aboriginals, and St. Paul's Mission on Moa Island to South-sea Islanders. We may well be thankful for the great progress indicated in the fact that three so important missions have come into being in the past six years. The Mitchell River Mission was founded in 1905, and has made steady progress since then. Without showing especially brilliant results, it seems to be progressing in the right way; and the entire satisfaction of the Government authorities is a sign that the industrial work has been properly attended to. Nevertheless it might be desirable as soon as possible to put a larger area under cultivation. The presence of a priest must be sorely needed there. The Roper River Mission is of more recent origin, but has already settled down to its work. Like the Mitchell River Mission, it has the advantage of being right away from white civilisation; and the fact that there are no half-castes at either of these missions is a distinct gain. At Moa Island it has become urgently necessary that some good worker be found to support Miss Buchanan.

Speaking generally of these missions, I am impressed by the extreme difficulties found everywhere in securing the services of *industrial experts*. It seems to be a matter to which our Church has not given sufficient attention in the past, and consequently we are not producing this type of missionary as we should. Meanwhile, every day the work of the expert seems to grow in importance. Everywhere industrial training is part of our missionary work, and it is time we directed our attention more earnestly to the recruiting of mechanics, farmers, and pastoralists to the work of our missions.

DIOCESE IN GENERAL.—I consider that the Church endowment is still woefully inadequate for the work required. For ten years it has stood at £10,000. In the past year it has been increased by a grant of £2,500 from the Pan-Anglican Thank Offering, but at present the original endowment brings in only 3 per cent; and the Bishop's income (before the Pan-Anglican grant) was £303 14s 8d. Travelling expenses amount to £80 a year, and subscriptions and other necessary outgoings have sometimes amounted to £82 10s. in the year.

I notice with great interest the systematic care with which lighthouses, lightships, and other isolated stations are visited. There are seven lighthouses and two lightships under your jurisdiction; all these except two, Claremont lightship and Piper Island lighthouse, have been visited, some of them regularly. There are, moreover, twenty-two islands upon which 619 whites and 4,419 coloured people are living.

The Church ministers to 590 of these whites and about 1,600 coloured people, though only 180 of these can be classed as definitely under Christian influences. The London Missionary Society works in some of these islands. I notice also, with satisfaction, that a Japanese class is held at Thursday Island, and that the Rev. W. E. Godson is working amongst the Chinese. There are about 800 Japanese in your diocese (chiefly in Thursday Island) and 1,000 Chinese; so that, clearly, this work must be necessary.

It will be seen from these quotations from the returns how very varied is the work of the Church in this diocese. The population in the islands is cosmopolitan. The industries throughout are consequently very varied, and accordingly various qualities are required in those who minister there. Most of all it seems necessary that the Bishop working in this diocese should be possessed of a versatility in organisation and ministration which is given to few. I am thankful to conclude from all I have read from the returns before me, and from all I have seen in my visits to the diocese, that the Bishop and clergy are doing a most noble work in the face of quite exceptional difficulties—a work which ought to stir the energies and command the sympathy of the whole Church.—I am, my dear Bishop, yours very sincerely,
ST. CLAIR, BRISBANE.

Coronation Day.

Coronation Day was observed by services in the different parishes. At Thursday Island, after service in the Cathedral, and Church parade, a gathering of citizens was held on the Parade-ground, which was addressed by the Chairman of the Shire Council, the Bishop, Father Bach and Major Taylor. The Bishop spoke as follows:—"Fellow Citizens of the Empire—We are met to-day to celebrate the crowning of our King. There are those who tell us that the days of kings are over, and that their very existence is inconsistent with the pure doctrine of democracy. Yet we have to face the remarkable fact that, while the last sixty years have shown a marvellous growth and development of the spirit of democracy, the prestige and influence of the kingly office is far greater than it was a hundred years ago. The word king was originally "kinning," and means "Son of the kin or race." The King was the centre and representative of the people in time of peace and their leader in time of war. Usually also he was "son of the race" in the sense that his office was hereditary, thus securing continuity of national history and tradition, and securing also that the king should be a man who had been trained from birth for the office which he was to hold. No doubt both heredity and regal power became in course of time subject to gross abuses, the former sometimes putting a fool or a knave, and the latter an arbitrary tyrant on the throne to the overthrow of both righteousness and liberty. In our own case we have returned to more primitive custom. Although the office is hereditary, Parliament has the power and has several times exercised the right of putting aside an unworthy ruler and substituting a better man in his place, while every exercise of arbitrary authority is now prevented by our Constitution. Of late years our kings have worked with untiring devotion for the common good, and we believe that we have in King

George one who is honest and honourable, a faithful husband and devoted father, steeped in national feeling and tradition, a tireless worker, fit to rank with Victoria or Edward as a ruler of our vast Empire. And what a wonderful Empire it is! Where in all history can such a marvellous growth be shown? For though we have made many blunders (and our kings from the days of Ethelred the Unready have reflected our national faults as well as our national virtues), we have entered to-day upon a heritage which puts all the great empires of the past or the present in the shade. Let me give an example from my own experience. I was born fifty years ago in South Africa, which we had taken from the Dutch fifty years before. During the whole of my lifetime South Africa has been the scene of bitter rivalry between Dutch and British, culminating in a great war ten years ago; and yet I have lived to see Dutch and British united with one another, and united as an integral part of our Empire. Or turn to Australia. I remember not so many years ago hearing remarks commonly made, that it was time for Australia "to cut the painter" and to be no longer dependent on the old country. Contrast this with the words used a few days ago by Mr. Fisher of his experiences of the Imperial Conference in London. Mr. Fisher interviewed by the "Morning Post," said that "the admission of the Dominions to the Council of the Nation was a revolution in their relations with the mother country. All barriers of reserve were broken down and mutual confidence established for all time. A community of interest of the highest immediate importance and of vast possibilities had been created. The delegates would go back equipped with knowledge that qualified them for Imperial federation. They would represent in their Dominions ways for co-operation with the mother country of a more effective kind than were ever possible before. The revolution was complete. He was almost tempted to wonder why they were admitted into the very innermost confidence of the Imperial Government. Hitherto Imperial Conferences had been consultative and advisory gatherings. The British remained the sole controlling authority, but to-day the Dominions took part in the Empire in all things, and no developments, however sudden, should now be beyond their understanding." But this is not all. Not only have the people of our own blood and kindred blood (for the Dutch are nearer to us in speech and character than any other people) been united throughout the world, but there has been gathered into the Empire a vast multitude of all nationalities, protected by the Pax Britannica and having a common tie with us in their equal loyalty to our king. And why do they obey, and why are they loyal? Surely it is because the king, as "Son of the race," has shown in his dealings with them that spirit of justice and respect for liberty which have brought our race to its present height of glory. Will that glory last? Is it destined to grow yet greater, and shine yet more brightly? It is a momentous question, but to-day at least we will give no desponding reply. Whatever the future holds in store, we stand to-day with no loss or defeat to tarnish the record we have inherited. Whatever dangers threaten, we need not fail if we will be true to ourselves, and to the principles that have made us great in the past. All will be well if we can achieve unity—unity in the Mother Country whereby Ireland may feel no resentment against England,

or England against Wales, but all be united in justice and liberty which is not license. Union between the Mother Country and the great oversea Dominions, in which the former learns to look beyond its own concerns, and the latter remember that they can only preserve their own liberty by standing shoulder to shoulder with each other and with the Mother Land. Union between our own race and the 330,000,000 of other blood and colour who are not less loyal sons of the Empire than we who founded it; union on terms of justice and liberty wherein none are wronged and none are oppressed. This union and confederation is the problem of our day. If we achieve it we are safe, if we fail our empire will fall into ruins; and one of the greatest factors in union is the regard felt for the king as the "Son of the race," as the representative of all that is best and highest in our national spirit. Such an one is crowned to-day; and whatever our politics or predilections, we can pray to-day for an honest gentleman on whom is laid a great burden as the representative of our race, and say with heart and soul the time-honoured words, "GOD SAVE THE KING!"

Official Acts.

July 30.—Rev. James Henry Brown instituted as Rector of Cooktown.

August 5.—B. S. Cole appointed Superintendent of St. Paul's Mission, Moa, as from November 1st.

August 7.—Deed executed appointing the Trustees for the Diocese of Brisbane trustees for the sum of £2,500, additional capital of Bishopricak Endowment Fund.

August 25.—Rev. J. H. Brown licensed as a Surrogate for marriages.

August 26.—Resignation of Rev. J. Prankland, M.A., accepted as from November 17th.

Mr. Wells.

The departure of Mr. A. S. Wells is a severe loss alike to the parish of Thursday Island and to the diocese. Mr. Wells wherever he has been has laboured earnestly for the Church, and his high character and practical knowledge have been the greatest service. As a member of the Diocesan Council, Mr. Wells has worked hard for the Church, and we most deeply regret his loss to the north. We wish him and Mrs. Wells every happiness at Maryborough.

The Roper.

Mr. Thomas writes from the Roper that the work is progressing, but "we have been seriously hampered owing to fever. First, Miss Tinney, then I, and finally my wife. Miss Tinny and I are both well again, but my poor wife has constant relapses; I am afraid that I shall have to send her south again."

Rev. R. Birch and Mrs. Birch of Victoria are leaving Melbourne for the Roper on September 26th.

The following subscriptions to the "Carpentarian" are acknowledged with thanks:—Canon Pattinson 2s.; Rev. T. Walker 2s.; Mr. Beryholtz 2s.; Mesdames Allom, Zahel, and Mitchell 2s. each; Mrs. Bird 5s.; Mrs. W. I. Docker 4s.; Miss Fraser's Bible Class 2s.

Mitchell River Mission,

Finding that the Government steamer John Douglas was going down the coast on survey business I asked for and was kindly given a passage and was landed on the beach at 5 p.m. on Sunday Aug. 6. I left my luggage behind and set out immediately for the station which is about eight miles away. The beacon on the coast was destroyed by a kind of tidal wave during the wet season, and a new one has now been erected at the mouth of Trubanamman Creek where it forms with a second smaller beacon a lead for entrance. It grew dark about 6.30 but fortunately there was a moon and I knew the track well so that I reached the station about half past seven. My unexpected arrival was greeted with yells of delight by all the boys on the station who crowded round me all wanting to shake hands at the same moment. A minute later I was greeted by the staff all of whom I found well and happy, in spite of a disastrous fire which a week or two before had destroyed 15 houses at one fell swoop.

Next morning as my belongings had not arrived from the coast I spent the day chiefly in going round and watching the various labours of the community. The progress made since my last visit quite amazed me.

Three points stand out prominently as the result of the first days impressions. First the advantage to the mission of having already sent out its first settlement to clear and till the land a couple of miles up the creek. This new departure is shortly to be followed by a second settlement on the coast not far from the original landing place, when the soil is good and where there are great facilities for fishing. Secondly, the way in which regular work has become the habit and instinct of the place. I could hardly realise that the men who had been working all day for the last month at the monotonous job of turning a clay puddle for brickmaking were the same who five years ago could with difficulty be induced to work two or three hours at much more interesting work. Thirdly the way in which the younger men and boys are becoming intelligent craftsmen taking a pride and interest in their work. I may add a fourth point and that is that for the first time the mission has made a great step towards agricultural self support, for instance during the last three months no less than three tons of sweet potatoes have been grown and consumed on the mission to say nothing of other produce.

I visited first of all the saw pit or rather sawing scaffold where I found a number of men under the direction of Jack Giebo hoisting up a big milkwood log about 2 feet in diameter to be sawn up into boards. A large number of boards had already been sawn and well and regularly cut. These boards were to make a very necessary veranda floor for the Superintendent's house. Nearby two men were splitting large blood wood logs into sleepers to be finished with the adze as decking for a bridge across the gully to the west of the station house. In the workshop adjoining a well finished table was being prepared. A number of boys and women were engaged in watering the gardens. Here I found beans, cabbages, tomatoes, radishes etc., all looking splendid; I have already spoken of the sweet potatoes, and the cassava looks equally well

while there is a fine little grove of bananas and a considerable number of fruit trees coming on well.

Next I went on to the brickfield. This is a discovery of Mr. Warren, a relative of Mr. Matthews who has been staying at the Mission for the last six weeks and who being a skilled and ingenious artificer has rendered considerable service to the mission. Noting that the clay in the pit where charcoal had been prepared was burned into something like brick he made experiments and succeeded in building a brick oven which has enormously diminished the labour of breadmaking, he taught John Savo how to make bricks and for the last month John and his three assistants have been turning out bricks which even before burning are strong, hard, and of excellent quality. Starting with about 150 he is now turning out between 300 and 400 a day, and there are already several thousand in stock.

When people demand that a mission like Trubanamman should be self-supporting they should remember that with the exception of roofing iron nearly all the building materials have been produced on the spot and that even the dray has been built at the mission. Imagine a farmer starting without any capital wherewith to build his house, make his fences, drays, outhouses, barns, stores and workmens dwellings and with very few tools and you will understand how the mission has been situated. There is the additional disadvantage that bush timber and thatch and palm leaf roofs are perishable and inflammable and that much time has to be spent in re-erecting inadequate or antiquated buildings. The wonder is that agriculture has made so much progress as it has while so much time is occupied in building and improvement, not for the comfort of the staff who are still most inadequately housed, but for the general work of the station. For instance owing to the growth of the mission it was found that the cattle yards were too close and they had to be taken down and moved nearly half a mile. They are sufficient for milking and good bails have been erected for six cows, but new yards altogether must be built before any drafting or branding can be done. On my way back I looked in at the school which is held by Mrs. Matthews. Real progress has been made and some of the copy books were excellently written. In the evening I attended a Catechism class held by Mr. Matthews. About 20 boys were present ranging from 10 to 18 years of age. I was greatly surprised at their knowledge of the Church Catechism. They could repeat together the Catechism as far as the end of the Duty to our Neighbour without a mistake, and most of them could answer individually any question taken at random. In addition they could answer a number of questions as to the meaning of the words in the Catechism. It was very seldom that a boy could not answer any question and then it was usually from nervousness. I should have been glad to get as good answers from an ordinary class of white boy confirmation candidates, whereas these were and dates only for baptism and only the best of them could hope to be accepted.

On the following afternoon I walked out to see the new settlement of Angeram, about a mile and a-half up the creek. Land has been allotted here to four married men of the Mission, and although they were only sent out a month ago they had worked hard clearing the land. Each man has been given a section 240 by 120

feet, and as soon as the first rains come they will be planted with sweet potatoes, and as the soil is excellent for the purpose, the new settlers should do well. This is the first attempt at the principle of private effort and private tenure of land which has worked so well at Mapoon. So far it seems to have greatly stimulated the energies of the men who have done a large amount of clearing without supervision or assistance. Permanent houses will be erected as soon as possible on the allotments. In the evening I heard the girls Catechism. They have made progress but are not nearly so forward with their work as the boys. Next morning I took photographs and made sketches of some of the local industries and spent the afternoon over Mission accounts and estimates. About tea time Mr. A. Bowman at my request came over to see me about a fence between his run and the Mission. This is most urgently needed in the interests both of the Mission and the run. Our cattle are increasing and some fencing is absolutely necessary. At 8 p.m. we began a quiet day for the staff with compline and a meditation on the opening words of the Lords Prayer. This was continued by a celebration at 6.30 a.m. next morning in the little temporary chapel, and by prayer and meditation throughout the day. The staff have so few opportunities of external aid in their devotional life that these opportunities are very much appreciated. The following day I was busy with Mr. Matthews surveying and chaining the ground for a 200 acre paddock, the fencing of which is perhaps the matter of most absolutely pressing importance at present as we have no where to keep our cattle even for a single night. Each evening I gave an address to the people with a view to the approaching baptism. The staff have a very helpful custom of reading the Bible together in addition to the ordinary sermons at 6.45 a.m. and 9 p.m.

Next day, Saturday, Mr. Matthews and I devoted to a hard day's work surveying a route for the boundary fence when erected. We left the station at 9.45 a.m. and rode two miles S.E. to the head of the salt water on Cabbage Tree Creek. At a about a mile and a-half west of this point we found that the creek was large enough to form an effectual barrier, and from this point we ran a line about a mile and three quarters across a dry plain on to the boundary line. We then followed the boundary for about four miles to Dog Lagoon, the nearest point to the Mission, and for some way beyond it to the Rutland Plains track, marking trees at various points. We then returned to Dog Lagoon where there is a good level dry ridge, and which is the point at which Mr. Matthews hopes to make drafting and branding yards for the cattle, and from there returned home finding the distance from the nearest point of the boundary to be two miles. In the evening as the result of our measurements and compass bearings I was able to make for the first time a fairly accurate map of that part of the reserve to the south and south-west of the mission up to the boundary.

Next morning Sunday we met again at 7 a.m. for a celebration of the Holy Communion and at 10.30 came the event of the day, the Baptism of twelve persons, eight male and four female, ranging in age from twelve to twenty. These twelve persons are the spiritual first fruits of the Mission, no adults having been baptised at the Mission since it was started. It is worthy of note by those who are

(Continued on page 354.)

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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The man who tries to live a predominantly Christian life, who knows the power and value of prayer, who knows something of the inexpressible joy of communion with God in meditation and Eucharist, to whom Providence is an ever-living and working force, to whom his religion is a more real and precious thing than wealth, happiness or life, such a man must at times be assailed by some such thought as this.

"If all that I believe is true how is it that, especially in the present day, there are so many good people who seem to have little or no religious sense at all. Some come to Church occasionally, others never, none are communicants, none of them seem to find any happiness in communion with God or to experience any need of it except perhaps in times of great trouble? Although few perhaps show the highest types of character, yet they lead good moral lives and constantly put me to shame by their kindliness, patience and unselfishness. If people can live lives in which there is so much good practically without the Christian faith, is it of such vital necessity? And if not, how can God be content to allow people to live so near to the Christian ideal while practically ignoring His revelation of Himself in Jesus Christ, if not ignoring Him altogether?"

Two answers may be given to these thoughts. In the first place it is clear that these people do *not* live as they do apart from the Christian faith, however unconscious or unsympathetic they may be to its influence. Not only are they guided by the natural religious instincts and good impulses from above which we find in all men of all races and creeds, but modern thought, literature and civilisation is so soaked with the spirit of Christianity that they have been all their lives under the unconscious influence of Christian teaching, even if they had no formal Christian training themselves. There is no great modern watchword—brotherhood, equal opportunity, social justice, charity, peace, which does not spring from the teaching of Jesus Christ, but the principles have been so widely accepted that people have largely forgotten their origin. The people of whom we speak do not deserve all the credit for the spirit they have inherited while they do incur a serious responsibility for the carelessness or self-engrossment which blinds them to the working of the spirit of life, which is not only "about their path and about their bed and noting all their ways," but which would fain show them how to rise out of a secularity, which is as formal as the narrowest orthodoxy can ever be, into a newness of spiritual life which might bring life and power to themselves and all around them.

The second thought is this: God is of course not content that men should ignore and insult Him by taking His material and spiritual gifts and not troubling themselves to thank or honor the Giver; but what we perhaps fail to realise is the infinite unselfishness of God. No man could go on benefitting another year after year

and receiving nothing but neglect or insult in return, without some touch of cold contempt or feeling of personal resentment, which would prevent an absolutely impartial judgment, but we cannot impute such a weakness to God. He is able to judge with an infinite and perfect discernment, as untouched by resentment as it is by weakness. He recognises that some things may be forgiven because of predisposing causes and environment, while other things can by no means whatever be forgiven without penitence, because they spring from sin. "Like as a father pitieth his own children" so does God pity without self-love and without infringing the eternal laws of justice and truth. That men ignore Him moves Him not to anger but to pity, for "He knoweth whereof we are made. He remembereth that we are but as dust." We need not be more jealous for God than He is for Himself, and we may await with patience His revelation of Himself to those from whose sight He is veiled by the ignorance of worldly pre-occupation.

Visit to St. Paul's, Moa.

(By MRS. PATTINSON.)

Ever since Deaconess Buchanan stayed with us in Brisbane, and told us of her work in Moa, we have wished to see for ourselves; and now that wish has been realized. We started at daybreak, with Mr. Nash, in the "Banzai" and went in one tack over the beautiful blue waters of the Torres Straits, with a fresh wind and glorious sun, making the trip in 5½ hours. We knew that on Moa they had been praying that we might have fine weather—in fact, Deaconess wrote,—"Know that you will be prayed for all the way up from Brisbane," and we also knew what a warm welcome was awaiting us. How rejoiced we were to see "Teassher" and her family awaiting us on the beach, and how we cheered and they cheered, as we neared the shore in the dinghy. We were pulled ashore by councillors and policemen, and our hearts were very full as we met once more, remembering the dreadful sickness and sorrow they had had on the island. We were led up in triumphal procession to the school-house where the dear "Teassher" had thought of everything that could minister to our pleasure and comfort—for there are not naturally many comforts on Moa! Our first afternoon was spent in talk, with a little sing-song in the school-house. The children sing so prettily, and we were struck with their musical voices and good time. Hymns and carols were sung for about half-an-hour, and then my husband told them a story, to which they listened with great interest and attention. After that Mrs. Nash and I were escorted by the girls on to the reef, with its beautiful gardens of coral polyps of all colours, beche-de-mer, shells and seaweeds, a real paradise of beauty. The girls were in a constant ripple of laughter, singing, and every now and then coming up with a shy offering of shell or coral. One small boy brought a gaily-coloured cray-fish, which we had for our next morning's breakfast. We stayed out until supper-time, and after that the bell rang for prayers. To us, that was the most beautiful of all the stay—to see those South-sea people coming in, with such shy reverence, all of them, men, women and children, kneeling for a few minutes in silent prayer, and then listening with such earnest attention,

and joining so fervently in the prayers. If anyone has any doubts as to the wisdom of missionary work, I urge them to go to Moa. Not only are they learning to be earnest Christians, but Deaconess Buchanan has impressed upon them something of her own spirit, and their manners and polite, modest ways will compare more than favourably with many a white community. The children are wonderfully quick at answering the questions put by "Teassher" on the chapter they have had read to them, and these questions and answers not only help the children, but also their parents, many of whom cannot read, some of the little ones grew very sleepy before prayers were finished, and you would see some of them like Eutychus, fallen in a deep sleep, with little black heads almost touching the floor. The next morning, as we stood looking down the main "street" of Moa, the bell was rung for morning prayer. It is a most picturesque settlement, with the sun shining on the bright blue sea on one side, and on the other, Moa Peak. The belfry stands in the centre of the street, which is bordered with crotons and young cocoanut palms, and the grass houses on either side. This time prayers were said in "Teassher's grass house. They will sit on the grass mats to sing and read, and after prayers opportunity is taken to give out orders and notices for the day, and to consult on any knotty point which may arise. While we were there, a cutter from Maubiag arrived with natives on board, and it was considered unwise to allow them to land, as they were not properly disinfected from dysentery. All this had to be discussed, and it was some time before they could see the reasonableness of the order. After prayers, Mrs. Nash and I went round the settlement, visiting every house. So clean they were, evidently expecting visitors, and we were charmed with the beautifully woven grass mats. Many of them had pictures, cards and photographs hung from the beams and supports of the house, and knives and forks, plates, and other articles of use and ornament stuck in the palm leaf thatch. Everyone sits on the floor, but we who were visitors had boxes provided for us, and in Sonny's and Mary's house, a beautiful throne, covered with a scarlet rug. After lunch, which was a series of new and fascinating things to eat—fish with blue bones, dugong, yams, sweet potatoes and pumpkin, came the second annual exhibition. The bell rang at 2.30, and everyone hurried into their best clothes, and at 3 o'clock they all assembled in the school-house to open the exhibition with hymn and prayer. Nothing is done on Moa without prayer—it is an essential part of their life. Many curious and interesting things were exhibited—excellent mats and baskets made by the women and girls, fishing nets, war clubs, fish-traps, canoes, and dance ornaments made by the men, and necklaces of shells and giddi-giddi seeds made by the children. Considering how much sickness they had on the island, and how short a time for preparation, it was wonderful how good a collection they had got together. It was quite a festal day, and everyone so bright and happy. When the exhibition was over, I gave a short talk to the women, four of whom, after careful probation, were to be admitted to the Mothers' Union at the next morning's celebration. These women had of their own accord given up smoking, and had been trying very hard to control their words, so that they should set a good example to their children. Some people have been

rather averse to admitting these women to the Mothers' Union, thinking they would not sufficiently realize their responsibility, but I think if the objectors could have seen the earnest, good, happy look on their faces they would feel differently about it. Prayer is to them such a real thing, and they promised to pray about it, and to pray for the other branches, and they realize that it is a high honour to become a member. Our festival day ended with a dance and moonlight swim, and boys, headed by Turut and Razona, decorated with leaves and sea-weed, danced native dances with great vigor and grace, even the tiny ones taking their part, stamping little brown feet, twisting and turning in time with the older ones. When they were all hot and exhausted. Mrs. Nash and I were carried off bodily for a moonlight swim. Sixteen girls and women came with us, and there were yells of laughter as we all splashed in the warm water, diving and ducking like so many brown shoney porpoises. Then we were lifted off our feet, each borne by eight girls, and floated on the water. They were much amused by our white arms and feet, which they kept patting.

On Saturday morning we had a celebration of Holy Communion at 7.30. Joe Ban had brought some flowers to decorate the table which was used as an altar, and everything was arranged with care and loving reverence. There were fifteen communicants, and seven of the older boys and girls who are preparing for confirmation were allowed to be present. The four new members of the Mothers' Union received their cards. Each of them was asked by name if she wished to become a member of the union, and they seemed so happy and earnest about it. Our delightful visit was very nearly over. Joe asked for our luggage in good time, but we didn't get away until noon. Our last act, before the final farewell was to take part in a little service of prayer and blessing upon the offerings brought by the people—bananas, pumpkins, and a hen, all of which were to be sold in Thursday Island, and the proceeds to be banked for the Moa Church Fund. They are very anxious to have a Church built soon, and they want to do what they can to help themselves; it is a real labour of love. They all, men, women and children, came to the beach to see us off, and with many sighs and regrets we left the happy colony, and the brave little "Teassher" who carries on the work so nobly and wholeheartedly. Not a detail escapes her; she is absolutely at the service of her people in sickness, sorrow, and health; and they are devoted to her. Our homeward voyage lasted 9½ hours, the last three-quarters of an hour, in darkness, pulled round the coast in the dinghy by Sonny; and we were not sorry to see the lights of the Government wharf, as the tide was low and rocks many.

New Francis Pritt.

The specifications have been signed for the building of the new Francis Pritt. Although a smaller vessel than the old Francis Pritt she will cost more owing to the rise in the price of timber, and the fact that the old vessel was second-hand. She is to be 44ft. long with a beam of 12ft. 6in. and a draft of 4ft. 6in. unloaded, to enable her to enter Trubananaman creek when loaded. She is to have double frames and be very strongly built, with a large cabin amidships and a small cabin for

the captain aft, in addition to accommodation for a crew of four. It was hoped that she would have been ready this month, but a serious delay has arisen owing to the fact that the necessary timber could not be got in Sydney and had to be ordered from New Zealand. It is hoped that she will be ready in November. The cost will be £374, of which the diocese is giving £300, and A.B.M. £50, having a balance of £25 to be provided. In addition we need a binnacle compass, patent log lamps, flags and cabin fittings. Gifts of any of these will be gratefully acknowledged.

The "Banzai."

The "Banzai" had a narrow escape of total loss in the early morning of Coronation Day. She had been put on the slip for some slight repairs a few days before, and the tide declined to rise enough to get her off. Deaconess Buchanan was anxiously expecting stores and other things wherewith to celebrate the day, and at last by taking all the cargo and ballast out she was got off about 1 a.m. on Coronation Day. It was blowing hard and very dark, but the captain, Joe Bann, knowing how anxiously he was expected, set off at once. After passing Wednesday Island the sea was very rough, and in the darkness the vessel was carried within a few feet of the reef on which a furious sea was breaking. The Banzai went about just in time, but as she lay broadside on the sea she was swept by a big wave which carried away the dinghy and nearly swamped her. Being a staunch little ship, she just escaped; but had to battle all day with the weather, not reaching Moa until 7 p.m. Perhaps some reader would like to provide the cost of a new dinghy, £7. Had she gone on the reef it is not probable that any of the crew would have escaped.

Parochial News.

A contract has been let for the erection of a church at Pine Creek at a cost of £200. The building which is situated on a fine allotment close to the centre of the town is to be forty feet by twenty-five with twelve-foot walls and roof. Services have been held for many years in a hired room and it will be a great thing to have a church of our own. About £100 are already in hand.

The Mossman Cyclone Church Restoration Appeal has met with a generous response. About £400 has been received up to date and further donations are expected. The church and rectory at Port Douglas have been rebuilt and it is hoped to make a start with the Mossman Church as soon as the funds allow. At present the services are being held in the small hall erected by the Rector. It is hoped that the new church will be of such a character as to defy all future hurricanes.

Owing to the fact that Rev. W. M. Wilkinson was much delayed in his journeys this year owing to the cyclones and floods in the early part of the year, the Bishop was obliged to defer his promised visit to Coen. He hopes to pay it in the earlier part of next year. Mr. Wilkinson reports roads blocked by fallen timber and other difficulties of travel. He visited the Mitchell River Mission at the end of June and his visit was much appreciated

both by the natives and the staff.

Rev. A. M. Hassell returned to Georgetown in June after spending some months as locum tenens at Cooktown. The Bishop hopes to spend a fortnight in the Georgetown district in November.

Rev. J. H. Brown was inducted and instituted by the Bishop as Rector of Cooktown on Sunday, July 30. We wish Mr. and Mrs. Brown every happiness in their new sphere of work.

Religious Instruction in State Schools is now being given by the clergy on either two or three days a week in all the parishes of the diocese. In almost every instance the school committees and head teachers have been most ready and willing to afford all facilities.

St. Paul's, Moa.

St. Paul's, Moa, without Deaconess Buchanan seems like Hamlet without the Prince of Denmark, but we shall have to grow accustomed to the thought, for the Deaconess is leaving Moa and resigning her office of Superintendent at the end of this month. All the remarkable progress made by the mission which has so much impressed visitors, and still more impressed those who knew the work more intimately, has been due to the energy, devotion, and lofty spiritual ideals of the first Superintendent who undertook the work as a temporary expedient in an hour of great need three years ago.

It is needless to say that the Deaconess would never of her own choice have abandoned a work so dear to her heart, and for which she had shown herself possessed of such exceptional qualification; but the Bishop has been for some time convinced that the task was altogether beyond her physical strength and only carried on at the cost of an exhaustion which was endangering a valuable life; and the Deaconess loyally if reluctantly consented to be guided by his opinion that it was her duty to give up the work, and to return to her former work in the diocese.

It has been suggested that a suitable memorial of the Deaconess's splendid work at Moa would be the erection there of a small hospital to be called "The Buchanan Hospital." The cost will be about £150 and the Bishop or Rev. E. J. Nash will be glad to receive any contributions for this purpose.

The Deaconess will succeed as Superintendent by Mr. B. S. Cole, who has had many years experience of aboriginal work, and was lately in charge as the Mitchell River in the absence of Mr. Matthews. Mr. Cole will be married on or about December 6th at Thursday Island to Nurse Monaghan, formerly of Yarrabah, and we have every confidence in the future of the mission under his care. We may remind our readers that with the exception of a Government grant of £120, the whole cost of the mission including maintenance of the mission cutter Banzai is borne by the Diocese, which in order to assist the A.B.M. has never applied to it for any help towards this work. Special contributions towards the maintenance of the Moa mission are always welcome. A new grass house with hardwood floor has just been erected for the use of the Superintendent. About £70 mostly contributed by the natives themselves is in hand towards a permanent church, but a much larger sum is required before the work can be begun.

always speaking of the fickleness of the blacks, that of the four boys who were the first to join the Mission six years ago and were then about eleven years old, two, Luke Manandabilli and Mark Gadwalon were baptised to-day, and the other two Don and Boiogabadin we only absent because on duty on the boat. They will be baptised on my arrival at Thursday Island. None of the four has ever left the Mission (except Don for a time on the Melbidir where he worked very well) and they are among the best men on it.

The temporary font was surrounded by masses of beautiful blue waterlilies, and the behaviour of the candidates was most reverent. The service was followed with intense interest by the rest of the congregation. The future of the Mission rests with these young men and women. May they be faithful, as I do not doubt they all sincerely intend to be, to the vows and promises that they have made.

I hope that the next ceremony at the Mission will be the consecration of the fine new church which still stands in the centre of the compound with bare protesting frame waiting for roof and sides. The latter are nearly ready but the roof must be provided from without. In the afternoon I baptised an infant and at evensong spoke of the need of perseverance in well doing. Next morning we had a farewell celebration of Holy Communion at 6.15 a.m. and after breakfast Mr. Woodd started off to Dunbar to bring in the 44 head of new cattle which have been purchased for the Mission, and which with those we have already will bring up our herd to 120 head, which may be called a real beginning. Mr. Matthews and I set off also for the coast, much waving of farewell to all bringing a very happy and I hope useful visit to a close. Alas, however, our hopes of an early start as the boat which ought to have been awaiting me off the coast had got ashore on a sandbank just inside the mouth of the river, and at low water I could walk aboard. There was no help for it but to wait for high-water which will not be before daylight, but as there was very little wind I was not so melancholy as if we had been losing a good breeze, and after dinner I went ashore and made a sketch or two. It was a beautiful evensong on deck, the boys singing "Son of my Soul" excellently from memory. We were only just on the edge of the bank, but even if we could have got off we could not get over the bar. The Merrilees does not lie over quite so far as the Francis Pitt used to do, but it is too far to be pleasing. Venus is extraordinarily bright just now: in fact the girls at the Mission pointed it out on Sunday between noon and 1 p.m. in brilliant sunshine. The tide continued to fall from 9 a.m. on Monday to 1.30 a.m. on Tuesday, and we were high and dry the most of the night. Between the stuffiness of the little cabin below and the heaviness of the dew on deck I could not manage to sleep and spent most of the time enjoying the perfect stillness and beauty of the night. Our crew had gone ashore to sleep and their fire twinkled through the she-oaks, and the faint murmur of the tide mingled with the light breeze in the tree tops and the soft murmur of their voices as they doubtless explained to the new member of the crew the many wonders they would have to show him in Thursday Island. The moon was shining with great brilliance, and as the tide slowly rose and covered the gravel and shells on the bottom, one could see all the creatures of the water as busy as if it had been mid-day. First, little crabs came sidling along on the

look out for whatever the incoming tide might bring, then came a scurry of striped black and white fish turning and twisting in every direction, then the great white and grey jelly-fish as the water grew deeper, until at last the first streaks of dawn began to appear as we fetched the boys on board and got off the bank at 6 a.m. and crept out with the sweeps over the shallow bar until at last we caught a light air from the land and turned our prow to the north again. For the first two days we had fine weather and light but fairly steady breezes, and we reached Mapoon, where I was very glad to be able to spend half-a-day with Mr. Hey. On the morning of the third day we left Mapoon at 5.45 a.m. on Saturday with a light easterly wind, and I congratulated myself that this time I had got off with a quiet and uneventful voyage. I was however, a little premature. The wind gradually freshened and though being sheltered by the land there was no sea, the angle of sailing became unpleasant; then without warning came a fierce gust and we were almost on our beam ends and only just managed to come up to the wind in time. As it was the water came in at the cabin scuttle above the deck and we lost our compass swept overboard and a large coil of rope on the main hatch which we afterwards recovered. We immediately reefed down the boat as much as we could, but the violence of the gusts increased so much that about mid-day we had to bear up for the shore where we anchored in 2½ fathoms and listened in peace while the wind howled overhead. During the squall our newest sailor recruit stripped off his shirt and prepared to swim. He had come to the conclusion that a cutter that swam on her side was no place for a self-respecting aboriginal. We did not get on our way again until 3 a.m. next morning with a light breeze from the south, which after daylight changed into an easterly gale which gave us a bad time in the Endeavour Straits though we were quite safe with everything reefed closely down. We got into Thursday Island just in time for Evensong and were glad to offer our Thanksgivings for escape from a very real and pressing danger. On my arrival I was greeted by the news that I was supposed to be lost and that the Governor of Papua in the steamer Merrie England had gone down to the Mitchell to look for me. The mistake arose through the fact that the South Sea Island captain of a trading cutter had visited the Mission Station on Sunday afternoon and then gone off to his boat. He reported that when he left on Tuesday morning neither I nor the John Douglas had arrived. Much alarm was the result, and the Governor most generously responded to a request to go and look for me. It is curious that while I was perfectly safe when I was supposed to be lost we really had a very narrow escape from death while the Merrie England was still away on her mission.

Bishoprick Endowment Fund.

The sum of £2500 has been placed in the hands of the Diocesan Trustees of the Diocese of Brisbane under a deed of trust for the benefit of the Bishoprick Endowment Fund of the Diocese of Carpentaria, being the sum given for that purpose by the Pan-Anglican Congress Committee. The interest of the money will be devoted to the reduction of the sum of £120 now paid by the diocese for Bishop's House maintenance.

The Holy Communion.

Amid all the disputes which have raged around the Blessed Sacrament of Christ's Love it is refreshing to come back to the words of old Richard Hooker in his Ecclesiastical Polity, written over 300 years ago. "What these elements are in themselves it skilleth not, it is enough to me which take them that they are the body and blood of Christ; his promise in witness hereof sufficeth, his word he knoweth which way to accomplish, why should any cogitation possess the mind of a faithful communicant, but this: O my God Thou art true: O my soul thou art happy."

Christ is not the Teacher, as is often said, Christ is not the Founder, He is the Content of Christianity.—CHELLING.

A Threat.

The parson was walking up the main street of the little bush township to which he had been lately appointed when he saw a bushy bearded individual tacking across the street in a way that suggested recent refreshment. He was hailed with "Hi! re you the new parson?" The fact was admitted. "Well" he continued "if I don't like you I'll—I'll—" he paused for a while as if think of some tremendous denunciation—"I'll come and hear you preach." As he never made his appearance in Church the parson concludes that in this instance at any rate he 'gave satisfaction.'

A Prayer.

Authrised by the Bishop to be used at seaport towns in the diocese at the discretion of the minister:—

O Eternal God who alone spreadest out the heavens and rulest the raging of the sea: who hast compassed the waters with bounds until day and night come to an end: be pleased to receive into thy almighty and most gracious protection the person of thy servant engaged in fishing, travelling or doing their business in great waters: preserve them from the dangers of the sea, that they may remain in safety to enjoy the blessings of the land and the fruit of their labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy Holy name through Jesus Christ our Lord. Amen.

Bishop's Arrangements.

The Bishop's travelling arrangements for the Gulf have undergone some slight modification. The following is the amended list of his proposed visits:—

- Sept. 17.—Arrive Burketown.
- " 18-30.—Visit Stations.
- Oct. 1.—Services at Burketown.
- " 9.—Arrive at Normanton.
- " 17.—Arrive at Croydon.
- " 27.—Quiet Day for Clergy, Croydon.
- " 31.—Arrive at Gilbert River.
- Nov. 1-13.—Georgetown district.
- " 21.—Arrive at Port Douglas.
- " 28.—Arrive at Cooktown.
- Dec. 5.—Return to Thursday Island.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total White Population of District	Estimated No. of Church People reached by the Church's Ministrations	No. of Clergy	No. of Lay Readers	No. of Lay Workers	No. of Centres at which Services are Regularly Held.	No. of Services held during the year	No. of Sunday and Holiday Services	CELEBRATIONS OF THE HOLY COMMUNION		SUNDAY SCHOOL TEACHERS		SUNDAY SCHOOL SCHOLARS ON ROLL		Average attendance of Scholars.	Number of Communicants in Parish.	Baptisms.	MARRIAGES		BURIALS	PERSONS CONFIRMED		Services and Classes	Weekly Religious Instructions	
										Sun-days	Week days	Fe-males	Males	Girls	Boys				Banns	Li-cense.		Fe-males	Males			
COOKTOWN	...	900	500	1	—	—	1	168	—	47	3	1	10	1	70	64	70	112	27	—	3	15	10	3	1	160
	
	
	
	
	
	
	
	
	
THURSDAY ISLAND	...	800	600	1	—	1	1	447	156	71	13	1	9	1	62	54	70	77	23	—	12	25	5	2	—	104
	
	
	
	
	
	
	
	
	
GEORGETOWN	...	1000	250	1	—	—	11	70	70	4	3	1	3	—	14	10	20	19	30	—	12	24	4	2	—	—
	
	
	
	
	
	
	
	
	
LAURA MISSION DISTRICT	...	1000	500	1	—	—	10	—	—	—	—	8	—	—	—	—	—	—	—	—	8	5	—	—	—	—
	
	
	
	
	
	
														

*Outside Centres at which Services held.

FINANCIAL INFORMATION

PARISH.	RECEIPTS.										EXPENDITURE.										PAROCHIAL CR. BALANCES.						PAROCHIAL INDEBTEDNESSES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
	Direct Offerings.			Indirect Giving.			TOTAL				Dr. Balance previous year			Expenses of Divine Services			Diocesan Objects			Church Buildings			Interest on Loans			Charitable Objects.			Miscellaneous			TOTAL			Current Account			Church Building Funds			Rectorry Fund			Sunday School Funds			Other Items			TOTAL																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
	Offerory Collections	Subscriptions	Special Efforts	Sale of Work	Entertainments	From Diocesan Funds	Miscellaneous Income																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			

R. H. ALLEN, Diocesan Secretary.

1911.

Diocese of Carpentaria.**BISHOP:**

RT. REV GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:
REV. E. J. NASH, M.A.

DIO. SECRETARY:
MR. R. H. ALLEN, Thursday Island.

HON. TREASURER
J. HUGHES, Fernberg Road, Brisbane.

COMMISSARIES:
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REV. W. P. GLOVER, Th.L., Dalby.

CLERGY

REV. E. J. NASH, M.A., Subdean, Thursday Island.
REV. H. H. AYSCOUGH, Th. L. on leave.
REV. W. E. GODSON, M.A., Darwin.
REV. A. M. HASSELL, Georgetown.
REV. F. T. LANE, Th. L., Normanton
REV. J. PRANKERD, M.A. Croydon.
REV. E. TAFFS, Mosman
REV. W. M. WILKINSON, Mission Priest.
Clergy of Diocese Working temporarily in
Brisbane Diocese:

Rev. L. Ayscough, Th L;
Rev. A. E. Smith

HON. JAPANESE CATECHIST:
A. T. KASHIWAGI, Thursday Island.

MISSION WORKER:
DEACONESS BUCHANAN, Moa.

DIOCESAN COUNCIL:
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REV. W. M. WILKINSON,
MR. H. MILMAN,
MR. A. SULLIVAN.
MR. A. S. L. WELLS.

HON. LEGAL ADVISER:
HIS HONOUR JUDGE MACNAUGHTON.
ABORIGINAL MISSION MITCHELL RIVER:
H. MATTHEWS, J.P. (SUPT)
J. Woodd, J. Giebo, T. Solomon
Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:
MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £300 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island Mosman, and Moa. and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

- (2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.
- (3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

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			LOWER " 8 "
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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JANUARY 1, 1912.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Aborigines.

St. Luka's Day, October 18th, was for the first time observed this year as a day of Intercession on behalf of the Missions to the aborigines of Australia. The day sacred to the memory of the beloved physician has been well chosen as the day on which to pray for our brother Lazarus who lies at our door naked, ill-fed and covered with sores.

The aborigines have not had much chance in the past. Most people judge of them by the miserable wretches who hang about the outskirts of northern towns, which is about as fair as it were to judge of the population of England by the inmates of a tramps' lodging house. If bad environment can reduce a white man to a condition in which he is clothed in rags, swarming with vermin, foul in language and filthy in act, it is little wonder if the still weaker aboriginal succumbs as easily to adverse circumstances.

Under natural conditions the aborigines are healthy with chocolate coloured skin, kept clean by much swimming and diving, with limbs supple and active from much hunting with eyes alert and graceful carriage.

They are not fond of unnecessary work, a feeling which they share with some white men, but they prepare and cook their food with considerable care. They have strong family affections and are unreasonable enough to resent it when a white man carries off their wife or daughter and threatens to shoot them if they look sour. They are capable of being taught to read and write, to sew, to tend cattle and horses, to cultivate the ground, and they will work regularly and well once they understand that there is any good reason why they should. They will be loyal when their affections are engaged and are capable of appreciating spiritual as well as material influences. In other words they are men and women even as we are; little advanced it is true, but capable of responding to kindness and commonsense.

The missions already established have proved these things to the satisfaction of all fairminded persons who have taken the trouble to ascertain the facts. Surely it is time that we realised our duties in the matter more clearly and more practically. We cannot undo the past with its record of neglect and injustice

punctuated by black deeds that we are ashamed to remember. We can at least try to do justice to those few that are left of the thousands of natives that once populated the north, and if no national life is possible for them we may at least give them a knowledge of that higher life which can elevate and transform the simplest character by the knowledge of Him who humbled Himself to a life which was for Him an infinite descent. We can never forget that He said "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Bishop's visit to Stations.

I left Thursday Island accompanied by Miss White on Tuesday, September 12th, and arrived at Burketown on Sunday morning, September 17th. We had hoped to have arrived quite early, but when within about two miles of Burketown we stuck fast and had to wait for some hours before Burketown became aware of our fate and came down in buggies to release us. I held a short service for the Sunday School which has been carried on for many years by Miss Walden, and saw some confirmation candidates and other people, and we had a hearty service at night in the Shire Hall. Next morning Mr. McIntyre came out and drove us to Escott Station about 12 miles distant.

Next morning I made a start with a buggy and pair of horses kindly lent me by Mr. McIntyre, who also provided three extra horses and a diminutive black boy named Eric to drive them. I was thus able to get a change of horses from time to time which was very necessary as all the horses in the district were in poor condition owing to the dry weather and poor grass. I got away at half-past seven and had to drive nearly back to Burketown to get on to the right road. I visited one or two houses on the way and got out to Mr. S's selection about 40 miles from Escott at half-past five. After tea I had a service and religious instruction for the large party of children and was glad to get to bed early. Mr. S. has a number of sheep who seem to be doing well. I got away about 8 a.m. the following morning and camped early for dinner as there was little grass along the road and I wanted to make sure of it. The road was very heavy and dusty and though I pushed along as fast as I could I was overtaken by complete darkness about 2½ miles from Gregory Downs; the spare horses got ahead of the buggy and the dust made it impossible to see anything, so after about a mile I hobbled them out and got Eric to ride ahead and show the track. I got in at 8 p.m. with both horses and self tired after a hot and dirty journey of 45 miles. I stopped the night at the hotel and in the morning

picked up my horses and crossed the river to the station where I was welcomed by Mr. and Mrs. Nicolson, whom I had visited here two years before. I had intended to go on to Lawn Hills, but hearing that Mr. and Mrs. S. were coming in on their way to Normanton in a day or two I drove over the following day to Fiery Downs instead. I do not know why the station is called Fiery Downs unless because it is so hot. It was certainly fiery enough as I drove over the long stretches of open downs. I found Mrs. D. and her five little ones, all under six, at home. Some women would consider it hopeless to look after five little children and the homestead without any assistance but one or two black gins, and to remain bright and cheerful and keep all the children clean and well amid the dust and heat of the tropical bush with the nearest neighbour 20 miles away, but Mrs. D. manages to do it, and I soon became great friends with all the little ones except the baby who I confess seemed to regard me with some suspicion. I promised to send religious instruction books for the children, and gained a worthy recruit for the Mothers' Union, and next day Saturday returned to Gregory Downs. In the evening we had a service of preparation for Holy Communion and a celebration at 7.30 a.m. on Sunday morning. In the afternoon I held service at the hotel, and baptised two children. Next morning I got an early start and was back at Brookdale, 45 miles, at 6 p.m. Next morning there was a dense fog, almost the only one I have seen in the north, and it was not much use trying to find the horses, but my small boy went to look. After breakfast as the fog had lifted and he had not returned, I went to look for him and found him about half-a-mile away, fast asleep, lying full length on the back of his horse which was standing quietly with the reins on the ground. As I got a very late start and the horses were tired I only went sixteen miles to the Brook where I held service at night. Next day I made good progress and reached the Nicolson River about a mile from Escott by 1 p.m., my tired horses however stuck me up in the heavy sand of the crossing and I had to send to the station for fresh horses before I could get across. We had service at the station on Thursday evening and on Friday returned to Burketown.

Sunday School.

We have received from Canon Grabham an excellent series of questions on Trevelyan's "Faith of the Church," for use in Sunday schools. The questions can be obtained from Canon Grabham, Ravenswood, at a very cheap rate; and we think they will be found to be extremely useful.

About Suffering.

September 2, 1911.

Dear Mr. _____

You say you are troubled by doubts which arise from the fact that the world is so full of unavoidable pain and suffering. Will you allow me to state the matter as it appears to me personally? It seems to me that a man may find the world full of moral and intellectual difficulties, and yet be a convinced Christian. A fairly long life and very varied experiences have assured me that Christianity, imperfectly as I doubtless understand it, is the nearest approach to absolute truth that I shall ever know in this world, and if it leaves me with many bewilderments they do not touch the belief in Christ as the only adequate Revelation of God. No doubt there are many very puzzling things in the world. Some people would have us believe that God is but half master in His own world, that pain, suffering and trouble are such terrible things that God cannot be suspected of having any hand in them.

I heard a very able preacher a few years ago addressing a highly educated congregation on the Messina earthquake. He said that to his mind the only possible explanation was that the earth was a conscious, or semi-conscious being, that it had a will of its own and that sometimes it got out of hand and did things that God did not want it to do. It was strange to see an intelligent man so mentally confused. A God who cannot even manage our little terrestrial globe is not what we understand by God.

I am, personally, convinced that nothing whatever escapes God's care. All that happens, happens by His permission and probably by His deliberate design. So far as my own experience goes (and I can argue from nothing else) I cannot class pain, suffering and trouble among those things which my life would have been better had it lacked. I cannot recall any suffering of which I can say definitely that I am sure that it had no good use, while of the majority of the things I have suffered I am quite sure that they did deepen and enrich my life, that they did teach me much needed lessons, that they did draw me to God in a way that, so far as I am concerned, probably nothing else could have done. A near and dear relative of my own once lay a-dying for six months, after the doctor had given her less than that number of days to live. They were months of extreme physical pain. For a considerable portion of the time she could speak only with difficulty and could not endure the pain even of drinking water unless an anaesthetic had been previously applied to the throat. Yet shortly before her death she asserted with obvious sincerity that these months of torture had been the happiest months of a life full of interest and happiness because the grace of God had given spiritual blessings which far outweighed the pain. Knowing well in this case the extremity of the pain it is to me a crucial proof of the fact no suffering need destroy that joy and peace of the soul which is greater than all other forms of happiness. The whole story of the persecution and martyrdom of the early Christians is one long commenting on the same truth. For myself I am convinced that I cannot suffer anything which God does not permit, and in which He does not see a

use and a purpose, nor do I believe that I could suffer anything which would take all the joy out of life were I able to so endure it as to bear it as His will and as fulfilling His purpose.

Some people are much disturbed by the promiscuity of God's judgements, by the fact that an earthquake or a shipwreck overwhelms good, bad and indifferent together, so that it would seem as if death came upon them by chance and apart from God's due time and purpose.

This is surely to attribute our own weakness to God. There would be to us a hopeless difficulty in so ordering the threads of 100,000 lives that they should end fitly and designedly at one moment and one place; but the difficulty does not exist for the infinite knowledge of God, and as a matter of fact far more than 100,000 lives end simultaneously every day of the year. The fact that these persons happen to occupy the same place at the same moment in no way adds to the difficulty. Death probably comes too soon to no man. To the good it is the gate of the better, and to the bad it at least prevents them from plunging deeper in the mire and increasing the account that is against them.

I see however that I have filled my paper without saying all I should like to say, and I must leave it to another day.—Yours, very sincerely,
G. HALLEBAN.

Meat and Drink.

It is of course undeniable that the beautiful services of Daily Matins and Evensong, find their most perfect accompaniment and most appropriate setting in some old-world cathedral or ancient parish church where every stone is redolent of centuries which have echoed to the same words, where painted glass and marble monument recall the faith and devotion of our forefathers, and where the very English of the day when the Prayer Book was composed speaks still in register and inscription.

It is, however, at least open to question as to whether the full depth and beauty of these wonderful services is not even more fully brought out by the sharp touch of contrast in some dreary little township in the dusty bush with its handful of inhabitants and its heart-breaking indifference to anything in heaven or on earth, saving only a dance or a race meeting.

Consider the setting. The little wooden barn which stands for a Church. It is not even a picturesque barn as it stands on the spidery black piles that protect it from the ever devouring white ant. The dusty weather-stained boards which cover the oblong frame have shrunk and left long cracks through which the dazzling glare outside is visible; the square windows have been covered with white paint which is much scratched. There is no chancel, but the Holy Table is raised on three steps at the east end and the altar cloth, which in its decoration betrays painfully the inefficiency of local art, is faded by the sun which streams in, in spite of the white paint. Happily now the windows are open and there is a patch of brilliantly blue sky, but they admit the querulous, scolding voice of the slipshod woman next door, varied occasionally by a curse, and noises of horses, goats and fowls. The priest is alone. The congregation would suspect any member who ventured to come to daily prayers either of incipient insanity or a design to captivate

the parson. At first they were indignant when the bell was rung, but now they comment adversely if the priest happens to be absent and the bell silent. Several of the hotels time their getting-up bell by it, and are reasonably aggrieved. The interior of the Church is cared for as far as labour goes, because the priest cares for it himself, but his own small stipend is in arrears and structural improvements are impossible. It is not the fault of the people. A few do care very much, but the place has been going downhill for years. Many of the men are working elsewhere and with difficulty keering two homes. There is not one wealthy man in the town, and nearly all are poor. Most of them are also indifferent. They have been worsted in life's battle. They know and care nothing for anything beyond their own narrow limits. The nearest town is 100 miles away and transit slow and costly. They are not more indifferent to religion than they are to everything else except racing and dancing. They like and respect their parish priest and readily promise to do whatever he asks of them—and promise again with equal cheerfulness when he reminds them of their promise unfulfilled. They mean well and are genuinely ashamed of their neighbour's vices. They are not bad enough to cause the parish priest to give up hope, and not good enough to save him the recurrence of a heavy cloud of despondency.

So he goes alone, or by a happy chance with some rare visitor, to his Matins or Evensong, having done his duty to the community with the bell.

Happy is he if God has given him some share of the precious gift of imagination by which his soul may fly from his sordid surroundings into that great world of spiritual and intellectual things by which he knows himself to be indeed encircled. Where can he find a better guide than the grand old words of the Prayer Book?

"To the Lord our God belong mercies and forgivenesses." "I will arise and go to my Father." How the burden of his people's sins and his own failures seems to roll away with the first words of the service. The confession carries him into another world. Township, dust, goats, the dreary bush, the solid earth are all left behind. He is standing alone, yet not alone, before the great white throne of God. He has with him the confessions of the many who cannot come, and he longs to present also the confessions of those who do not want to come. He and his people are no longer dwellers in one dull spot. They are souls swept up by the power of prayer far above the earth into the presence of God. The present drops away as if already long past. He strives to realise only the relation between God and the soul He has made and cares for like as a Father pitieth his own children. He tries to grasp the meaning of the absolution, the message of hope and love, the one sheet anchor between him and despair.

Then the Psalms. How wonderful they are. Had they been the product of the most refined Christian devotion they would have been wonderful enough, but when we remember that the very latest are hundreds of years before Christ; what a revelation they become of the inherent capacity for religion in the human heart. How it widens our horizon and deepens our faith to find these men who had no knowledge of the Christian hope rising to such sublime heights of devotion, plumbing such depths

of penitence, holding instinctively such great ideals of life, of man's destiny and God's nature. Then the lessons, how extraordinarily vivid and varied are the Old Testament, how often we wish they would carry on the story a little further, well as we know it, how convincing and real they are. Some of even the New Testament chapters seem to pale in interest before them. Then the deathless canticles, the Te Deum with its clarion blast of Catholic truth, the Magnificat summing up the very heart-stirrings of Christian devotion, the Nunc Dimittis with its "be the day weary or be the day long, at last it ringeth to Evensong." Lastly, the Prayers. We never weary of them, no extempore words seem to fill their place. We stand again before God's throne. We bring with us intercessions not only for ourselves and our people but for the State, the Empire, all Christian people, the whole world of human souls, with their sins and their sorrows.

And so at last, with the name of the blessed Trinity on our lips we come to the close and the priest goes forth again to the loneliness and the littleness, the indifference, and the disappointment, cheered and uplifted, with meal and drink that the world despises in its folly. How else could he continue to the end?

Hotels.

We are glad to see the Queensland Parliament engaged in an effort, however inadequate, to check some of the evils of the liquor traffic. The forces arrayed against honest reform are enormously strong, and we must be thankful for an advance here and there. What, however, is most needed is an advance of public opinion, a wider realisation of the dangers of the traffic, and a keener care for the public good. Without this, legislation will be a dead letter. It is impossible to travel much in the north, and to have to stay much at hotels, without having some of the evils of the trade brought home to us.

One cannot resist the conclusion that in the great majority of cases what the lessee of an hotel really cares about is not the entertainment of travellers, the arrangements for whose comfort are often painfully inadequate, but the sale of liquor at the bar. In other words, a great majority of hotels are primarily drinking shops, and only secondarily places of entertainment. Most of our hotels have no proper sitting, reading, or writing rooms, distinct from the bar, clean, tidy, and habitable. The traveller, in many cases is expected to find his entertainment at the bar, and no other attractive place is provided for him.

Surely, also, is the work of a publican full of serious danger to the man or woman who holds the office. It needs unusual honesty of purpose and strength of character, and a high sense of honour and responsibility, to fill the position worthily; to refuse to connive at breaches of the law; to refuse to profit by the folly of weak men without self-control; to rebuke evil; to endure loss rather than do wrong. The good publican must be a person of uncommonly strong and high character, and we cannot but doubt whether many of those who take up hotel-keeping have reflected what a dangerous strain their occupation will put upon their principles, and whether they are

strong enough to stand it.

Another very serious point is the employment of women and girls in the bar. We deeply regret that Parliament has not only not forbidden the employment of barmaids, but has refused even to curtail the hours of their employment. In the north, however, the chief evil is not the employment of barmaids, who may at least be supposed to know what they are doing when they take up their occupation, but the constant employment in the bar, under plea of emergency, of nearly every woman and girl in the house. We have seen in a large hotel in a well-known town a girl of 18 frequently employed in the bar supplying drink to the roughest characters. It is surely not too much to say that bar-tending is not a suitable occupation for a girl of tender years, and that at least no amateurs should be allowed to engage in it. We are not of those who think that much good will be done by indiscriminate abuse of hotels, or even by the prohibition of all selling of liquor, though we should contemplate the latter with considerable equanimity; but we do think that all Christian people should unite to cut down the abuses connected with the trade to the lowest possible limit, and to aid in promoting all legislation which cuts at the root of the evil, which is, allowing the seller of the liquor to profit personally, whether directly or indirectly, by pushing its sale.

Were this done the problem presented to the hotel-keeper would be a very much simpler one, and the whole community would gain enormously by the elimination of their strongest temptation to intemperance.

Sayings of Napoleon.

No one can deny that Napoleon had a gigantic intellect, however one may question his moral worth. Some of his sayings are therefore of interest as showing the attitude of a very great mind towards religious truth.

"In all places brute force yields to moral qualities. The bayonet bows down before the priest who speaks in the name of heaven."

"Not every man is an atheist who would like to be."

"There is between Christianity and all other religions whatsoever the distance of infinity."

"Paganism was never accepted as the truth by the wise men of Greece, neither by Socrates, Pythagoras, Plato, Anaxagoras, nor Pericles; but on the other side, the loftiest intellects, since the advent of Christianity, have had faith, a living faith, a practical faith in the mysteries and doctrines of the Gospel."

"The Christian religion is the religion of a civilised people; it is entirely spiritual. The reward which Jesus Christ promises to the elect is that they shall see God face to face; its whole tendency is to subdue the passions—it offers nothing to excite them."

"My son ought to be a man of new ideas, and of the cause which I have made triumphant everywhere. He ought to establish institutions which may efface all traces of the feudal law, secure the dignity of man, and develop those germs of prosperity which have been budding for centuries. He should propagate in all those countries now uncivilised and barbarous the benefits of Christianity and civilisation."

A Weekly Magazine for Children at Two Shillings.

We have received the first number of a weekly magazine for Sunday School children called "Our Empire." It consists of 12 pages with copious illustrations and costs a half-penny a week or 2s. a year carriage paid. It has a preface by the Archbishop of Canterbury and is issued by the well-known Society for the Promotion of Christian knowledge. The paper seems to be an excellent one and we heartily commend it to our readers. The Archbishop says "I am very glad that the scholars in our Sunday Schools are now to have every week a paper of their own. From all that I have heard about it, I am certain that it will bring to us every week something bright and interesting and new, besides helping us with deeper thoughts about a hundred things that we ought to understand better than we do." "Our Empire" may be obtained direct from S.P.C.K. Northumberland Avenue, London, W.C., in monthly parcels for 2s per annum, or it may be ordered through the Secretary of the Diocesan Book Depot, Bishop's House, Thursday Island. Payment must be sent with the order as the Book Depot makes no profit or commission on orders, and cannot incur any responsibility without prepayment. Fifty copies or more for schools can be supplied at a slightly reduced cost for postage.

This Creed.

An amusing instance of the tendency to identify principles with persons is reported from a certain parish in this diocese. At a gathering of children someone asked a sturdy little boy whether he was a Methodist "No, I am not," was the reply, "I am Gilbert of Carpentaria's."

This reminds us of another story. On the day of the Bishop's consecration in Sydney he was in a tram when a working man entered in a somewhat advanced stage of inebriation. He announced to the company "I'm not the Czar of Rooshia, and I'm not the Dook of York," and then catching sight of the Bishop he added "No, nor the Gulf of Carpentaria neither." For the sake of peace the Bishop repressed the obvious reply, "No, the Gulf of Carpentaria contains only water."

"Carpentarian" Acknowledgements.

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Mesdames Curtis, Allom, K. Viles, Turbayne, Phillips, Eva, Grieg, Lucas, Hourston, Gill, Bennion, Montgomery, Willocks, Hughes, Crees senr., Edwards, Allan, Worth, MacGeorge, 2s each.

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The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XII.—No. 1. Thursday Island, Jan. 1, 1912

New Year's Message.

MY DEAR PEOPLE,—

I wish to send you a few words of greeting for the New Year. The year that is past has been largely one of trouble. The terrible cyclone and floods, followed by an almost equally disastrous drought in the sugar-growing districts, the severe visitation of dysentery at Thursday Island and Moa, the continued depression of the mining districts, the loss by death and removal of many Church workers, have all combined to make it a year of difficulty and depression. I trust that 1912 has better things in store; but in any case we must meet bravely whatever it may please God to send us. Miss White has this year accompanied me in my visitation of every parish, and I perhaps thereby have been afforded more opportunity than previously of becoming acquainted with your home and family life. I am deeply impressed with the patient and uncomplaining way in which many of you are bearing and have for many years been bearing very hard conditions of life amid very uncongenial surroundings; while I cannot disguise from myself the fact that hardness of conditions has sometimes led to hardness of character, and pressure of material difficulties to materialism of thought and spirit.

I am glad to note that the Mothers' Union and the Girls' Friendly Society have taken root in several parishes. I should like to see the former especially established in every parish in the diocese, for I am more and more impressed with the need of such work as that of the Church of England Men's Society and the Mothers' Union, work which is organised and carried on not merely by the parish priest, but by the initiative of the people themselves.

Owing to the generous help given by Mr. Christison, the diocese has been able to give considerable aid to poor parishes during the past year; and we go on in the hope that the continued diminution in population and depression in business will not continue for ever. There are hopes of a revival of mining at Croydon, which we trust will not be disappointed. In spite of bad times we look forward to the building of three churches during the coming year, and trust that they will be accompanied by a quickening of spiritual life.

We have largely increased our missionary responsibilities for the coming year. Our financial responsibility for Moa has increased by about £150 a year, and we have taken over the entire administration and management of Mitchell River Mission from A.B.M. for two years, at an estimate of expenses which will entail much care and caution to keep within the assigned limits. It is so obvious that the work can be done better from Thursday Island than from Sydney that I did not feel justified in refusing the request that we should take over the management, but it will involve much extra labour and probably some additional expense to the diocese.

In consequence of an emphatic warning that

I have been working at too high pressure, I propose to leave at the end of January for a holiday in the south. As it is the first time in twenty-five years that I have had to go south merely for rest, I cannot fairly blame the climate of the north. I hope to spend a week in Melbourne preaching and speaking for the diocese, but otherwise to resist all invitations to work. I hope to return as soon as possible after Easter. During my absence Rev. E. J. Nash, Subdean of the Cathedral, will act as Administrator, and letters on diocesan business should as far as possible be addressed to him.

Wishing you every blessing of God during the coming year, I am your affectionate Father in God,

GILBERT, Bishop of Carpentaria.

The Cup in Holy Communion.

We quote the following portion of a leading article from the London "Times" of 2nd September last, and we need scarcely say that we entirely agree with the sane and common-sense views here expressed. A large number of people in the present day are becoming hysterical hypochondriacs, spying evil and risk to their precious self everywhere. It is impossible so to reconstitute the world as to eliminate every risk that can be seen by morbidly microscopic eyes. We run a thousand risks every time we travel by train or steamer, and yet we do not stay at home on that account; and it is sheer perversity to abstain from Holy Communion because we conceivably run a slight risk once in a million times. The man who dines at an hotel or drinks at a bar certainly runs a far greater risk every day, for the perfunctory washing and wiping of cups and glasses is quite useless for the purposes of scientific sterilisation. Myophobia, or exaggerated fear of infection, is a well-known form of hysteria, and it threatens to become a public nuisance. The article in question is as follows:—

"The resolution of the Guild of St. Luke, a body consisting of members of the medical profession and clergymen, although it recommended the permissive practice of intinction, and admitted that, in certain exceptional circumstances, there was a possible risk of the communication of disease by the cup, nevertheless went on to describe this risk as "so remote" that no alteration in the present use was required; and we believe that this view will commend itself to the great majority of people, and not least to those who are best able to understand and appreciate the facts. A person with tuberculous disease of the lungs, in such a stage as freely to supply infective bacilli to his sputa, is far more likely to distribute such bacilli among the congregation by acts of coughing or sneezing, during the preliminary portions of the service, than to leave them upon the margin of a cup which he does little more than touch with his lips; and, even on the worst supposition, the condition of this cup will be incomparably better than that of thousands of drinking vessels which, under various conditions of use, are daily passing through many unwashed hands to a succession of neglected mouths. If the Communion Table has its victims by tens, surely those of the mugs and firkins of corn or hay harvest, or of the roadside publichouse, or the cups of common drinking-fountains, must be countable by

hundreds; but, so far, we have not heard of any serious indictment of them. The truth is, we apprehend, that, given the existing amount of tuberculosis, the possible channels of infection by the bacilli are too numerous and too subtle to be entirely closed by any practicable measures of precaution; and hence it happens, as is now well understood, that only a small minority of the human race reach maturity without being more or less infected, although the majority are able to oppose an effective resistance to the progress of the invaders. Life would cease to be worth living if people in general went in daily fear of the tubercle bacillus; and a single fly settling upon the sacramental bread might easily be regarded as a source of greater possibilities of danger than any ordinary contact with the rim of the chalice. As for the precautions indicated by the majority of our correspondents, they are of two classes—those which, such as wiping the cup and the like, are absolutely, even ludicrously, futile from the point of view of strict sterilization, and those which, such as the possession and use of special drinking cups, capsules, suction tubes, and the like, would have a direct tendency to divert the mind of the communicant from the solemn rite in which he was professing to participate, and to fix his attention, not upon "the dignity of that holy mystery," but upon the immediate safety of his own perishable body. The state of mind which is properly required from communicants could hardly be maintained under such conditions."

Bible Lessons for Queensland State Schools.

We congratulate the Department of Public Instruction most sincerely on the Bible lessons lately issued for junior and senior courses in the State schools. The preface states that the Authorised, Revised, and Douay versions have each been carefully consulted, and the Authorised Version mainly followed. We could have wished that in one or two cases, such as "The Root of All Evil" as a title, the Revised Version had been followed rather than the Authorised, but probably the idea was to take the form of words most familiar in literary quotation. The preface continues: "In a limited selection of readings many well-known passages and incidents are necessarily omitted in order to bring the book within the compass of school requirements, but it is hoped that the readings chosen will be sufficiently representative and inspiring." We think that this claim is fairly borne out by the lessons. While the selection is not altogether what, as Churchmen, we should have chosen, and while in the senior course the tendency is perhaps to lay stress rather on the literary beauty than the doctrinal value of the Bible, at the same time it cannot be said that any of the main facts or teachings of the Bible are intentionally ignored.

Thus in the Junior Course we find the Creation and the stories of Abraham, Isaac, Esau, and Jacob, Joseph (five lessons), Moses (four lessons), Gideon, Samson, Ruth, Samuel, Saul, David (five lessons), Solomon, Elijah, Elisha and Daniel; and in the New Testament the Nativity and Boyhood, the Miracles of the Centurion's Servant, the Daughter of Jairus, and the Raising of the Widow's Son; the Entry into Jerusalem, Betrayal, Trial, Crucifixion,

Resurrection, Day of Pentecost, the Conversion and shipwreck of St. Paul, our Lord's Teaching on Humility and Mercy, Forgiveness and Prayer, the Parables of the Sower, Prodigal Son, Good Samaritan, and the Last Judgment.

The Senior Course opens with 35 Psalms, and 15 lessons from Proverbs, all excellently chosen; Ecclesiastes, ch. 11 and 12: the 35th, 40th, 53rd, 55th, and 59th chapters of Isaiah; David's Lament over Saul, David and Nathan, the Death of Absalom, Naboth's Vineyard, the Dedication Prayer of Solomon, and three chapters of Job, complete the Old Testament. In the New Testament the historical part is confined to nine lessons—The Last Supper, Gethsemane, Christ before Caiaphas and Herod, the Crucifixion, Resurrection, Stephen, St. Paul at Athens and before Agrippa. There are five lessons on the Sermon on the Mount, nine parables, and fifteen lessons on the sayings of Our Lord; and the series concludes with eighteen lessons from the Epistles, including—A Christian's Duties, Charity, Immortality, the Fruits of the Spirit, the Armour of God, Be ye Doers of the Word, Faith Without Works, the Power of the Tongue, Suffering for Righteousness, Brotherly Love, the Sons of God, God is Love, and the Holy City.

The selection seems to us as fair a selection as could have been made, considering the various views it had to be designed to meet; and the abbreviations and condensations keep strictly to the words of the original. We believe that these lessons will be of great benefit to future generations of Queensland children, and will form a fair base on which to build more definite religious instruction. It is not enough by itself, but it is probably as much as the State has a right to give; and we thank God heartily for the wisdom and fairmindedness which has guided the compilers of these books.

Death of Mr. H. Milman.

On Saturday, September 23rd, Mr. Hugh Milman, Government Resident at Thursday Island, died at Southport, during a visit he was paying to Brisbane on government business. Mr. Milman had been in bad health for the last two years, but the end came at last somewhat suddenly. A nephew of Dean Milman, he was a man of strong individuality of character and keen intellectual interests. A somewhat brusque manner covered a kind heart and a remarkable thoughtfulness for the weak and unprotected. As Churchwarden for many years and as member of the Diocesan Council his services were always at the command of the Church which he sincerely loved, and whose troubles and difficulties he felt as keenly as though they were his own. He was sometimes even violent in his denunciations of what he disapproved, just because he had a high ideal of what the Church ought to be, and he backed his convictions by liberal giving for the support of her ministrations. Straight and honourable in public life and generous in his private hospitality, he will be much missed in Thursday Island both civilly and ecclesiastically, while the loss of Mrs. Milman with her gracious kindness and wide sympathy will be equally widely felt, especially by the Mothers' Union of which she was the president. Much sympathy is felt for Mrs. and Miss Milman in their bereavement.

A Chaplain at Last for the Mitchell.

Early in this year (January 17th) the Bishop, through the "A.B.M. Review," appealed to the Church in Australia for a priest to go to the Mitchell River Mission as chaplain. He pointed out that for six years the mission had been dependent on chance visits for the ministrations of the Word and Sacraments, and asked how we could expect it to prosper under such conditions.

Nine months passed away without any response to this appeal, and then Rev. F. T. Lane, rector of Normanton, who had from the first been moved to respond, but had modestly waited expecting that some priest of greater age and experience would volunteer, came forward and offered himself, and has been gladly accepted by the Executive Council of the A.B.M.

While we are proud of the fact that the first to volunteer is a priest who received his first training for the work of the ministry at Bishop's College, Thursday Island, and is still working in the diocese, we cannot but feel that Mr. Lane's departure from Normanton, where he has done such good work, is a serious loss to our parochial work. If the Diocese of Carpentaria can spare one of its ten clergy for mission work, is it too much to ask the Australian Church at least to spare one of its thousand clergy to fill Mr. Lane's post at Normanton? We trust that this appeal will not also be in vain, as Mr. Lane cannot well leave for his new work until his successor is found.

Church Restoration at Port Douglas and Mossman.

The response to the appeal on behalf of the churches destroyed by the cyclone at Port Douglas and Mossman has been most generous.

In all a sum of nearly £690 has been received, and we subjoin an interim list of the donors.

At Port Douglas the church and rectory have been rebuilt, and the Bishop held the first services in the new church on Sunday, November 19th. The church, much smaller than the old building which had become too large for the diminished population, has been erected next the rectory on an allotment on the hill near the jetty and tram station, the old site at the other end of the town being out of the way and subject to flood. The church was filled to overflowing on the occasion of the Bishop's visit, and we hope that it will have a future of real usefulness before it.

At Mossman nothing has yet been done, as it was thought best to wait until we knew to some extent what funds we should have. After paying about £200 for the removal of the wreckage and rebuilding the church and rectory at Port Douglas, over £400 remains in hand towards the church at Mossman. As good and cheap stone and sand are available locally it has been proposed to build in brick and concreted stone, and a very admirable design has been prepared. If the cost should prove anywhere within reach an effort will thus be made to secure a permanent building which will resist any future cyclone. The designs have been submitted to a southern architect for approval, and the Parish Council hope shortly to obtain estimates. Meanwhile

the little iron hall has been enlarged, and now comfortably holds the congregation, though nothing can make it look like a church, and it will be imperfectly watertight during the wet season.

The Bishop and Miss White spent a week at Mossman, and visited several of the surrounding cane farms. On Sunday the services were hearty and well attended. In the afternoon the Bishop confirmed seven female and two male candidates. At Port Douglas a branch of the Mothers' Union has been formed, and at Mossman a branch of the Girls' Friendly Society.

A LIST OF SUBSCRIPTIONS RECEIVED FOR THE MOSSMAN AND PORT DOUGLAS CHURCH RESTORATION FUND UP TO NOV. 22, 1911.

English subscriptions per Miss Gascoigne	£136	5	11
Diocese of Sydney, per Rev. E. C. Beck	82	19	6
Diocese of Melbourne, per Rev. T. K. Pitt	75	16	0
Diocese of Brisbane	52	17	0
Port Douglas and Mossman Cyclone Fund	50	0	0
Diocese of Newcastle	39	0	6
Diocese of Carpentaria	25	0	0
Joseph Taffs	20	0	0
Miss H. Smith	10	0	0
A Sympathiser	10	0	0
Miss A. King	6	0	0
J. Newell	5	5	0
Bishop W. L. Williams	5	5	0
Anon., per Rev. J. Pranker	5	0	0
Bishop of Carpentaria	5	0	0
R. Grey	5	0	0
R. O. Jones	5	0	0
Per Mrs. Martelli	5	0	0
A Sister	5	0	0
Mrs. A. J. Stephens	5	0	0
Rev. W. M. Wilkinson	5	0	0
Per Rev. P. Micklem	4	7	6
Sale of Wreckage, Mt. Molloy	4	0	0
Dubbo Bush Brotherhood	3	15	4
Normanton Parish	2	19	0
S. Davis	2	2	0
W. P. E. and H. Jones	2	2	0
Mrs. Pierce	2	2	0
T. Pringle	2	2	0
Mrs. Pitt	2	2	0
Mrs. J. L. Spencer	2	2	0
F. W. Barnard	2	0	0
Mrs. Simpson	1	10	0
T. Welchman	1	10	0
Deaconess Buchanan	1	1	0
E. C. Hannaford	1	1	0
F. H. Hickson	1	1	0
J. Hides	1	1	0
J. C. Horn	1	1	0
Miss Paige	1	1	0
A. Partridge	1	1	0
J. Sewell	1	1	0
E. H. Buchanan	1	0	0
F. Osborne	1	0	0
A. Osborne	1	0	0
Mrs. Pattinson	1	0	0
H. Pringle	1	0	0
J. Selby	1	0	0
H. Shannon	1	0	0
E. F. Welchman	1	0	0
Mrs. White	1	0	0
Sums under £1	2	9	6
Promised	10	9	0
Total	£621	9	3

Normanton.

After visiting Burketown and district the Bishop and Miss White arrived here on 8th October. In view of the fact that it was about 1.30 p.m. when the boat arrived at the wharf, we were most agreeably surprised during Sunday School to receive a visit from our Bishop and his sister. Miss White spoke to the children about the Band of Hope, and the Heralds of the King, and invited them to a meeting on Saturday. At Evensong the Bishop preached on the text "He steadfastly set His face to go up to Jerusalem," and strikingly illustrated the transfiguration of the human face by the spirit and sent us away with the feeling that not only will our character express itself through the features, but, that those features should reveal the fact that, even if the night be one of doubt and sorrow, we have steadfastly to set ourselves "journeying home to God." Monday was devoted to correspondence and visiting. Tuesday began with a celebration of Holy Communion at 7.30 a.m. and a busy morning and afternoon were followed by a social in the evening which gave the Bishop an opportunity of meeting parishioners, and Miss White a chance of chatting about the Mothers' Union and Girls' Friendly Society. The Bishop when acknowledging the welcome extended to him on behalf of the Parishioners by Mr. Eaton, said that he felt something like a commercial traveller must feel, only that their special lines were the Mothers' Union and G. F. Society, with Band of Hope and Heralds of the King as side lines, and he hoped too that someday the C.E.T.S. and the C.E.M.S. would have a branch at Normanton. After inviting the Mothers present to a meeting on Wednesday, he sought to cheer us along the way of steady perseverance in matters spiritual and church work, regaling us with the story of the ultimate salvation of the optimistic frog and the wonderful character of Sir Francis Drake and his determination to carry things through in spite of all difficulties, and so pleading for that determination in religious matters which we so often display in connection with less important affairs. On Wednesday a branch of the Mothers' Union was formed. Before enrolment the Bishop and Miss White explained the principles and object of the Mothers' Union and emphasized the great and grave need for such a Union in view of the fact that the training of children rests so much with the Mothers and at the very time (i.e. earliest years of life) when intelligent and religious training is most effectual for after life. The Bishop drew attention to the serious moral falling off in Australia, the manifest lack of discipline and carelessness in regard to the bringing up of children, and pointed out that good success will depend on the understanding of the need for effort by a few who are prepared to work for principles, such principles as tend to preserve the sanctity of marriage and family life which if corrupt spells ruin to a nation. It is useless to maintain the attitude of the silly ostrich who pokes his head in a bush and feels quite safe. In this case ignorance though it may be temporarily blissful is not wise. After illustrating the way impressions are formed on the brain of a young child and habits formed, the Bishop pointed out the enormous injury which is done to young children in the "spoiling" process too frequently followed by parents. Parents are guardians of souls as well as bodies. The

Mothers' Union is for gaining the best and latest knowledge on the training of children physically, morally, spiritually. Prayer and example both indispensable: by prayer we can accomplish the impossible; for it is accomplished by God through prayer. The M.U. is Empire Wide.

A Branch was afterwards formed and at their first meeting Mrs Sherrin was elected Secretary. At Evensong the Bishop laid stress upon the need of steadily working, though reward in the shape of tangible results be not perceived. A breakwater may take years in building and as the stones disappear beneath the ocean waves seem labour lost, it is not so. "God works in a mysterious way, His wonders to perform." Even if the Church's progress is slow yet it has and tends to hold back the press of Evil.

On Thursday a meeting conducted by Miss White ultimately resulted in the formation of a senior and junior branch of the Girls' Friendly Society under the guidance of working associates Mrs Laver and Mrs Sherrin respectively.

In the evening the Bishop delivered a public lecture on the question "What is truth?" The lecture was very attentively listened to by those present and thoroughly appreciated.

At the monthly Parochial Council meeting on Friday night the Wardens and Councillors were much encouraged by the Bishops sympathetic interest and the offer of a diocesan grant towards the lining and painting of the interior of the Church, and repairs to windows and doors.

On Saturday afternoon Miss White after an address by the Bishop which held the children's attention throughout, enrolled twelve children as members of the Band of Hope, and also conducted the first meeting of the Girls' Friendly Society (seniors) in the evening.

Sunday was a happy day and comprised Holy Communion at 7.30 and 11 a.m.; Matins at 10; Children's service, 3 p.m.; Baptism and Churching at 4 p.m.; admission of G.F.S. associates at 4.30; Evensong at 8 p.m. The Bishop preaching at all services and officiating at the special services.

On Wednesday, St. Luke's Day the Bishop was the celebrant at 7.30 a.m. and addressed the children at 8.45 a.m. and preached at Evensong on the parable of Dives and Lazarus comparing the treatment of Lazarus by Dives with the treatment of Australia and the Church as a whole, in time past towards the aborigines.

The Bishop and Miss White left on 20th October for Croydon.

The Francis Pritt.

The new ship is approaching completion although we do not take delivery until April 1st. She is a beautiful model and one of the strongest boats built in the Straits. The delay has turned out advantageously in that it enabled the best timber to be specially obtained from New Zealand, and as the fitting and caulking was done in extremely dry weather it will be unusually tight. Her great beam will make her a safe boat while drawing at most only five feet when loaded. Several little alterations and additions have, as is always the case, had to be made while building, which will bring her cost to close upon £400. Only £350 of this is in hand and we earnestly trust that the balance will be given so that she may be launched free of debt.

Official Acts.

November 19.—Opening of new Church at Port Douglas

November 26.—Opening of new Church at Pine Creek.

December 15—Rev. L. Ayscough, licensed as Priest in charge Croydon and surrogate for marriages

Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House on Tuesday, September 4th at 5 p.m. Present—the Bishop the Subdean and Messrs Allen and Sullivan. It was resolved to accept the proposed Church of England Bill which has for its object the making of the Provincial Synod a body legally capable of holding property on behalf of the Church of England in Queensland independently of any legal nexus which may or may not exist, binding us to all the alterations of the law of the Church in England. The Bishop stated that the absent member of the council, Mr. Milman had informed him that he agreed with the course adopted by the Council. A resolution was passed appreciative of the services rendered by Mr. Wells as a member of the Council and the regret felt at his departure.

It was resolved to accept the tender of Mr. Tachibana for the building of the new Francis Pritt at a cost of £373 12s 6d on the condition that the boat was ready by November 7th, if not, that delivery would not be taken until April 1st, 1912.

Mr. P. Eggers was elected a member of the Council in the place of Mr. A. S. Wells.

It was resolved that as soon as funds permitted a small hospital should be erected at Moa.

Notes.

Deaconess Buchanan will spend the wet season in Thursday Island and will then go to Darwin for probably twelve months for Church work among women and children there. She hopes later on to visit other parishes in the diocese.

The Subdean Rev. E. J. Nash and Mrs. Nash left on November 20th, for a well earned holiday. After visiting Kuranda they went on to Brisbane where they were the guests of Canon and Mrs. Pattinson. They hope to return on January 16th.

Rev. L. Ayscough, Th.L., arrived at Thursday Island on November 14th, and filled Mr. Nash's place until December 26th; when he left to take charge of the parish of Croydon.

We gladly welcome to the diocese Rev. R. Birch and Mrs. Bird who have gone to work at the Roper River Mission. Mr. Birch was formerly working in the diocese of Gippsland.

We much regret that a large case of Christmas presents sent by the Association for Missionary Service of Victoria arrived too late for the last boat to the Mitchell. They will have to be Easter presents instead. A box of books shared the same fate.

Two pamphlets, one entitled "St. Paul's, Moa Island" and the other "In the lonely North with the Bishop of Carpentaria and his clergy," have been printed and may be obtained from the Diocesan Book Depot, Thursday Island, at 1d each or 9d a dozen. Postage additional.

Bishop's Visit to Croydon and Etheridge.

The Bishop and Miss White arrived in Croydon from Normanton on Friday, October 20th, and on Sunday the Bishop preached. On Monday he gave religious instruction at the Croydon Boys' School in the morning, and at the King about six miles distant in the afternoon, on Tuesday at the Croydon Girls' School in the morning, and at the True Blue in the afternoon, and on Wednesday at the Golden Gate. Everywhere the greatest facilities were afforded and the Bishop was much impressed by the greatness of the opportunity now afforded to the Clergy. On Saturday, St. Simon St. Jude's day, the Bishop conducted a Quiet Day for the Clergy commencing at 5 p.m. the previous day. There were present Rev. J. Pranker, Croydon; Rev F. T. Lane, Normanton; and Rev. A. McD. Hassell, Georgetown. On Sunday the Bishop preached at Golden Gate in the morning, and in the evening confirmed four male and twelve female candidates at Croydon.

On Wednesday, November 1st, the Bishop and Miss White accompanied by Rev. A. McD. Hassell left Croydon at 4 a.m. by coach and arrived at the Gilbert River at 2 p.m. A very hearty service was held at night under the bough shed near the State School, some of the settlers coming in four or five miles. Early next morning a celebration of Holy Communion was held at a private house on the banks of the river. After breakfast Mr. Hassell drove the Bishop and Miss White in a buggy kindly lent by Mr. Wilson to Forest Home Station where in the evening the Bishop confirmed two candidates from the neighbourhood. Next morning a celebration of Holy Communion was held with eight communicants. After breakfast the party were again on the road and drove to the house of Mr. Henry about 12 miles further up the river for lunch. About two inches of rain had fallen and there was a nice shoot in the grass. After lunch Crooked Creek was reached and here service was held at night in Mrs. Nielson's dining room. A start was made before 6 a.m. the following morning, and after breakfast at Cumberland, Georgetown was reached by midday. In the evening the Bishop gave an address to communicants in the Church. On the following day Sunday there were celebrations of Holy Communion at 7.30 a.m. and 11 a.m., with about 25 communicants. The Bishop preached in the morning and evening and addressed the children in the afternoon besides baptising four children. On Monday morning he gave religious instruction at the State School, and in the afternoon drove out to Durham where service was held in the evening in the open air as there was a full moon. About 90 people were present and the singing was most hearty. On Tuesday the Bishop visited the Hospital and other places, and the party left again by buggy at 5.50 a.m. for Big Reef. Stopping for breakfast at Mr. Schaffert's, Donnyville, Big Reef, about 80 miles distant was reached at 1.30 p.m. after a hot and trying drive, the weather as all along the route being extremely hot. At Big Reef Mr. and Mrs. MacGeorge kindly entertained the Bishop and Miss White, and at night service was held in the school. Big Reef is 1,700 feet above the sea and the night was pleasantly cool. A celebration of Holy Communion was held in

the school at 6.30 a.m., and after breakfast the party drove on to the Havelock where Messrs MacGeorge and Pratt showed them over the large concentrating works being erected for the Etheridge Gold Mining Company at a cost of some £25,000. It is hoped that they will be completed in about three months time. At present water is extremely scarce everywhere, the whole country east of Forest Home is entirely dried up, but the dam at Big Reef has been enlarged to hold 55,000,000 gallons when the rain does come. The works will consume about a million gallons a week, in spite of elaborate arrangements for cooling the water and using it over again. After lunch at Mr. Pratt's the party went on to Forsayth the new town at the head of the railway, and about a mile and a half from the old town of Charleston. Buildings are springing up in every direction and with the new works at Havelock two miles away the place bids fair to be permanent for a time at any rate. An excellent allotment of half an acre situated on rising ground near the Railway Station has been presented to the church by a local resident, and has been already fenced in. It is hoped that it may be possible to erect a church at no distant date. On the following day the Bishop drove out to Charleston and gave an hour's religious instruction at the State school which was excellently well attended and listened to by the large number of children who have as yet no opportunity of attending Sunday school. On Saturday the Bishop went out again to the Havelock, and on Sunday preached morning, afternoon and evening at the services held in the hall situated between the two hotels which is at present the only possible place where service can be held. The Bishop and Miss White left by the early train on Monday morning for Mount Molloy and Port Douglas.

The Bishop was much impressed by the excellent work which is being done in the district in the face of exceptional difficulties by Rev. A. McD. Hassell, and by the care which had been taken in ordering beforehand every detail of a most successful visitation of the district.

Parochial News.

BURKETOWN.

Early in September, Rev. F. Lane visited Burketown, riding over the 150 miles from Normanton on his bicycle. He held services on the Sunday and prepared candidates for confirmation.

On Sunday, September 17th, the Bishop and Miss White arrived. The Bishop visited the Sunday School, which Miss Walden has continued for many years amid many difficulties and discouragements. In the evening service was held at the Divisional Hall.

Burketown has sadly diminished in size. There are now only 35 houses as against 47 on the Bishop's last visit two years ago. When one learns what the expense of living is owing to the enormous cost of sea carriage from the south, one wonders that anyone lives in Burketown at all. The following morning the Bishop left on a visit to the stations returning on Friday, September 29th. Sunday, October 1st, was a busy day ecclesiastically for Burketown. At 8 a.m. there was a celebration of Holy Communion in the Divisional Hall, and at 10.30 a.m. there was a confirmation followed by Holy Communion. In the afternoon a most

successful meeting was held as the result of previous work by Miss White, and a branch of the Mothers' Union was formed which was large and representative considering the size of the place. Mrs. Finlay was appointed Hon. Secretary and several ladies on outside stations have signified their intention of joining the union, for which regular monthly meetings were arranged. A branch of the Girls' Friendly Society has been also started under the charge of Miss Walden. On Sunday evening a well attended service was held in the Divisional Hall. On Tuesday the Bishop gave Religious Instruction in the State School, leaving for Normanton on Wednesday.

ST. MICHAEL AND ALL ANGELS' CHURCH, GEORGETOWN.

A very handsome Brass Altar Cross has been presented to the above church by Mrs. Nimmo, in memory of her husband. The cross bears the inscription:—

"TO THE GLORY OF GOD

AND IN MEMORY OF J. R. NIMMO OF OAK PARK, DIED FEBRUARY, 1905.

Also we have received word through the Carpentarian Association in England, that an Oak Sanctuary Chair has been presented to the church, and despatched, so we may expect it at any time now.

The chair will be a specially interesting addition to the church, as it is an oak facsimile of the Glastonbury chair.

The same donor is also sending four sets of Book markers.

A Missionary Wedding.

Mr. B. Cole, the new Superintendent of St. Paul's Mission, Moa, was married to Nurse Monaghan, of Townsville, in the Cathedral at Thursday Island, by the Bishop of Carpentaria at ten a.m. on Thursday, December 7th. The bride was given away by Mr. McKee, and the Rev. L. Vyscough acted as best man. Miss Gwen Walker and Master Jack Walker were in attendance on the bride, who looked charming in a pretty dress of soft white silk with a lace fichu and large grey hat. "The voice that breathed o'er Eden" was sung by the choir as the bride entered the Cathedral, and the Wedding March was played as the happy pair left the building. The Bishop gave a short but impressive address on the duties and responsibilities of the married state, pointing out the opportunity that lay before them to set before those in their care at the Mission Station a high ideal of marriage.

A number of friends were present, who afterwards adjourned to Bishop's House for light refreshments. Mrs. Cole was the recipient of some very pretty and useful presents from her new friends on Thursday Island. Mr. and Mrs. Cole left in the "Goodwill" for Badu, where they spent a short honeymoon, Mr. and Mrs. Walker kindly taking them on to their new home on the Saturday. The bride's going-away dress was a very pretty silver-grey muslin.

Needless to say they received a very warm welcome from all the people at Moa.

Subscriptions for 1912 are now due and should be paid without delay.

1912.

Diocese of Carpentaria.**BISHOP:**

RT. REV GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISFRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

MR. R. H. ALLEN, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

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CLERGY

REV. E. J. NASH, M.A., Subdean, Thursday Island.

REV. H. H. AYSCOUGH, Th. L., on leave.

REV. L. AYSCOUGH, Th.L., Croydon.

REV. H. BIRCH, Roper River Mission.

REV. W. E. GODSON, M.A., Darwin.

REV. A. McD. HASSELL, Georgetown.

REV. F. T. LANE, Th. L., Normanton

REV. A. E. SMITH, Brisbane.

REV. E. TAFFS, Mosman

REV. W. M. WILKINSON, Mission Priest.

MISSION WORKER:

DEACONESS BUCHANAN.

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MR. B. COLE (SUPT.)

Mrs. Cole. Joe Bann.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Woodd, J. Giebo, T. Solomon

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £400 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

- (2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.
- (3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Intelligence of Savages.

Dr. Walter E. Roth has been writing in the London "Times" on the above subject, and as the Doctor has drawn his illustrations from a tribe of Queensland Blacks, some extracts from his article may prove interesting. He says:—"It has always seemed to me that the degree of intelligence of very primitive races must be gauged by their conception of abstract ideas, coupled with the adaptability of their mental powers when confronted with civilizing influences. It was somewhat on these lines that a comprehensive study was made of the structure of the language of an undoubtedly primitive people, that of the aborigines living around the mouth of the Endeavour River, North Queensland. In this inquiry the results of which were published by the State Government (1901), I had the hearty co-operation and assistance of the Lutheran missionaries stationed at Hope Valley, Cape Bedford, both of them scholars, who had spent some 20 years among these children of nature, in a state of comparative isolation, communicating with them, not in German or English, but in the native dialect. This is known as the Kokoyimidir—i.e., speech similar—and contains some 900 distinct words. Peculiar interest was attached to the investigation in that the subject-matter was the first Australian language of which Europe ever received a record, the list of some 50 words given by Captain Cook being all more or less recognizable at the present day. Confirmation was also obtained of the intrepid old navigator's correctness of the word "kangaroo," the name still applied ("ganguru") to the largest species of local marsupial, as distinguished from three smaller varieties—the wodol, gadar, and bebal. In this early vocabulary there are evidences, however, that the sailor and the savage did not thoroughly understand one another. For example, while Cook records the thumb as eboorbalga, the dialect in question is deficient in any term for this particular digit. What was very probably intended was "Yerba balka"—i.e., "Thus make," "Do like this," &c.—the action of the questioner, in pointing the thumb to arrive at its name, being thus misunderstood by the person questioned.

Among these Endeavour River blacks the ear is believed to be the seat of sense or intelli-

gence. "He that hath ears to hear," &c., used as a prefix to any important statement in the Scriptures, conveys a similar meaning. Thus it comes to pass that the man without ears is stupid, while one in the enjoyment of their full possession is intelligent, obedient. To close one's ears is to be obstinate; to see, with them, indicates remembrance, while a refusal to put them to use means forgetfulness. Just as we English folk speak of drumming something into one's ears, so do these blacks express persuasion by a digging into one's auditory organs.

There are several other abstract ideas to which these same aborigines give expression, but of which so far we have not been able to trace a rational origin. Thus they certainly possess their own special terms indicative of cowardice, fear or fright, rest and quiet, willingness, hunger, jealousy, seriousness or sadness (both expressed by the one word), happiness, laughter, dreaming, health and sickness (terms equally applied to flesh and spirit water respectively), friendship, news, and cleverness. Literally the local name for a dingo is "that which has fright for its mother," while cleverness—to make—translates our verb "to teach."

The various names applied to articles introduced with civilization constitute a very interesting series still further illustrative of the degree of intelligence met with among this interesting people. Wire-nails are known as fish spines, beads as button orchids (*Dischidia nummularia*), tobacco as smoke, sugar as honey, tea as dried-grass, scissors as a pair of teeth, a knife as a ground-down piece of shell and a ship (owing to its manufacture out of planks) as a flat bit of wood. Any basin, saucer, or cup (and also a jar, and "billy-can") is called a dunggalu, the more or less circular depression made by the sting-ray when resting on the surface of a mud-flat. In view of a pig always digging its snout into the slush and slime when searching for food, this creature is named the food-washer. A horse is spoken of as shoulder-child, the idea of pickaback, a mother carrying an infant on her shoulders.

On the other hand the intelligence of the savage has its limits, and the Christianizing portion of the work so ably carried out by the Lutherans above mentioned was originally hampered to a very great extent by the difficulty of finding a common mental plane to which the aims and aspirations of the aboriginal could be profitably raised and the ideals of the missionary correspondingly lowered. For when all is said and done, the nobler conceptions of human life, introduced with higher civilizing influences, are necessarily totally incomprehensible to primitive man. But once such conceptions are based upon ideas with which he is already conversant and familiar, a step is gained in the march of mental progress; it is only through the

gradual yet sure succession of thousands of such steps that he will finally arrive at a true appreciation of the higher life. Thousands do I say? Are not these same steps, these little stepping-stones, dotted here, there, and everywhere in the mental landscape of the savage? The only difficulty is to find them, and this requires at least time, patience, sympathy, and special knowledge. A couple of examples may make my meaning clearer. Wau-wu, in the language under consideration, signifies the inside of anything, from a bag to a thatched hut, the inside of the body, and so the breath. A person breath-with is hopeful, while breath-without indicates the one who has lost "heart," and so comes to signify despair. It was this idea of the breath, as the inside of the body, coupled with its connexion to hope, "heart," and despair, which served as the mental plane whereby these Endeavour River blacks originally came to appreciate the meaning of the soul. To explain what is meant by temptation also proved a stumbling-block for many a long day, until by a happy inspiration there was struck the suitable mental plane which had for its basis the idea conveyed in the word badal, a verb signifying to taste, try, or sample.

All of which, in connection with other experiences gleaned from mission work in many lands among non-Christian people, has taught me at least three things. Put shortly these are—that the success of a mission does not depend upon the number of baptisms within a given period, that the quality of the work done is not to be gauged by the repetition of the Lord's or any other prayer in a language not one word of which is understood, and that no permanent good can possibly result until the missionary himself realises that the savage he is so anxious to divert to his own ways of thought and belief is an intelligent, rational human being—an intelligent, rational human being—not a fool.

Our Missions.

MITCHELL RIVER.—The Bishop has had a letter from Mr. Matthews, giving a cheerful report of all at the Mission Station and saying that they hoped to hold service in the new church for the first time on the Sunday after Christmas Day.

ROPER RIVER.—A letter has also reached Thursday Island from Mrs. Birch at the Roper River Mission. It came via the Katherine and reported all well.

MOA MISSION.—We beg to acknowledge with thanks the contribution of seventeen shillings from the children of the Georgetown Sunday School, towards the Moa Church Building Fund.

Also £2 from Miss Ursula McConnel for the Buchanan Hospital at Moa.

Tropical Weather.

Rain at last! We are more than half way through the wet season, yet this rain is very welcome. Tropical weather is not after all so certain in its working as the dwellers in the temperate zone imagine it to be. Here for instance we are told to expect heavy rains from Christmas to Easter, with the wind in the north-west. This year the rains were very late in beginning, but when once started gave us 26 inches in about 29 days. Then to our astonishment and confusion the wind shifted to the south-east and remained there for over three weeks, bringing bright and dry weather. The whole of February only produced 5 inches as compared with an average of 30 or thereabouts. At that rate the wells would never fill, and in a few months we should have to face a water famine. The natives declared that the wet season was over and there would be no more rain to speak of.

To-day all is changed, rain began at an early hour and thundered for hours on the iron roofs. The world I look out on seems to be dissolving into water. The view is blotted out by sheets of rain—the ground, though it has a good slope, is evenly covered with two inches of water, the creek, which has been dry and voiceless for a month past, is now a roaring current of brown, hurling its waters to the discoloured sea. A touch of the ludicrous is supplied by the little stone circle where the fire is lighted on washing days to boil the copper; it is full of clear water and looks as if intended for the reception of tame gold-fish.

But though all else seems to be in a state of dissolution, two things look fixed and permanent, they are the *sida retusa* and the "goat-weed" two abominable vegetables which neither dry or wet can discourage or abate. The former was introduced into Queensland years ago as a valuable fibre plant, now—alas, for ill-considered enthusiasm!—it is counted as a pest second only to the prickly pear. The goat weed is presumably so-called because its smell is so abominable that even a goat will not touch it until he is reduced to the verge of starvation. These two plants between them monopolise most of the cleared spaces in our island; at the present moment their young shoots cover our grounds with an almost unbroken sheet of smiling verdure. They can afford to smile; after weeks of hard labour at eradication, they have the best of the argument.

Meanwhile let us hope our ornamental plants are also enjoying the downpour, that the cocoa-nut palms and the frangipanni, the poinsettiana, and the hibiscus will rejoice our hearts with their various beauties in the dry months that are before us.

Parochial News.

THURSDAY ISLAND.

The Vicar and Mrs. Nash were away on a holiday from November 20th to January 16th. The time was divided between visits to Kuranda, Brisbane and Toowoomba. At Brisbane they were the guests of the Subdean of the Cathedral and Mrs. Pattinson. Mr. Nash preached in the Cathedral at the evening service on December 10th, and took one of the celebrations of Holy Communion on Christmas Day.

During the Vicar's absence the Rev. L. Ayscough took charge of the Parish till December 26th, when he proceeded in the "Warrego" to take up his new work as Rector of Croydon. The Bishop of the Diocese returned to the Island on December 5th, and remained in residence until January 22nd.

We have to record with great sorrow the death of little Yvonne, infant daughter of Mr. and Mrs. McKee. The sense of loss is general and the deepest sympathy is felt for the bereaved family, who are so well-known and so highly esteemed by all.

The wet season was very late in beginning and when the first rains fell on January 9th, the Island was on the verge of a serious water famine. The remainder of January produced 27 inches of rain, but on the 31st the south-east came on again and brought fine and dry weather, the first three weeks of February only producing 176 points of rain.

The Chinese of Thursday Island appear to be in complete sympathy with the revolutionists in their own country. Some months ago the Republican flag was hoisted on the staff in front of the joss house and when the news arrived of the Emperor's abdication great were the rejoicings. An enormous number of crackers was fired off, all Chinese shops were shut for two days, and a great pic-nic was held on Horn Island.

Sir Robert Hart and the New Guinea Mission.

The "Adelaide Church Guardian" publishes the following letter addressed to the Rev. A. K. Chignell, B.A., of the New Guinea Mission, whose book, "An Outpost in Papua," has achieved a great success. The writer, Sir Robert Hart, who gained a world-wide reputation as Inspector General of Chinese Customs for many years, died shortly after his retirement from office and return to England. He writes:—

"I wonder will this ever reach you? I have just read, 'An Outpost in Papua,' and feel that I must write you a line to say how it cheers me to meet with a book that combines simplicity and originality, romance and common-place, healthy sentiment and sober fact—as well as a dozen other difficult to put together elements. I am sure you do not hunger for applause and at the same time I am equally sure it will be the reverse of disagreeable to you to know that you have given a week's pleasure of the most enjoyable kind to one whose eyes fell by chance on your charming suscept. I was near writing 'effort' but that would not do, for you have arrived! Every page contains something new and every line is worth reading, and I am certain all who peruse what you have written about the place and the people and your own work will take and retain a warm interest in life at an 'Outpost.' Having spent long years in China I am prepared to sympathise with all you say about the desirability of letting natives live native life and avoid insisting on their becoming Europeans when they become Christians. The various characters you have sketched make the men and women live before one's eyes and their every action awakens sympathy and interest. The Sobo incident is very amusing, and Nonis shouting 'Taparoro' and Peter's Sexagesima sermon—and hosts of other things

arrest the attention. Your way of keeping in health, too, is most excellent: may you continue so, and may you long live to see more soldiers recruited for the army of Our King!

Please excuse me for jumping in on you thus, and accept my thanks and best wishes for yourself, your work, and your dear people!

—Yours sincerely,

ROBERT HART.

Thursday Island Industries.

The "Torres Straits Pilot" publishes the following statistics of our local industries. The first amount given in each case is the figure for 1911; the second is that for 1910, for the sake of comparison:—

Number of diving boats engaged, 188: 192.
Value of boats and equipment, £59,000; £50,000.

Quantity of pearlshell obtained, inclusive of blacklip, &c., 457 tons; 587 tons. Value, £84,545; £83,000.

Value of pearls obtained, £12,151; £1,100.

Quantity of bêche-de-mer obtained, 290½ tons; 221 tons. Value, £16,370; £12,785.

Quantity of tortoiseshell obtained, 916lb.; 1848lb. Value, £437; £838.

Revenue from licenses, £1155; £1122.

Revenue from leases, £50; from fines, £6.

Re pearls! The above represents the value declared to H.M. Customs. The greater number of the pearls obtained in the industry are the property of the Japanese divers, and the figures are given for what they may be worth, since declarations as to worth are not made in every case. Usually the percentage of value of pearls to pearlshell is approximated at about 10 per cent.

The Northern Territory.

The A.B.M. Review has the following notes about the measures taken by the Federal Government with regard to the Territory:—

The appointment of Professor Gilruth, of Melbourne University, as Administrator of the Northern Territory, at a salary of £1750 p.a., shows that the Federal Government is determined to establish an adequate Civil Service and to develop the country.

All friends of the Aborigines will rejoice that the new Administrator is strongly sympathetic with the native inhabitants. A few sentences which occurred in his narrative of his travels with the scientific expedition which explored the Territory last year, showed his sympathies plainly enough.

With Professor Gilruth at the head of the Administration, and Professor Spencer as Chief Protector of the Aborigines, with extraordinary powers, the prospect for the native race in that vast region is better than it has ever been in any part of Australia, since the beginning of colonization.

The Federal Government is setting an example of humanity and liberality to the States—and this is only what should be expected. Its duty is to look at matters from the national point of view—national responsibility, national honour. Before very long all the 75,000 Aborigines who survive in Australia should be brought under the care of a single national authority and administration. In the meantime, if we cannot have national control, at all events let us aim at a national standard of treatment, which will save us from shame in the eyes of the civilised world.

Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House on December 19th. Present—the Bishop in the chair, Messrs Sullivan, Eggers and Allen.

Proposed by the Bishop, seconded by Mr. Sullivan and carried unanimously,—“That the Diocesan Council desire to express their sense of the great loss the Council and Diocese have sustained in the death of Mr. H. Milman who was a most regular attendant at its meetings and spared no time or trouble to aid in its consultations for the welfare of the Church. The loss of his advice and experience will be severely felt. The members of the Council desire to express their sincere and respectful sympathy with Mrs. and Miss Milman in their bereavement.”

Mr. Lee Bryce was elected a member of the Council.

It was resolved that a sum of £100 be lent to the Darwin Church Wardens at 3 per cent interest for the purpose of completing the purchase of a site for the Rectory adjoining the Church, the land which is valued at £6.0 to be held by the diocese until the money is repaid.

A meeting of the Diocesan Council was held at Bishop's House on Friday, January 19th, at 5 p.m. Present—the Bishop in the chair, Rev. the Sub-dean, Messrs Lee Bryce, Sullivan and Eggers.

The Bishop reported that the Government Resident had visited Moa and after consultation with himself and the Superintendent drawn up a code of rules which he believed would be of great service in defining the position of the mission and the authority of the Superintendent.

Mr. Phillips was appointed auditor of the Diocesan accounts which were presented to the Council.

It was resolved to pay a further instalment on the Francis Pritt, although not legally due till April 1st, as the contractor had done the work well and thoroughly, and studied the convenience of the diocese.

The Bishop announced that Rev. E. J. Nash, the Subdean, would act as Administrator during his absence, and Mr. Lee Bryce was appointed to countersign cheques.

St. Paul's, Moa.

Christmastide, festivities, holidays: the three are linked together and mean relaxation. Christmas Day was hot, but judging by the merry laughter seemed to be thoroughly enjoyed by our people. The carol singing early on Christmas morning somewhat interfered with the artiness of the morning service. Most of the boys remained awake all night to make sure of going carol singing, hence when the service was in progress many slumbered and slept. But they made up for it in the evening for they would not be content until they sung and exhausted their whole stock of hymns. The public dinner was the usual success. The dancing was performed with grace and great vim.

We were glad to welcome our Bishop and Mr. Lee Bryce on Boxing Day. Their sudden and unexpected arrival gave us no opportunity to arrange a fitting reception.

All the communicants thankfully availed

themselves of the celebration of Holy Communion and were glad to listen to the Bishop's words of cheer. The baptism of Naomi, the infant daughter of Myna and Levi was an affecting little service.

As a grand finale to Christmas festivities our people visited their friends at Mobaig for a week. They returned to their homes in high spirits. Their friends had presented them with fourteen hundred coconuts for planting and two thousand for domestic purposes. The coconuts for planting are a very acceptable gift to replace the many that have died out owing to the long spell of dry weather. The welcome rains have relieved our anxiety, water was scarce and had to be carried a long distance. Things have wonderfully changed for the better during the last fortnight.

School was resumed on the eighth. Our members are slightly less than last year. Several of our senior boys have gone out to work. We hope that the training they have received in things spiritual and secular will be a strength to them in their walk of life.

May I acquaint our friends that we have need of an organ? We have opened a fund and hope very shortly to gather in the necessary ten to fifteen pounds for its purchase. It is one of the almost indispensable adjuncts to our life and education. Then there is our other aspiration—the building of a church. Our folk are gradually contributing from their earnings, but we cannot think of building with less than £150 in hand. Already there is upward of £86 to our credit in the bank.

Birth of a son January 15th, Nary wife of Sam.

On January 17th, the Bishop confirmed in the Quetta Memorial Cathedral four young men who had formerly been scholars in the St. Paul's Moa Mission School, and who were going out to work on the boats. They came in to Thursday Island in the Banzai for the purpose. The service was an impressive one and the four young men, Kosia, Johnnie Bana and Moran, listened most attentively to the Bishop as he dwelt on the importance of the step they were taking. Next morning they were present with half-a-dozen others at a special celebration of Holy Communion before they returned to their work.

In view of the immediate needs of the Mission the Bishop has obtained two hospital tents from Sydney, with stretchers and mosquito nets, and it is hoped that by isolation any epidemic may be checked. There has been one mild case of dysentery but so far it has not spread. Much trouble has lately been caused on Thursday Island by the wholesale way drink has been supplied to Islanders. The police are “endeavouring to discover” the offenders, but so far their efforts have not been successful. There is certainly much need for improvement either in the law or in the facilities for its enforcement.

Diocesan Council of Mother's Union.

A meeting of the Diocesan Council of the Mothers' Union was held at Bishop's House on Thursday, January 18th, at 4.30 p.m. The Secretary's report showed that since the last meeting branches had been established at Burketown and Normanton. Regret was expressed at the resignation of Mrs. Milman

and Mrs. Nash was appointed Diocesan President in her place, Mrs. Eggers was elected a member of the council. A letter was read from Lady Arbuthnot saying that she hoped to visit Thursday Island about the middle of April, and that she would be pleased to stay for a few days and address the Mothers' Union. A long discussion took place on the best methods of conducting the meetings of the Union.

The Failure of Missions.

People often talk of the failure of missions. They do not know what they are talking about. As a matter of fact the spread of Christianity has been very rapid, especially during the last century. It has been computed that at the beginning of the century there were but 200,000,000 Christians in the world. Before its close there were 500,000,000 or one third of the population of the earth. If Christianity continues to spread at its present rate all the world may be Christians by the end of the present century. We must remember that not only is one third of the world Christian, but, it is the *dominant* third in culture, civilization and material power. Yet people talk of the failure of missions.

“Carpentarian” Acknowledgements.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions:—

Bishop Stonewigg, 2s 6d; Rev. J. O. Feetham, 5s; Rev. L. Ayscough, Deacones Buchanan, Mesdames Corran, McLeod, Woodhead Nicholson, Shadforth, Finlay, MacIntyre, Norgate, McKee, Milman, Thomas, Edmonds, Ives, Messrs Cole, T. C. Farran, 2s each. Also per Miss Paige, £1 8s; Miss Boynes, 2s.

Subscriptions to Diocese.

Mrs. Pritt	£10 10 0
Mr. W. H. Parnell	10 0 0
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			£9 8 6

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Easter.

The philosophers of Athens found the proof of their objections to St. Paul's teaching in this—"he preached Jesus and the Resurrection."

The resurrection of Christ was to the early Christians, the central point of their faith, the inspiration of all their hope.

It was the Resurrection of Christ that had proved the truth of all He taught, that had lifted the infant Church from the depths of despair and sent it on its way exultant and triumphant.

To-day there seems to be a danger lest the great fact of the Resurrection should lose its central position and be held merely as we hold one of the lesser points of Christian doctrine.

There are several reasons for this. In the first place our ordinary life is so much more comfortable, orderly, peaceful, interesting and secure, so little threatened by war, pestilence, oppression and death, that the thought of the awakening to a new life which has cast aside for ever the trouble and sorrows of this life, even death itself, has receded largely into the background.

Secondly, the idea of law, order and uniformity do not penetrate, or at least not under conditions which we can register and tabulate, that there are still freedoms of the spirit and transcendental laws which override the lower uniformities. Men are beginning to recognise this in the field of psychology, and miracles are no longer a stumbling block to science which is producing so many of her own, but old prejudices die hard and there is still in many minds an idea that the Resurrection is something which requires special apology and elaborate defence.

Thirdly, the world has so largely learnt the lesson of Christian hope which was originally based on the Resurrection of Christ that it has in some ways gone beyond it and evolved a complacent doctrine of the natural immortality of the soul as distinct from the body, and united it with the theory of a good-natured Deity who is not going to be too hard on the soul when separated from its somewhat unworthy companion the body which has so often led it astray.

The Christian doctrine of the Resurrection is another thing than these popular fancies. The dependence of body and soul, and the fact that the body is a temple, not a guest-house. It recognises the fact that our earthly body is a body of humiliation, and that connected with the soul in every act of life it awaits with it the reconstruction of glory.

Te denique, corpus, vale,
Te, te citabit totum
Te conscium, te socium
Dolorum et gadorum!
Aequalis nos expectat sors
Bonorum vel malorum.

Above all, the Christian belief recognises that we place no hope in vague speculations as to the persistence of personality or in the hberings of spirits, none of whom can tell

us what we did not know, nor in pleasing anticipations of the good nature of the Power behind the universe, but we base all our hopes for the future—and what is life without a future?—on our knowledge of the character and teaching of Christ, on our belief that He did rise from the dead as He said He would, and that by this rising He has opened the gates of everlasting life to those who are content to find in Him their life, their hope and their complete reward. This is why Easter Day is to us as it was to those of old—the greatest day of the Christian year, and this is why, when we say Christ is risen we stake upon the words all our hope for this life and the life that is to come.

About Suffering.

No. II.

January 10, 1912,

Dear ———,

Perhaps some further light may be thrown on suffering by considering St. Paul's words in the eighth chapter of the Epistle to the Romans—"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." St. Paul seems to teach that suffering is a necessary and purposeful element in life, not hard to bear if you consider what it is leading up to—the "glory" that shall be revealed when we understand the whole process and look back on it by the light of the purpose which it has achieved. Some of the uses of suffering may be briefly noted.

1. It guards from much that is death-bringing, both to body and soul. Pain warns us that blows, cold, heat, hunger, thirst, are threatening to destroy the body; penalties, social disgrace, loss of health, warn us against following passion to the ruin of the soul.

2. Suffering has often a wonderful power of purifying and refining. Like as the gold is tried in the fire, so is the human heart often cleansed by pain. Nearly all the great saints have passed through the fire of affliction. "Before I was troubled I went wrong, but now have I kept Thy word."

3. Out of suffering has been distilled the purest wine of human utterance. The world's greatest poets have been men who have suffered. *Facit indignatio versus.* Where did Homer and Milton learn their majestic music but in the long dark hours of blindness? Where did Dante learn his song divine but in pitiful exile; and was not Shakespeare the product of a time when the late miseries of civil war and persecution had sunk deep into men's minds?

4. But the greatest use of suffering is that it throws men on God. When all goes well we are smug and self-satisfied. We think, "with our own right hand and the strength of our arm have we gotten ourselves the victory." It needs the keen edge of suffering to pierce like an arrow the armour of our self-conceit, to remind us that we are creatures of God's hand, to bring us to our knees and make us humble ourselves before Him; and to be brought nearer to God by whatever means is the greatest blessing that can befall man. St. Paul looks on beyond these things, however, to the "glory which shall be revealed in us." Some of us may have known in sickness what it is to pass through a night of horror and

nightmare, and then how, when the day comes, all the suffering seems to pass like a dream with the first rays of the sun.

Seht Ihr in Osten funkeln?

Hoert Ihr die Englein singen

Durch's junge Morgenroth?

Then we shall see that all through God has been working for great and glorious ends, and though it was necessary for Him to teach us by suffering, that was only because suffering was the best of all ways in which we could be taught, and because to God's eye it was a small thing compared to what He meant to give us in compensation for it. "The glory that shall be revealed in us" does not merely mean that we shall be glorified, a thing which we probably feel we very little deserve, but that God shall be glorified in us. His dealings will be justified; His ways made plain. We shall readily admit and others will admit that whatever we have suffered it was well worth the price. If we could have our time over again we should not only welcome it, but even pray that we might be worthy by greater trials to achieve greater results. The glory of God, the wisdom, depth, tenderness, patience, and love of His dealings with us will all be so clear that we shall be amazed that we did not see that we were being perfected when we seemed to be only suffering.

Now, as ever, the cross is the price of the crown; but only he who fails to realise the value of the imperishable crown will count the cross too high a cost, especially when as so often we are not called upon for the initiative of self-negation, but only for the easier graces of acquiescence and patient endurance.—Yours very sincerely,

G. HALLIBAN.

Ordination.

On Sunday, January 21st, Rev. A. M'D. Hassell was ordained priest in the Quetta Memorial Cathedral at 10 a.m. The preacher was the Subdean, Rev. E. J. Nash, who chose as his text Acts xiii. 2. And as they ministered to the Lord and fasted the Ho'y Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away." The preacher in an able and instructive sermon pointed out how closely the modern service adhered to the ancient model with its recognition of the call of the Ho'y Spirit, its insistence on prayer, laying on of hands and ordination to a definite work. There was a large and attentive congregation. The Bishop wore his cope and the Subdean assisted in the laying on of hands. Mr. Hassell who had been spending some weeks at Bishop's House preparing for the Ordination left for Georgetown on the following day by the Warrago, by which steamer the Bishop and Miss White also left for the south.

Deaconess Buchanan has received an urgent request from Miss Gage Brown of the C. of E. Zerana Mission in Singapore to give help there again owing to their great need of assistance until other members of the staff can arrive. In view of the urgency of the need the Bishop of Carpentaria has given his permission for Deaconess Buchanan to proceed to Singapore and give the assistance so much needed.

Letter from Miss White.

The Bishop and I left Thursday Island by the Warrego on January 22nd, we called at the Rectory on arrival at Cooktown, and found Mr. Brown was sending his little son Bernard down to Brisbane in the Warrego, as he had been out of health for some time. He was put in charge of the Stewards, but spent most of his time with us, and was such a good, obedient child. From Townsville onward we had a heavy swell and nearly everyone was seasick. For my part, I quite agreed with Bernard when he said "I should like to go in a steamer again, but not a steamer that rocks."

We spent a week at Bishopsbourne on reaching Brisbane, and just came in time for the General Strike, which caused great inconvenience to everyone, and must have entailed real hardships on those who were living, as one woman expressed it to me, "from hand to mouth" even when everything was going well. As it was so difficult to get about, all the trams and cabs being stopped, we were not able to do much visiting. We managed, however, to spend a night at Dr. Gibson's at his pretty house just out of the town. We lunched one day with Canon and Mrs. Pattinson, who both have very pleasant memories of their visit to Thursday Island and Moa last year. Mrs. Burrell came over to see us, also Mrs. Webb of Charters Towers, and the Misses Plant. I paid a visit to Mrs. Boyd, the Hon. Secretary of the G.F.S. in Brisbane, who was much interested to hear of the development of G.F.S. in the diocese of Carpentaria. I much enjoyed going over the Cathedral. It is most beautiful, and the choir and sanctuary being so spacious gives an air of repose to the whole building. We specially admired the high altar, the front of which is a slab of marble adorned with glass mosaic which has the effect at a little distance of a rich gold frame. The whole building comes up to one's idea of what a Cathedral ought to be. How Bishop Webber would have rejoiced to see it. At Bishopsbourne the old wooden chapel has been pulled down, and a very handsome stone building is being erected.

On February 4th, we took the train from Brisbane to Sydney. I had a very pleasant journey down. At Warwick we had a few minutes talk with Mr. Glover, and hope to spend a few days there on our return journey. When we got to Sydney a newspaper man seized on the Bishop at the Railway Station, wanting to know all about the strike. We went for one night to the Metropole and then I came up to Darlinghurst, where I am staying at St. Bernards in William street. It is called a "Home for Working Gentlemen" and is really a most comfortable place to stay at, besides being within easy reach of the centre of the town. The Bishop and I have been looking up old friends, Mr. and Mrs. Munday, whom we knew first at Herberton many years ago, Mr. and Mrs. Robert Gray of Hughenden Station, Miss Robson, Miss Paige, and many others. A day or two ago we called at the C.M.A. office, and had a chat with Mr. Ebbs, who now spends half his time in Melbourne and half in New South Wales engaged in C.M.A. organising work. The Bishop is staying with Canon Beck, at St. John's Rectory, Darlinghurst. He would be glad if all letters and telegrams were sent to this address, as he will be travelling, and they will be forwarded to him. He intends leaving Sydney to-morrow

afternoon (February 16th), for a visit to Mr. F. White at Exeter. After that he thinks of staying for a while near Cooma, and then if it is not too cold, going up to Mount Kosciusko for a week or two. In any case, he is due to preach and speak of the Diocese in Melbourne from March 9th to 18th. After that he has promised to spend a few days with Mr. Snodgrass at Geelong. Later on he will very probably visit Tasmania before returning to Sydney on our way home again. He is better for the change, but still feeling far from well. We had a very pleasant evening at St. Paul's College a few days ago with Dr. and Mrs. Radford, and have been trying to persuade them to visit us at Thursday Island. Dr. Radford will very probably do so later in the year.

It has been a great pleasure meeting Miss Rob on again. She is very busy, but is looking remarkably well and is full of interest in all our doings in the north. Yesterday afternoon Miss Robson kindly invited a few friends to afternoon tea at the Women's Club to meet me and we had a very pleasant little gathering. Mrs. James Mackenzie and her mother were there, also Miss Badham, the Principal of the Church of England Girls' Grammar School, who has twice visited Thursday Island, the last time only a few months ago. I met Mrs. Humphry of Townsville a few days ago, and am going up to see Miss Jean Mitchell of the Residency, Darwin, in a day or two. She is at school not far from here. Rain is very badly wanted in Sydney and in the country, but we think the flowers very bright and pretty, though they are not nearly so plentiful as they should be at this time of year.

The friends with whom I was going to stay have sickness in the house, but I hope to see them later. In the meantime I am staying on here. It is very pleasant seeing so many friends. We have made some very nice excursions—one afternoon we took Mr. Wilkinson up the Parramatta River; he is looking very much better for his holiday and hopes shortly to return to work.

Sister Esther arrived here from Melbourne today on a week's visit. We were very glad to see her again, and to hear all about her work in Melbourne. She still retains a keen interest in Thursday Island and Moa.

LUCY A. WHITE.

Motherhood.

We commend to the earnest consideration of our readers the following words from a powerful article in the "Hibbert Journal" on "Decadence amid Civilisation," by W.C.D. and C. D. Whetham.

"Let us now consider another movement which is greatly in evidence among us from a point of view that is not usually broached in discussing the matter. We refer to the endeavour to use women industrially, socially politically, on the same footing as men, all such uses being obviously, primarily, environmental, although some of their indirect effects are of sinister import from the point of view of the race. There can be no doubt that woman's essential function on this globe is motherhood. Statistics show that allowing for those who will not grow up, those who will not marry and those who though married will have no children, four children to every fertile marriage

is the very least that will maintain the numbers of the race unaltered, while if the race is to improve considerably more must be borne and reared in the abler families. It is therefore essential to the race that the ablest, healthiest, and finest women should be encouraged, tempted, compelled if necessary by circumstances, to devote themselves to family life by becoming wives and mothers, and it is doubtful how far it is expedient to draw them off even for a time to other occupations.

We are inclined to classify men and women as the capital and income of the State. Now no sound economic enterprise can afford to allow its capital either to lie idle or to be spent at will. Tacitly the national system of economy by the scale of payment by their services has always insisted on a vital difference between men and women. A man's wages are calculated to represent not only his own keep but also a sum sufficient to maintain a wife and family. A woman's wages represent her keep only, or sometimes merely pocket money if she lives under her parents' roof. This means that it is recognised that a man has and can perform adequately two duties to the State. He can do his day's work and be the father of a family. A woman can perform only one, either earn her living or give birth to and bring up an adequate number of children in which case her payment is included in the father's wage.

As soon as the married woman becomes a wage earner the birth rate drops disastrously, or the infant mortality runs up. If we raise the wages the unmarried or childless woman will always have the advantage of additional comfort or living, which will probably have the ill effect of disinclining her towards the more arduous, more responsible, more exacting duties of marriage and child-bearing. Apparently for a time we can shift a great part of the burdens of the country on to the women, who can undersell their husbands and brothers; we probably effect thereby a distinct temporary improvement of environment in our own generation, for a woman of better education and character can always be secured at a lower rate of pay, but we are devouring our one essential form of life-capital, female humanity, and the process must end in disaster.

It should be remembered also that whenever by the employment of a woman we displace a man—never mind that he be a less competent one—he is thereby less able to maintain a wife and family, and thus some other woman is thrown out of her normal employment.

There is evidence that every improvement in environment—be it in education, hygiene, local government or where you please—effected by the employment of women is, if it is to be maintained, not only a charge in perpetuity on the income of the human race, but is almost certainly a direct inroad on its capital."

The writers proceed to show by historical examples that the use of women in public employment and political life has been followed by a temporary improvement in efficiency, but, *at the cost of the national existence*. The whole which is well worth study, and the problem that it deals with is most serious and pressing. The real question is whether the competition of women who only need to earn enough for their own support is to be allowed to run down the wages of men until a man can no longer earn enough to support a wife and family. If it does it means eventually national extinction.

An echo of the Coronation.

The following essay on the Coronation was written by Kitu, a girl of between eleven and twelve in the Moa Mission School. It was based on her memory of a letter on the Coronation written at the time by the Bishop, but without any special preparation or recalling of the circumstances, and was written in the course of the ordinary terminal examination. The essays of the rest of the class were but a little behind that of Kitu:—

"The Coronation is a religious service which takes place in Westminster Abbey, the oldest Church in London where all the Kings of England have been crowned. The service is conducted by the Archbishop of Canterbury who is the chief Bishop of the English Church, and all the great men of India, Canada, South Africa and Australia came to see the service. First of all the Bishop takes the King and presents him to the people north, east and south and west to recognise him, and all the people cry God Save the King. 2. The King takes a solemn oath that he would rule his kingdom in the right ways. 3. Then the Archbishop anoints the King on the head, breast, and hands, as the Kings of old were anointed. 4. Then the King is dressed in the ancient dress of a Bishop to shew that his work is a sacred one trusted him by God. 5. Then he receives the Orb and Sceptre as the signs of his Kingship, and a sword is taken from the altar and given him, and to protect the right and to do justice. Then he is given a ring to shew that he is married to his work and life. Then the crown is put upon his head and all the people cry Amen. Then the Queen is crown by the Archbishop of York. Then the King and Queen first take of their crown and put it on the Holy Table and they receive the Holy Communion. And last of the service they all sang the Te-Deum.

Prof. Bergson.

The French philosopher Prof. Bergson has been lately attracting much attention by his lectures in London.

Prof. Bergson started as a materialist, and it was only by finding the inadequacy of any materialistic theory to explain the human mind and its workings that he arrived at his present spiritual position and became convinced that the human soul is incapable of inclusion in the realm of material mechanics. His first book "Time and Freewill" was devoted to the overthrow of the metaphysical argument for determinism, his second "Matter and Memory" to the overthrow of the psychological argument, his last book "Creative Evolution" deals with the biological aspects of the problem of personality. Prof. Bergson's work may be described as a reinforcement of the spiritual and religious aspects of the mind from the side of science. His influence is very great not only in France but throughout Europe, and marks a gradual but none the less sure reaction against the scientific materialism so characteristic of much of the thought of the latter half of the nineteenth century.

Christian Science.

In view of the influence which "Christian Science" (falsely so called for it is certainly not Christian and certainly not science) exercises on the minds of many who think that a thing must be good because it is novel, we reprint two paragraphs from the Report of the Committee of the last Lambeth Conference of Bishops. The first paragraph recognises that the Church has sometimes laid too little stress on those facts which are the elements of truth in a system which, as a whole, has departed sadly from the truth.

"The committee believe that Christ still fulfils in Christian experience His power to give life, and to give it more abundantly, and that the faith which realises His presence is capable of creating a heightened utility of spirit, which strengthens and sustains the health of the body. The committee believes that sickness and disease are in one aspect a breach of the harmony of the Divine purpose, not only analogous to but in some instances at least caused by want of harmony with the Divine Will, and that this restoration of harmony in mind and will often brings with it the restoration of the harmony of the body. It believes that sickness has too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome by the power of the Spirit."

The second extract gives the Bishops' view of so-called Christian Science "with reference to definite and indeed aggressive systems such as that which describes itself as Christian Science," the committee consider that the claim to heal all manner of diseases and organic troubles has not been substantiated, while suffering has been caused with many deaths, by the refusal to allow the sick, children as well as adults, to profit by medical attendance and care. Moreover, while desiring to express sympathy with those whose needs may not have been adequately met within the Church, the committee believes that a grave and emphatic warning ought to be uttered against the peril of being thoughtlessly drawn in alliance, in the desire for health, with any who, under whatever attractive name, are in antagonism with the Christian Faith on such subjects as the Incarnation, the Resurrection, the reality of sin, and the use of the Holy Sacraments

On Missions.

The three following utterances, from well known men who approach the subject from different points of view, serve to show how rapidly and completely Christian Missions are being justified in the eyes of the men who really know:—

Yuan Shih-kai, the new Prime Minister of China, when he was Governor of Shantung (the *Times* reminds us), issued a proclamation in which addressing the missionaries, he said:—

"You have been preaching in China many years, and, without exception, exhort men concerning righteousness. In establishing your customs you have been careful to see that Chinese law was observed. In regard to your presence in this province I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects upon our people are beneficial, and do not in the least interfere with their duties as

subjects of the Empire and law-abiding citizens."

Sir Donald Ross speaking at Manchester, said:—

"As to medical missions, they at the Liverpool School of Tropical Medicine were closely associated with them. Many of their students had been medical missionaries, and he hoped that many of their students would be medical missionaries. At that school they were in correspondence with medical missionaries in different parts of the world. They wrote to him for information on various points, and sent him specimens and information in return. He had himself eighteen years' experience of India, where he saw much of medical missions, and he could say that they were greatly appreciated. Since then he had been connected with work where the medical missionaries were doing splendid service. In his opinion the ideal missionary may be both a priest and a medical man."

And Mr James Bryce, in the International Review of Missions, gives eloquent expression to what most serious-minded people must be thinking at the present time:—

"There is needed a revival of the true spirit of the Gospel among Christian nations in order that they should fulfil their Christian obligations to those who are passing under their control and influence. The moment is critical and the duty is clear. We are becoming, in some countries we have already become, responsible before God for our treatment of these backward and non-Christian peoples. We are bound to provide them with a new foundation of life instead of that which is crumbling beneath them. Let the Gospel of Christ come to them, not as a crushing force in the hands of their destroyers, not as being the mere nominal profession of those who are grasping their land and trying to profit by their labour. Let it come as a beneficent power which can fill their hearts with new thoughts and new hopes; which may become a link between them and ourselves, helping them forward and averting those conflicts and sufferings which will otherwise follow, a bond between all races of mankind of whatever blood, or speech, or colour: a sacred bond to make them feel and believe that we and they are all the children of one Father in heaven.

Native Servants and their Critics.

The Society for the Propagation of the Gospel has recently published a booklet on this subject by Bishop Knight formerly of Rangoon. The price is one penny. It proves the falsity of the statement so often heard that Christian Indian servants are less trustworthy than non-Christians. As a fact servants in India are drawn from certain castes which have produced very few of the four million Christians. Indians who have attended a Mission School and have left or been expelled often describe themselves as Christians, and that is quite another thing.

Rev. Evelyn Snodgrass having left Melbourne for St. Paul's, Geelong, has resigned his office as commissary to the Bishop of Carpentry. The Bishop has accepted the resignation with much regret. The appointment of his successor in the office of Commissary for Victoria at Melbourne will be made known later.

DIOCESE OF CARPENTARIA.

Statement of Receipts and Expenditure. 1911.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
To Balance forward from 1910 ...	218	2	3	By Grants to Parishes ...	484	5	4
Subscriptions—				Moa Mission—			
As per list ...	55	18	6	Salaries and Wages ...	115	9	11
Per A.B.M. ...	235	18	7	Buildings ...	29	13	11
Earl Beauchamp ...	100	0	0	Church Building Fund ...	34	19	9
From Christison Fund ...	197	0	0	Boat Expenses ...	72	3	8
Easter Offering (anon.) ...	100	0	0	Stores ...	41	5	7
Per Carpentarian Association* ...	155	0	0	Sundries ...	14	8	
	843	12	1		294	7	6
Diocesan Fees ...	17	3	3	Mitchell River Mission—			
Parochial Assessments ...	17	15	0	Boat Account ...	96	7	3
Grants to Diocese—				Building Materials ...	57	12	6
S.P.G. ...	93	17	4	Wages ...	88	19	3
C. and C.C. ...	118	10	0	Freight and Cartage ...	9	19	0
S.P.C.K. ...	30	0	0	Goods ...	37	10	4
	242	7	4	Sundries ...	2	15	1
Moa Mission—					288	3	5
Government Grant ...	120	0	0	Roper River Mission, paid to C.M.A. ...	2	0	0
General Subscriptions ...	12	10	7	Payments for Students ...	162	10	0
Subscriptions to Ch. Bldg. Fund ...	34	10	4	Clergy Travelling Expenses ...	37	13	2
Discounts ...	1	0	4	Payments to Clergy and Workers ...	44	0	0
	168	1	3	Bishop's House—Maintenance, Insurance, Repairs ...	148	16	10
Mitchell River Mission—				"The Carpentarian"—Printing, Postage, &c. ...	42	3	4
A.B.M. Refunds ...	55	15	4	Postage, Telegrams, and Telephone ...	24	10	9
Church Building Fund ...	27	4	6	Special Collections paid over ...	5	0	0
Sale of "Lily" ...	9	0	0	Printing ...	4	0	1
General Subscriptions ...	9	8	6	Religious Instruction in State School ...	3	13	0
Discounts ...	10	6		Melanesian Work ...	47	0	7
	101	18	10	General Expenditure—			
Sale of the Francis Pritt ...	298	1	7	Bank Charges ...	10	0	2
Roper River Mission Donation ...	4	0	0	Repairs ...	8	2	6
Special Offertories for Missions ...	19	16	7	Synod Assessment ...	9	0	0
"The Carpentarian," Subscriptions ...	25	5	0	Solicitor's Charges ...	12	13	3
Melanesian Work, S.S. Home Contributions ...	5	13	0	Sundries ...	12	5	6
Savings Bank Interest at Brisbane ...	4	13	9		52	1	5
Sundry Discounts ...	13	0		New "Francis Pritt"—Instalments to Builder, &c. ...	151	5	0
				Balance in Q. N. Bank ...	56	5	0
				Balance in Government Savings Bank ...	119	7	6
					175	12	6
	1,967	2	11		1,967	2	11

NOTE—*This does not include the sum of £133 5s. 11d. collected by the Carpentarian Association for the Mossman Cyclone Fund.
 †£150 will be payable in the "Francis Pritt" on April 1st

Assets.

1. Christison Fund—				3. Douglas Memorial Fund—			
Fixed Deposit, Q.N. Bank, for 1 year from 3/1/11	£200	0	0	Fixed Deposit, Q.N. Bank, for 1 year from 10/4/11	£103	9	2
Fixed Deposit, Q.N. Bank, for 2 years from 3/1/11	£200	0	0				
2. Emergency Fund—				4. Bishopric Endowment Fund—			
Fixed Deposit, Q.N. Bank, for 2 years from 1/4/10	£106	12	1	On Loan ...	£100	0	0
				Government Savings Bank ...	5	0	7
					£105	0	7

EDWARD J. NASH,

Hon. Diocesan Accountant.

This is to certify that I have examined the Books of the Diocese of Carpentaria, also a Statement of Receipts and Expenditure from 1st January to 31st December, 1911, and found the same correct.

A. W. PHILLIPS.

1912.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

MR. R. H. ALLEN, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

COMMISSARIES:

REV. S. G. PONSONBY, M.A., The Rectory,
Devonport, England.

REV. J. JONES, M.A., 131 Beechcroft road, Upper
Footing, London, S.W., England

REV. CANON BECK, A.K.C., Darlinghurst, Sydney.

REV. W. P. GLOVER, Th.L., Dalby.

CLERGY

REV. E. J. NASH, M.A., Subdean, Thursday Island.

REV. H. H. AYSCOUGH, Th.L., on leave.

REV. L. AYSCOUGH, Th.L., Croydon.

REV. H. BIRCH, Roper River Mission.

REV. W. E. GODSON, M.A., Darwin.

REV. A. McD. HASSELL, Georgetown.

REV. F. T. LANE, Th.L., Normanton

REV. A. E. SMITH, Brisbane.

REV. E. TAFES, Mosman

REV. W. M. WILKINSON, Mission Priest.

DIOCESAN COUNCIL:

REV. E. J. NASH, M.A.,

REV. W. M. WILKINSON,

REV. W. E. GODSON.

MR. W. LEE BRYCE.

MR. P. EGGER.

MR. A. SULLIVAN.

HON. LEGAL ADVISER:

HIS HONOUR JUDGE MACNAUGHTON.

ST. PAUL'S MISSION, MOA.

MR. B. S. COLE (SUPT.)

Mrs. Cole. Joe Bann.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (SUPT.)

J. Woodd, J. Giebo, T. Solomon

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £375 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

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PRINCIPAL

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JULY 1, 1912.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Letter from the Bishop.

May 7, 1912.

My dear People—

I returned to-day from my holiday in the South, having been absent during February, March, and April; and having, with the exception of a week's work in Melbourne, devoted myself to rest and physical and mental recuperation. I am thankful to say that I have returned in excellent health and quite ready for work again. I am thankful to say that medical opinion reports me quite sound and healthy in every respect; but I am warned that after more than a quarter of a century of work in the far North I must be prepared in the future to take more regular holidays than in the past. That I have been able to go on so long without them is no small tribute to the healthiness of the North Queensland climate.

I met everywhere with the greatest kindness as representing our diocese, which has so many generous friends and supporters in the South. I stayed about ten days in Brisbane, and came in for the strike. I am not, as you know, a party man either in religion or politics, and I have every sympathy with the efforts which have been made in the past and are still being made by the hand-workers of Australia to improve their conditions and gain a larger share of leisure and means; but I must say that the strike seemed to me to be singularly ill-timed and unjustified, and to have been carried out without thought for the thousands of women and children on whom suffering was the first to fall. At the same time I feel bound to express my conviction that the leaders were genuinely anxious to avoid all violence of the lower and obvious kind, not realising probably that forbidding men to buy and sell or pursue their ordinary avocations was an act of violence of the most serious kind, and one which could not logically be persisted in without leading to actual violence. To strike is one thing, and to forbid other men to work is another thing altogether. There is no cause in a democratic country like Australia with triennial elections for any body of men setting themselves above the law. If they cannot persuade the electors, they have no right to coerce them.

From Brisbane I went on to Sydney, where I stayed with my most faithful friend and commissary, Canon Beck; and then to the hills near Moss Vale to stay with a northern layman who has shown himself a most true friend to our diocese. I visited among other places the quaint old town of Berrima, with its once famous jail and beautiful old rectory, now, alas! empty and deserted. I devoted a week to speaking and preaching for the diocese in Melbourne, and then crossed over to Tasmania and spent a week at the Springs on the upper slopes of Mount Wellington with a magnificent view over the many arms of the sea and countless hills, which make the neighbourhood of Hobart so enchantingly beautiful. From here I went to Port Arthur, the old convict settlement on the Tasman Peninsula, and was so much interested in it that I remained a week sketching and exploring the neighbourhood. The Tasman Peninsula may be likened to a great hand, some fourteen miles square, planted down on the waters, with Port Arthur nestling in the bay between the thumb and forefinger, which ends in the great cliff of Brown Mountain. Next to it comes the second finger, Cape Raoul, pointing south, with its organpipe-like rocks of columnar basalt; while the little finger sprawls away to the west. This great hand, covered with knotted lumps of hill and hairy with rough forests, is connected with Tasmania by Eagle Hawk Neck, an isthmus not two hundred yards wide, and here savage dogs were chained every few yards, while the sharks were fed and encouraged to frequent the adjoining waters. Escape was almost impossible and Port Arthur became a hell upon earth. No man can be trusted safely with unlimited power over his fellow-man. In this instance real supervision was hardly possible, and there was much difficulty in obtaining decent warders. Consequently time-expired convicts were frequently appointed, and the unhappy prisoners—many of them transported for the most trivial offences—preferred death to the chain-gang and the lash. The buildings are now in ruins, having been destroyed by a bush fire some eleven years ago. About a mile away is a little island called the "Isle of the Dead." Here 1600 persons were buried, the free at the top of the island, the convicts below. By mistake a free man was buried in the convict portion, and when the mistake was discovered he was hurriedly dug up and buried in the other ground and a tombstone erected apologising for the error! Round a little bay was a separate prison for boys called Puer Point. Children of 10 years of age were actually brought out from England and kept here until they were 18, when they joined the adult convicts. No wonder the miserable little wretches used to jump over the cliff, still called Suicide

Cliff. Apart from the memories of its evil past Port Arthur is a beautiful spot. The houses are of solid stone with beautiful gardens, and there are two magnificent avenues of English oaks and one or enormous gums. The ruined church was designed and built by convict labour, and once seated 2000 persons. It is now ivy-grown, and for the first time beautiful. Port Arthur is, to put it mildly, not now in the van of knowledge and civilisation. Things are just a little quiet and antiquated. I had visited the post office and achieved the purchase of some stamps with some labour, when a girl came running after me and said, "Please, sir, are you the Archbishop of Canterbury? because there's a letter for you." The letter was simply addressed to the Bishop of Carpentaria, but both names began with "Ca-" and that was near enough for Port Arthur.

I returned to Hobart for Holy Week and Easter, and then went to a beautiful spot called Avoca on a branch line between Hobart and Launceston. It is about twelve miles from the foot of Ben Lomond, the highest mountain in Tasmania, and the scenery is very beautiful. On my way back to Launceston I had to join the famous Tasmanian express, which does the hundred miles or so between Hobart and Launceston in not much over five hours. Unfortunately on this day they were rashly burning Tasmanian coal, and the fire went out, and it was said that no less a person than the Commissioner had to descend and chop up sleepers to get the fire alight again. Anyhow, the train was late and missed the boat with fifty passengers, so that when we did cross two days later we were packed like herrings. On my return to Sydney I stayed for a while with the late Governor of Queensland, Lord Chelmsford, who retains the most pleasant memories of his visits to the North, and especially of his stay at Thursday Island.

In Sydney I met the Bishop of New Guinea who had to undergo two serious operations within a fortnight, but is now happily on the high road to recovery. His work is terribly arduous, and we trust that he will not be allowed to return before he is thoroughly fit. He was much cheered by the practical sympathy shown to the diocese while he was ill, subscriptions coming in sufficiently to pay off the overdraft that was causing him grave anxiety.

Miss White was unfortunately unable to return with me, as owing to a severe chill she had to spend nearly three weeks in a nursing home. She hopes to return shortly.

I leave on May 28, and shall spend June visiting the Gulf districts. August will be devoted to a journey to Coen with Rev. W. M. Wilkinson, and on my return I hope to go to Port Douglas on September 5, and from there

to go to Townsville for the Provincial Synod on September 16.

I must express my thanks to the Administrator, Rev. E. J. Nash, for the careful way in which he has managed diocesan business during my absence.

Your faithful friend,
GILBERT, Bishop of Carpentaria.

Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House on Wednesday, May 22nd, at 5 p.m. Present—the Bishop in the chair, the Subdean, Messrs Lee Bryce, Sullivan, Eggers and Allen.

The Bishop reported that the loan to Darwin Rectory Fund had been repaid and that the interest on the additional capital of the Bishopric Endowment Fund amounted to £93 5s.

It was resolved to invite the Government Resident to inspect the South Sea Island Home at least quarterly and to advise as to its conduct and management.

It was decided to call for tenders for painting the outside of the Bishop's house, and to ascertain the cost of proceeding with the completion of the side wall of the Cathedral.

The Subdean and Rev. E. Taffs were appointed clerical representatives to the Provincial Synod at Townsville on September 16th.

Douglas Memorial Chapel.

At a meeting of the Diocesan and Parochial Councils held at Bishop's House on Monday, May 27th, it was resolved to proceed with the concrete wall to complete the proposed Douglas Memorial Chapel of the Cathedral. It is estimated that the work will cost about £50 more than is in hand, and those who have not yet contributed to the Memorial are requested to do so as soon as possible. We publish elsewhere a list of some of the fittings that will be required, in case anyone should wish to offer a particular gift. Messrs. Lee Bryce (chairman), McKee and Hannington were appointed a Building Committee. A local tender was accepted subject to certain modifications.

Bishop's Visit to Moa.

On Friday, May 24th, I took advantage of the fact that the Government Resident was going out to visit Naghir to get a lift to Moa, and thus save the journey of the Banzai into town. I was fortunately able to send out a message in time to prevent her coming in for me. We left Thursday Island at 2 p.m. on Friday, and found a strong wind and heavy sea outside. In spite of the fact that the wind was fair and we could use our sails the steamer was so slow that when dark came we found ourselves still some miles from the entrance to the reef, and as it was impossible to enter in the dark we kept on our way for another hour or two and anchored some miles beyond behind Moa Peak. Here we spent a somewhat uneasy night rolling at our anchor. Next morning we started early and ran back to Moa, and I was landed at 9 a.m., while the steamer continued on her way. I found Mr. and Mrs. Cole well and all going on satisfactorily at the mission. After a rest I

made a sketch of the mission and then went round and saw the people and some of the improvements accomplished or contemplated. I had a busy evening; first came evensong and the baptism of three children, then a meeting of the men to talk over matters connected with the community, and lastly I interviewed the confirmation candidates, glad to retire to my stretcher on the verandah of the school, a pleasanter resting place than last night's rolling deck of the steamer, but the wind howled nearly as violently all night. To all appearance the mission is making real and steady progress and the new constitution seems to be working well.

Next morning at 9.30 a.m. all gathered for the confirmation. The John Douglas arrived just previously and the Government Resident and a friend arrived just in time to be present, and share in our worship. Thirteen boys and girls were presented and showed by their rapt attention, and earnest manner, their appreciation of the seriousness of the occasion. Just before the service two communicants, a man and his wife, came to me and said that they had a quarrel the previous day, and the man had been provoked into swearing by the woman's continual nagging, and after their "growling" they did not like to come to the Holy Communion without acknowledgement of their fault. Another man had been provoked in the same way and offended in like manner and would not receive, as I afterwards learned, as he felt his fault so keenly. Is there not a lesson for us all in this sensitiveness of conscience?

After the confirmation there was a celebration of Holy Communion with 31 communicants. Mr. Cole had made a full-sized altar out of all kinds of wood that he could find. Mrs. Cole had made a white altar cloth embroidered with red cotton, and the school looked quite church-like. The service made a deep impression and will not easily be forgotten. The people are still very keen about a proper church, and I promised to make inquiries as to the probable cost. They have already contributed about £90 towards the building fund. Altogether I had a very happy time and was sorry when I had to say good-bye and go on board the John Douglas just before noon. We had a slow but uneventful run in, and I was able to be present at evensong in the Cathedral.

We have now at Moa:—

Senior men	...	...	26
Married women	...	...	23
Young men	...	...	7
Boys and girls	...	...	54
Total	...	...	110

It will be seen that almost half our population consists of children, a good augury for the future of the mission and an especial opportunity for missionary work in training them up as good men and women.

Will someone give us a set of communion vessels for Moa? The cost would be about £5. At present the Thursday Island vessels have to be taken over whenever there is a celebration.

A priest of the diocese, in memory of his ordination, has presented the Cathedral with two Prayer-books, an Altar-book, and Litany-book. These books are beautifully bound and stamped with the name of the Cathedral. It is a very welcome gift.

Mitchell River Mission.

Mr. Matthews writes on February 17th:— "I intend sending boys to Delta next week, and I take this opportunity to report on various matters.

We have all enjoyed very good health up to date, and there has been no sickness amongst the people. Usually we have an epidemic of influenza with the first rains, but we escaped it this year.

We have had very little rain so far, barely sufficient to keep life in the young plants now just out, and not nearly enough to ensure any yield next year.

If we do not have a copious downpour soon there will be a famine this year. This week we put out 6,000 cassava plants, and there are several thousands more in the top paddock and at Angeram and Koongalara.

The patch of cassava at the mission has surprised us all. I expected half-a-ton, but we have already eaten a ton and only a third of the area dug up. It has given us a great lift with the rations. Without it there would have been very little flour left by April; now there will be a surplus.

We have also a larger area under potatoes this year, but unless we have much more rain we will have no more returns.

Mr. Woodd ploughed up the old garden with his team of bullocks, and we have one team of horses ploughing and another team harrowing, and with 20 boys planting the field has quite a busy appearance.

We have been holding services in the church since New Year. The cabbage tree walls are rough but serviceable.

We need at least four more draught horses, as the work is quite too much for our present team.

If I can possibly manage I am going to the coast next month to build a bridge across the Salt-arm. A bridge would shorten the distance quite two miles and make a straight road. Oh, for an engine and a sawmill! Nelson said when he was chasing the French navy before the battle of the Nile, that if he died and his heart were examined, "frigates" would be seen written all over his heart. I am quite sure engines, sawmills, and irrigation facilities would be written all over my heart.

April 16th.—The new Francis Pitt reached here on the 11th, and Iaves to-morrow. She seems a fine boat, certainly a roomy, comfortable one, though she still needs many fittings before she is complete.

Mr. Woodd feels the need of a change and is going to T.I. this trip.

We have enjoyed fairly good health throughout the wet season. The rain, though light, came when it was most needed, and prospects of a good harvest are favorable.

I have had some disappointments through boys and girls running away, but there has been very little sickness, and on the whole, there is little to complain. We will welcome my sister and Lane, and I am hoping to get much important work under way this year.

Don and Susie were married yesterday morning and we had quite an impressive little ceremony. I enclose a copy of the form used, which I trust will meet with your approval.

The settlements at Angeram and Koongalara are doing fairly well, but would do much better with a white man in charge.

The boy is waiting to take this to the coast, so must close. With all good wishes from the staff at Trubananman.

Bishoprick Endowment Fund.

The capital sum of £2500 given by the Pan-Anglican Congress Committee to the Bishoprick Endowment Fund of this diocese has been invested by the Brisbane Trustees in Government stock at $3\frac{3}{4}$ per cent, giving an income of £92 17s. 6d. The total income of the Bishoprick Endowment Fund from all sources now amounts to £396, which is a great improvement on the £300 at which it has stood for ten years past.

The Strike.

The deepest and soundest criticism of the late strike in Brisbane comes from the official organ of the Labour party in Sydney. The Sydney "Worker" says:

"The Brisbane strike lasted five weeks too long; it should never have occurred. To succeed, the general strike must overcome the Government; it must set up government by the minority. Government by minority must be government by force; so that the general strike must hold any advantage it gains as any tyrant holds power, by force of arms. . . . If we are the majority we can take the government at the ballot-box; if we are not, we have no right to take it at all."

This is sound common sense, and we wish every worker in Australia would take it to heart.

We have an absolute democracy in Australia. Every man and woman, rich or poor, ignorant or well educated, has an equal vote. There is absolutely no excuse for civil violence. Those who resort to it are traitors to their own cause. They are really trying to show that democracy is unworkable. Possibly all have by this time realised that the strike was a tactical mistake; but what we want all men to realise is that it was morally unjustifiable to appeal to violence in a democracy where all have equal power to vote. As the "Worker" truly says, "If we are the majority, we can take the government at the ballot-box; if we are not, we have no right to take it at all." When the strikers forced the shops to close and forbade men and women to obtain bread or meat, they were contravening a fundamental maxim of democracy, and setting an example which might recoil terribly on their own heads.

We fear that in spite of the Sydney "Worker" the Queensland Labour party has not yet quite learned this lesson. For example, the repeal of the Religious Education in State Schools Act was put forward as a plank in their policy. In other words, they proposed to set aside within two years, and without any opportunity for expression of opinion, the most clearly and deliberately expressed opinion of the majority of the people of Queensland, expressed in a referendum held for the purpose.

Can the flouting of true democracy go further than this? We believe that they will continue to fail at the elections until they come to realise that our Government is really democratic; that where the ballot-box is open to all violence is absolutely undemocratic; and that democracy means that when the people express an opinion, that opinion must prevail whether it suits the party purposes or not. When the Labour party realises these facts more fully it will be much more fully trusted and supported by thinking men.

Personal.

Miss Matthews returned in April from her furlough in the south and spent a few weeks at St. Paul's Mission, Moa, before returning to the Mitchell River Mission on May 9. She has quite recovered her health, and was looking forward to her return to work.

Mr. Thomas Woodd paid a short visit to Thursday Island, coming up and returning by the Francis Pritt on May 9. He is in splendid health and not at all exhausted by his strenuous labours in superintending the gardening operations and looking after the cattle on the Mitchell. Mr. Woodd has broken in several bullocks to cart and plough work, and his services have been of great value to the mission. He hopes to go for his furlough at the end of the year.

Miss White, who was visiting friends in Sydney, unfortunately caught an internal chill while waiting on the wharf to see some friends off by a steamer, and was laid up in a nursing home for nearly three weeks. She has now happily recovered, and is to return to the Island at the end of June.

Miss Robson continues to take the greatest interest in the work of the diocese, and although continually occupied manages to find time to meet northerners in Sydney and show them many acts of thoughtful kindness. We rejoice to say that she is in excellent health.

Rev. John William Ashton, M.A., Rector of all Saints, St. Kilda, Melbourne, has been appointed Commissary to the Bishop of Carpentaria for Victoria. Mr. Ashton is well known in Brisbane as the former Rector of St. Andrew's, South Brisbane. He has now charge of one of the most important parishes in Melbourne.

Miss G. Broom was accepted for aboriginal mission work by the Bishop, but as a worker was needed for Yarrabah Mission he has arranged for her to go there for the present. Miss Broom has been a churchworker at Maldon in Victoria.

When passing through Brisbane the Bishop visited Nundah Theological College to see the three Carpentarian students. Mr. Charles Hall has passed his second year's examination and goes in for the final Th. L. examination in October. Messrs. Cyril Massey and John Parker go in for their first-part examination at the same time. We trust they will all do well.

Rev. E. A. Smith has been working at the West End, South Brisbane, for some time past. The little parochial district of which he has charge showed a gratifying improvement at the last Easter Meeting. He is entering for the Th. L. in October.

Rev. W. M. Wilkinson was at last induced to take a holiday from his arduous work, and left for Melbourne in January. He returned to the Laura in March wonderfully recovered in health and spirits by his short sojourn in the south. Mr. Wilkinson is now visiting the Palmer and Mitchell, and hoped to be at the Mission Station in June.

We were very glad to welcome Lady Arbuthnot again to Thursday Island. The Mataram, by which she was travelling, was announced to arrive at 3 p.m. on Monday, June 13; and a number of members of the Mothers' Union assembled to welcome her. The vessel did not, however, turn up until the following morning and then it was announced

that she would leave at noon, the time was subsequently altered to 2 p.m., and finally to 4.30 p.m. Owing to these uncertainties it was not possible to hold any regular meeting, but several friends came down to the Vicarage to see Lady Arbuthnot and her niece. We were glad to learn that she had seen Deaconess Buchanan at Singapore, and that her health had improved greatly after leaving Thursday Island. Lady Arbuthnot will stay for some months with Mrs. Milman at Southport. It is proposed to erect a brass memorial of the late Government Resident, Mr. Hugh Milman, in the Cathedral.

Enthusiasm.

Some people have a strange dread of the word "Enthusiasm." The literal meaning is probably "In-Godness", or "God-possessedness." Practically it means that a man is so ruled and possessed by a great idea that difficulties are made little account of, disappointments surmounted, and hope ever renewed. It means that when a man is so possessed he finds pleasure in all that pertains to the matter in hand; he bends all to it; he is never tired of dwelling on it, laying it before others, and seeking out those who delight in it as he does himself. It is characteristic of a true enthusiasm that other things gradually give way to it. It gradually asserts itself more and more. Look how the enthusiasm of Art possesses some people. They live for it, and for it alone. It becomes the one dominating passion of their lives.

And shall the enthusiasm of Christ be less powerful than that of Art to bend and subdue to it the whole nature? He who is filled with it can be daunted by no obstacles, and crushed by no disappointments. It transfuses and transfigures his ordinary work and occupations. It makes the sweeping of a room (as George Herbert reminds us) an act which may be done with enthusiasm as unto the Lord; it lays upon every common act and word the mysterious greatness which attaches to the sense of carrying out the plans of an infinite master mind. It gives a man the power of drawing others by the magnetic attraction that real earnestness and conviction always exercise. It is a factor that none can afford to despise. It is a power which reaches far beyond a man's own environment, for the enthusiastic man is self-forgetful, and there is in self-forgetfulness a close approach to that highest and most potent of virtues, unselfishness.

The following letter will be read with interest:—

"175 Joffcott street, N. Adelaide.
"10th April, 1912.

"My dear Lord Bishop,

"At the meeting of the Council of our Diocesan Missionary Association held yesterday, in addition to the sum of £44 18s. 8d contributed for the Mitchell River Mission, £25 was voted to your Lordship for the Boxal Fund. In accordance with the rules of our association, all moneys must be forwarded through the head office of Australian Board of Missions. The general secretary of the A.B.M. will doubtless forward the money to you in due course. But I thought it would be as well to write and show our sympathy and interest in your work.—I am, my Lord, yours faithfully,

"W. S. MILNE."

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XII.—No. 3. Thursday Island, July 1, 1912

The meeting between Mary Magda'ene, popularly, though without any reasonable grounds, confused with the woman who was a sinner, and our Blessed Lord is one of the most touching incidents in the new Testament.

Mary had been a witness of the great tragedy which culminated upon the cross. The beloved Master, full of love and pity for men, had been taken by men and treated more cruelly than if He had been a savage beast. He in whose eyes there had shone the light of divine knowledge, in whose words there had echoed divine wisdom, in whose acts there had been no uncertain gleams of divine power, had been mocked, scourged, crucified, and buried at last in the earth with the good and great of all the ages. But Mary's love is stronger than death—too strong to be crushed by the failure of earthly hopes. She will do everything—everything that she can. The lifeless body at least remains, a small part indeed of the living Christ, but all that is left to her; she will give it what honour she can; she will preserve it, after the manner of the day, from decay; she will pay the last rites of reverent love.

Then she finds that the body has disappeared. It is the last spite of the cruel persecutors, or perchance the indifferent act of an uninterested official. In any case the last link is broken. The Master whom she knew and loved is gone. All hope was over two days before, but now even the link of loving service is snapped; she can do nothing to show her love; "They have taken away my Lord, and I know not where they have laid Him." The cry of Mary Magdalene is one which, at heart, is echoed by not a few devout souls at the present day. It is not that love has grown cold or that the lamp of faith is burning dim. They know too well in Whom they have believed for that; but they are bewildered, and little wonder, by the myriad forms in which criticism and incredulity show themselves in the present day, and the more bewildered that the criticism and the incredulity come often, not from those who scoff at religion, but from those who profess to be its exponents, who devote their lives to the study of the Bible, and often hold the position of professed theologians. They cannot escape from the atmosphere of the day; the old simple faith, and simple acceptance, seems impossible. They know that God is true and Christ is their life, but they know not what to say, or how to answer when some clever preacher says "I suppose no one in this church is antiquated enough to believe" this or that which has seemed to them of the essence of the Christian faith; and if they are to give up this and that, where is the process to stop? what is to be left? No wonder they cry, "They have taken away my Lord and I know not where they have laid Him."

Much might be said, and many arguments used to uphold the truth of the Christian revelation, but we may restrict ourselves to three thoughts which seem of especial value.

The first is this: Christianity is incomparably the highest ideal of life, combined with the loftiest conception of God, that the world has ever seen. It might seem at first sight

unsafe thus to argue. It might be held the knowledge of men is limited by their generation and their upbringing, and that men have always thought that their own religion was the highest and best, and that others were as nothing in comparison to it; but reflection will show that this is not so. We are not in the position of men of other faiths; we know infinitely more of the faiths of the world than was ever before possible. We know as much of the great religions of the world as their own professors, and sometimes more. We no longer regard these faiths with ignorant contempt. We recognise that they are efforts after God, and often lofty and inspiring efforts; but we know that all that is noblest and best in them, and knowing all this we know, also that not one of them can be mentioned in the same breath as the Christian faith. Even if we exclude all that is base and ignoble in them as the corruptions of a later age, and select only that which is best and highest, though we may find passages here and there which may be compared justly to the words of the Hebrew prophets, we find nothing that can be fairly called a real gospel of hope for common men, nothing that can be put in the same category as the calm authoritative message of Christ; and nowhere do we find on the part of their founders the claim that Christ made, to be Himself very God as well as very man.

If, then, Christianity is incomparably the highest and noblest expression of religion that the world has ever seen, if there be not to-day, if there never has been in the past, any faith that can stand in the competition with it, can we believe that God cares so little for man as to suffer him to be utterly deceived in that which is best and highest? No religion worth the name is altogether untrue if it teaches men humility before a higher power, teaches him to renounce material for spiritual ends, and to follow righteousness for its own sake; and as Christianity teaches these things beyond all other faiths, we cannot believe that if God be what we understand by God, He would suffer humanity to be utterly deceived at the very point at which it reaches its highest spiritual conceptions and aspirations. Of course, it does not logically follow from this that there is no error or misconception of any kind mixed with our Christian ideals. Granted that Christ was very God and gave to us very truth, it does not follow that we have rightly grasped all that He said or did; there is room for much honest and reverent criticism, much just scepticism as to the validity of too easily accepted traditions and interpretations. It does not follow that we must believe exactly what our fathers believed as to the meaning of the teaching of our Lord and the contents of His Gospel. The way is still open for the Holy Spirit to teach us more, to guide us into deeper and fuller truth as we are able to bear it; but it does follow, if what we have said is correct, that we are not deceived in the main issue. It does follow that Christ is the Way, the Truth, and the Life; that He is the special and unique manifestation of God upon earth; that the Gospel of Christ is a Gospel for all men; that Christianity cannot acquiesce in being set down as one of the faiths of the world, but must regard itself as *the* faith which is bound to strive to bring all men to the knowledge of her Master and their God. I believe, then, that the Christian faith is true because I cannot believe that God has allowed men to be utterly deceived in that which is best and highest.

If Christianity is not true it *ought* to be, and I am content to believe that what ought to be really is.

In the second place, we must remember that the criticism of the present day has not yet stood the test of being itself criticised. If we look back upon the past we see how the Christian faith has been over and over again assailed by a criticism which seemed to its age secure and unanswerable, and how over and over again this triumphant criticism has been subverted and overturned by a later criticism, which in its turn has suggested fresh doubts and difficulties, to be itself overturned in due season. There is a reason for this. Critics are not a separate and distinct class to their fellow-men. Their only voice, in an extreme form, doubts and difficulties common to the general thought of the age, and it is for that very reason that their words seem convincing to their own generation. Another generation succeeds and, under the influence of a new set of ideas, wonders how their fathers could have been disturbed by a criticism which seems to them utterly beside the real point, which is, etc. For instance, in the fourth century the whole Christian world was in doubt and distress because the Arians pointed out that in the LXX. there was a passage in Proverbs speaking of wisdom, "The Lord created me in the beginning of His ways." See, said they, wisdom is Christ, and here we have the Bible declaring that Christ was only a created being. The orthodox were sore put to it, and wrote whole tomes to evade the conclusion. It never struck either side to look up the Hebrew, in which case they would have discovered that "created" was altogether a mistranslation of the Hebrew, which means "possessed," nor did it strike anyone that in any case the passage had no bearing whatever on our Lord or on His divinity. So taught wisdom by the past, we wait for the critics to be criticised. The difficulties they raise are to us real difficulties. Nothing but good can come from their reverent discussion. The critics are not always reverent, not always open-minded, but on the whole we owe them a great debt. Both Old and New Testaments have emerged from their hands stripped of the accretions of a false and often superstitious regard that hid their real character, but more real, more living, more thoroughly tested, more indisputable than ever.

There is no need, then, to be unduly disturbed by criticism which has not yet been criticised. The experience of the past teaches us to wait calmly and be thankful for all the light we get, and not to assume that the darkness that remains will never be dispelled.

The third thought is this: After all, the strongest argument for the truth of any fact is our own experience. We do well, no doubt, to believe what others tell us if they seem to be persons who are worthy of credence; but, after all, it is our own experience of a fact that works in us the deepest and fullest conviction.

If a man has done an unselfish and generous act towards me, it is useless for other people to tell me that he is hard and unsympathetic; my own experience outweighs all that they may say. If I meet and talk with a friend, it is useless for my neighbours to assure me that he is at the moment in a foreign country. I have seen and I know. So after all, the strongest proof to the individual of the reality and power of Christ is the knowledge of Christ Himself.

It is useless to tell me that God does not

regard prayer, when every day I have had personal proof that He does. It is useless to say that Christ does not exist when I have felt His presence and listened to His words. It is useless to tell me that He gives no grace when I have gone forth from the Holy Eucharist strengthened by His Body and Blood. It is an argument, it is true, which makes no direct appeal to others, but to the individual himself it is overpowering. He knows what He knows. He cannot explain, argue, convince, but He knows. Yet surely even with those who have not experienced, the sum of the experience of those who have should weigh somewhat.

A vast array of the best and noblest of men and women of all ages, generations, and stations, young and old, rich and poor, ignorant and cultured, bear witness that it was not of themselves that they suffered and conquered and won the respect of men for their courage, their unselfishness, their purity, their patience, their love. It was in Christ and through Christ alone that they conquered their own nature, and did these deeds and won this character. As often as they trusted to themselves they failed. To Christ alone is honour due. From Him it all came.

It was surely in this spirit that Mary Magdalene turned herself at the sound of the beloved voice and cried, "My Master."

She knew. All that was best in her she owed to Him. He was the Way, the Truth and the Life; and what He was to her He may be to us. He may be hidden for a moment by the clouds of trouble, but if we are His we know that He is; and if we seek Him as Mary sought Him we shall find Him.

Only do not let us suppose that we can retain our faith without effort and trouble. We are face to face to-day with the need of fighting for our faith as Mary Magdalene fought. It has not always been so. People have accepted their religion without question and without effort, and in consequence our religion has been largely conventional and unreal. Perhaps it is not altogether a bad thing that to-day our faith has to be tested. As Mary believed and loved in spite of appearances, in spite of disappointments, so is our faith tried and tested to-day. Faith is coming to be a spiritual adventure instead of a matter of course. It is not that it is harder to believe, or that the evidence for the Christian faith is less than it was; the truth is probably all the other way; but men and women are more called upon to win faith by spiritual effort, to be more real, to be ready to sacrifice more for their creed.

It is worth the effort. It is worth any anxiety, any suffering, that we may come to know Christ as the great reality of our lives, come to trust Him for life and death.

"He saith unto her, Mary. She turned and saith unto him, My Master."

If Christ means to us what it meant to Mary, we shall be prepared to risk all, to suffer all for Him, even the indifference and incredulity of the world. We shall believe that He rose because we know that He is alive; we believe that He is alive because He is the greatest of all realities.

The great need of the Church to-day, the great need of the world to-day, is men and women who will show forth Christ now in their lives, men and women who because they have known what the love of Christ is and means will refuse to be swept away by the tide of luxury and love of pleasure, who will remain

calm and trustful in hours of difficulty and danger, who will refuse to despair either of others or of themselves, because they believe Christ to be omnipotent. Men and women who can point out to a world still spiritually sick Him from whom alone they have derived their strength, and hope, and in Whom alone the whole world can find the healing of its soul.

Professor Harnack on the Gospels and the Church.

Two or three little books by Prof. Harnack are of deep interest, and we are surprised that they have not aroused more attention in England. Prof. Harnack is one of the most learned men living, and he cannot be accused of a prejudice in favour of the Christian faith, since his own point of view is more nearly Unitarian than strictly Christian. His present opinions, moreover, are the result of a life spent in critical study, and differ considerably from those that he formerly held.

In his recent book, the "Date of the Acts and Synoptic Gospels," Professor Harnack expresses his conviction that the Acts were written by St. Luke, and that they were completed before the death of St. Paul in A.D. 64. Hence it follows that the Gospel of St. Luke was written some years before this date. Correspondingly early dates are assigned to St. Mark and St. Matthew; and so we have the remarkable result that the latest German criticism, after starting with assigning all the Gospels to a late date in the second century, has come back as its apparently final result to fixing the date of the Synoptic Gospels to precisely that period at which tradition has always asserted that they were written. But this is not all. Prof. Harnack has always been noted for the scorn with which he has regarded the Catholic conception of the Church, and the way in which he has minimised its importance; but now the negative criticisms of a brother professor have roused him to defend with considerable energy the positive elements of truth in the Catholic conception of the Christian Church. His book on the "Constitution of the Christian Church" does not, indeed, go as far as an English Churchman would like to see it go; but it is an enormous advance on purely negative criticism, and shows that an impartial outsider must admit that there is a very great deal to be said for the interpretation that the Church has put on the scanty records of early Church history; and that it is impossible to dismiss its claims in the airy way which is unfortunately too common in critics and controversialists.

Rev. John Jones.

We are delighted to find that the new secretary of the Australian Board of Missions is to be one whose deep interest in missionary work, enthusiasm, and power over men, are so well known to us all in the North—Rev. J. Jones, B.A., Vicar of Thursday Island and Subdean of the Cathedral from 1904 to 1910. During the two years which have elapsed since Mr. Jones left us he has been engaged in or-

ganising missionary work in England as secretary to S.P.G. for his old diocese of Southwark, and has shown marked ability for the work. We do not think that a better man could have been selected for this most important post. The present secretary, Archdeacon Le-froy, has done splendid work as secretary, and the greatly increased income of the Board is testimony to the zeal and devotion with which he has worked. Ill health has compelled him to resign, and we believe that his successor will carry on the work with equal success. The news of Mr. Jones's appointment and the consequent prospect of his return to Australia was received with delight by his many friends in the North, who hope that his new duties will soon bring him on a visit to the Northern missions. Mr. Jones was recently offered the post of Organising Secretary for Queensland, but he did not feel able to accept the post owing to the claims of his family. He wrote lately to the Bishop saying with what intense grief he had felt obliged to refuse, and how completely his heart was in missionary work in Australia. We are most thankful he has seen his way to accept the more important post which has now been offered to him, as arrangements have been made for the heavy expenses of transport to Australia. We feel sure that he will fully justify the choice of the Australian bishops.

The Francis Pritt.

The new boat was handed over by the builders on April 2, and in every way has come up to our expectations. We owe a debt of gratitude to Captain Cleveland, who took a very great deal of trouble in superintending the work, visiting the yard every day while she was building and giving most valuable advice from his wide experience. She began at once to take in stores for the Mitchell River Mission, and on April 4 Rev. E. J. Nash, Subdean, and a congregation of about twenty persons went on board for the dedication service. Immediately afterwards she left for the Mitchell and had a quick trip down, arriving on April 11, and leaving again on April 16 for Thursday Island. The boat rides high and draws very little water, but is safe owing to her ample beam. She is very easy to handle, and meeting with a very rough sea one day on the way down behaved admirably and shipped no water at all. She will carry any weight that can be got into her with ease, and in spite of being smaller has considerably more accommodation than the old vessel. There is a large, roomy cabin amidships with three berths, a cabin for the captain with two berths aft, and four berths for the crew forward. The water tanks are moulded to the vessel each side, thus giving much more room, and the water pumped up on deck making it unnecessary to get at the tanks below.

Altogether we feel that the work has been most satisfactorily done, and certainly at a minimum cost when we consider that all the timbers are specially picked and seasoned wood, all the frames double, and the work as strong and solid as it can be made.

The Francis Pritt left for her second voyage on May 9, with Jack Giebo in charge and Mr. Woodd and Miss Matthews as passengers to the mission.

Memorials for Cathedral.

The following list of things needed for the Cathedral is published for the information of those who desire to make memorial or other gifts to the Cathedral:—

Reredos, Caen stone and marble ...	£175
Bishop's stall	£35
Tapestry curtains	£25
Clerestory windows	£25
Oak Credence Table	£12

In Douglas Memorial Chapel:—

Memorial Window	£35
Altar and Altar-cloth	£20
Curtains	£18
Prayer-desk	£10
Lectern	£10
Credence Table	£6
Altar Cross	£5
Service Books	£3
Chairs, each	10s.

Pleasure.

St Paul remarks that "She who gives herself to pleasure is dead while she lives." He is speaking in this particular place of widows; and he was not referring to pleasures that were in themselves necessarily wrong. There appear to have been two bodies of women workers in the primitive Church, first the deaconesses who were specially qualified for their work of teaching and instruction; and, secondly, the larger body of "widows"—i.e., women who were free from family duties and devoted their spare time to visiting, nursing, and other good works. What St Paul apparently means is that a woman who, when she has the opportunity of working for the good of others and the service of God prefers to spend her time in amusing and enjoying herself, misses the real end and object of life, and incidentally its more real and lasting pleasures. While she seems to be alive and busy in a ceaseless round of enjoyment, she is really dying and may soon become dead to all that makes life worth living. She is one of those who, as the Roman poet Juvenal says, "long so much to live that they lose all reason for being alive."

Of course, St Paul's words apply to men as much as to women, and here is special reason why we should take them to heart in the present day. A certain amount of pleasure is both good and desirable, and intended by God for the health and refreshment alike of body and mind, just as food and drink are so intended; but just as the man who puts food in the first place becomes a glutton, and the man who puts drink in the first place becomes a drunkard, so the man who puts pleasure in the first place becomes pleasure-mad. We have no word in our English tongue to express what has only of late become characteristic of a large part of our nation.

People crowd into the towns to live because in the towns are theatres and picture-shows and other "pleasures," which they value more than anything else in life. Women do not desire to have children because children interfere with pleasure. Men desire to work as short hours as possible, not that they may devote their time to self-improvement, but to

have more time for pleasure. Children are taught to consider pleasure the great aim of life, and consider they have a just grievance if their parents deprive them of any amusement or pleasure that is within their reach. Young and old find money for amusement when they cannot pay their butcher and grocer, and declare that they have no money for their Church. Duties are neglected; worship is ignored; self-sacrifice is becoming old-fashioned because people are throwing themselves into the pursuit of pleasure, not with care and moderation, but madly, unrestrainedly, justifying it and elevating it into a kind of virtue with the same abandon and disregard of consequences that a drunkard shows in his pursuit of drink.

Surely it is time to ask ourselves whether life has nothing better to offer than pleasure; if work has no higher aim than to afford means to be dissipated in self-enjoyment?

1. Mere pleasure does not satisfy. Just as the drunkard always wants another glass, so the lover of pleasure always wants another dose of pleasure. The appetite grows and is always requiring larger or more stimulating doses to satisfy it.

2. Mere pleasure leads to nothing. Beyond the moderate amount needed for refreshment of body and mind it accomplishes nothing. It leaves behind it no sense of work well done or time well spent. It is purely self-regarding and selfish.

3. Christianity affirms that time and money can be put to a far better use in the service of man and the service of God. It affirms there is too much suffering in the world, too many wrongs to be righted, for it to be right for any man or woman to spend their leisure time in the selfish pursuit of pleasure. It declares that the only right use of pleasure is to fit body and mind for work, and that it becomes bad the very moment that it ceases to be a means and becomes an end in life.

4. Christianity asserts that, after all, the truest happiness is to be found in work and not in pleasure; that happiness has a way of evading those who seek it directly for its own sake; and that it comes unsought to those who leave it on one side to follow the call of duty.

We commend these thoughts to the consideration of our readers. We have no hesitation in asserting that the present generation is in danger of becoming, if it has not already become, pleasure-mad. The call of duty falls on ears too strained to catch the least echo of the pleasant music of life to heed its voice.

We have as a community far more wealth and far more leisure than our fathers, but we are not devoting our wealth to national improvement, or our leisure to personal culture. More leisure has meant simply a more frenzied pursuit of pleasure in all classes of society.

It is depressing for those who have rejoiced in the emancipation of the labouring man from hard conditions and long hours to see him emulating his rich, idle neighbour in spending all his extra time and money on amusement. We want a higher national and personal ideal.

The young must be taught that mere pleasure is not the end and aim of life. We want no Puritan distrust of any innocent pleasure, so long as it is kept in its proper place and recognised as a means, not as an end; but the moment pleasure becomes a thing for which people live and for which they work, there is something wrong, and we ought not to be afraid to stand up and say so boldly.

God has given us lives and opportunities which pass and are lost for ever, and we must use them while we may or else bear the blame for ever.

St. Paul's Mission, Moa.

Mr. Cole writes on March 17th:—"Our public meeting to inaugurate the new constitution was well attended. It required a lot of explaining to get them to grasp its meaning and recognise their responsibility. For two days I had deputations waiting on me to have clauses re-explained. At any rate it was accomplished, and they have very loyally responded to the demands made on them. The dog tax realised 30s and several were destroyed. They were more reluctant to part with their dogs than the cash. One cannot blame them for that, as they are so useful in hunting, notwithstanding their common strain. Gardening has been done with great vim, and there is no reason why they should not have plenty of food during the year. Our health has been good. One case of rheumatic fever was successfully combated, but we are devotedly thankful to be free of dysentery. The people are very good in reporting all cases of illness promptly. The weather is spasmodic, very humid, but occasionally quite cool in the mornings. The rainfall has not been great. Kindly remember us to Miss White; we trust you are both benefiting from your holiday."

April 14th.—"We have had our election of council, and the result of the ballot declared in favor of Avien, Makubi and Tom Gela. It was a very spirited gathering, and the returning councillors speeches were very good. Both Joe and Sonny thought the decision was a good one as it gave fresh blood an opportunity."

The new council held their first meeting the next day, and resolved to call the men together for building purposes. During the year they hope to accomplish the draining of the swamps, and instal a good water supply by bringing the water from the springs at Lady Hill in pipes. An industrial scheme to train the girls in domestic work was also discussed, and we hope to put it into effect at once. The senior girls will receive teaching in domestic work and its branches. We have not much scope for this as our household is small, but by giving each girl a turn they will learn something more of the domestic arts than they know at present.

The health is still maintained. Few men are at home with the exception of the aged. I hope to be able to present a number of candidates for confirmation when you visit us in May.

Georgetown.

Church matters here and in this district are, I am glad to say, really on the move. In Georgetown a good choir has been formed and the Psalms were sung at Evensong for the first time at Easter, and have been sung every Sunday evening since. Mrs. Curtis has kindly undertaken to train the choir and also act as organist. It is to be sincerely hoped that the people will now attend to their duty in attending services better than they have hitherto.

Through the Carpenterian Association in England we have received some very handsome gifts for the Church. A carved oak Glastonbury

Chair was received some weeks back, which fits our Sanctuary as if made for it, and now this week we have received a brass ewer for font, a silver mounted baptismal shell, and a pair of Communion cruets. Without doubt we are most fortunate in having such good friends in England. Forsyth, a new township which has sprung up within the last two years, is determined to build a worthy House of God, and as the township is likely to be a permanent one, I am encouraging them all I can. The manager of the Bank of Australia has given us a block of ground in a very suitable part of the town, and although it was my first wish to build this church by free-will offerings, I now find it will be an impossibility; and at a well representative meeting held during my last visit, it was decided to have a sale of work at some future date, for which purpose a committee was elected to work things out. At present we are having services in a hall between two hotels, which is not a desirable place, and the people, recognising this, are going to endeavour to have a church built by the end of the year.

Darwin.

The Bishop has received a letter from Miss Ridley who gave an allotment of land at Darwin, which was recently sold for £250 in order to purchase a corner allotment adjoining the Church as a site for a Rectory, saying that she entirely approved of the arrangement and was glad that her gift had been of use.

The S.P.C.K. gave £25 towards the erection of the new Church at Pine Creek. The diocese has had frequent occasion to thank the generosity of this society.

The Bishop hopes to visit Darwin after the Provincial Synod as the running of the steamers makes it impossible for him to visit it in July between his visits to the Gulf and the Cape York Peninsula.

The Provincial Synod.

The next meeting of Provincial Synod at Townsville on September 16 will be of especial interest on account of the Church of England Act, which if it passes safely through the Brisbane Synod will be considered by the Provincial Synod. The object of the Bill is to secure its own property to the Church in case of any emancipation from the legal fetters which bind the Church in England. On the one hand, we are appealed to by the Church at home in England to take our own line and give them a lead on, say, such questions as the use of the Athanasian Creed; on the other hand, we are told by the lawyers that nothing we do is of any value and that we are bound hand and foot to every legal technicality of the Church in England, and we can only be set free by an appeal to the local legislatures.

Much unnecessary warmth has been introduced into the discussion of the subject, and the Bishop of North Queensland's sermon in St. Paul's has been seriously misrepresented by eager partizans.

The difficulty of action is no doubt serious; but we believe that the danger of inaction is more serious still. We should like to see the bill passed by the Provincial Synod, and further action can then be suspended if needful until after the meeting of General Synod. It is well

to walk cautiously, but it is necessary to take some definite steps if we are to get on at all.

A Patagonian Prayer.

Prof. Max Müller says:—"We know naturally very little of the religion of the Patagonian savages, but if prayer is a fair index of the worth of a religion let me read you a Patagonian prayer:

Oh Father, Great Man?
King of this land,
Favour us, dear Friend, every day
With good food,
With good water,
With good sleep!
Poor am I, poor is this meal;
Take of it if Thou wilt.

This is a prayer uttered by people whom Darwin compares to "devils." To me it seems a prayer in which we ourselves could join without much shame. It is addressed to an unseen Father, a dear Friend, the King of their land, to whom they offer the best they have, though it is only as they say a very poor meal.

"Carpentarian" Acknowledgements.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions:—Mesdames Moffatt and Wilson 4s. Mrs. Langhorne 5s, the Misses Sheldon, King, K. M. McConnell and Smith 4s., Miss Skinner 3s. Mr. O'Brien 4s. Mr. W. M. Hill 10s., Mr. Hindmarsh 2s. 6d., Mr. Mahony 2s. Mesdames Forsyth, Schipke, Penhallurick, Dunstan, Gough, Laver, Jones, Messrs Kennedy, Gayford, T. Scott, and Rev. F. Lane 2s. each, Mrs. Allender 1s.

Miss White writes that she had the pleasure of giving a short address on the work of the diocese and showing the Bishop's sketches and photographs at a meeting of the St. John's, Darlinghurst, Women's Auxiliary, the Mothers' Union in St. James parish, and also at a Mothers' Union meeting up at Blackheath. Everywhere people were most kind and interested, and asked many questions with regard to the work that is being carried on:

Moa Hospital—From a Friend (Blackheath) £1, Mrs. Wilson 6s.

We beg to acknowledge with many thanks a donation of £5 from Sir Henry Stephen towards the Mossman Hurricane Fund.

The new Francis Pritt made a record voyage to the Mitchell when she took down Mr. Woodd and Miss Matthews on her second trip. She left Thursday Island on the morning of May 9th, and arrived on the morning of May 12th. She ran on a sandbank the last evening and remained there all night, so that her actual time was only two and a-half days. The old Francis Pritt once came back from the Mitchell in a little over the same time, but that is a much easier run as the wind is fair. She never got to the Mitchell in less than four days. The distance is over 300 miles.

The Parochial Returns have not arrived in time for publication in this number. They will appear in the October issue.

The Religious Census.

Bulletin No. 8 of the Commonwealth census, taken in April, 1911, has just been published. It deals with the religions professed by the people of Australia. Ten tables in all are given, from which the curious in such matters may learn the religious classification of the male and female population of the Commonwealth, and of the total population of each State, and the distribution of the various denominations among the metropolitan and extra-metropolitan population, respectively, in each of the six States. The most interesting of the tables is that which gives a comparative statement of the population of the Commonwealth at the censuses of 1901 and 1911, classified according to religion.

The total increase of the Commonwealth population for the decade has been 681,204. Of this, the Church of England, with an increase of 212,867 persons, shows the greatest aggregate growth, but the highest ratio of increase in proportion to numbers goes to the Presbyterians. A significant feature is the growth of persons who object to state their religion—from 42,131 in 1901 to 83,003 in 1911. To these must be added those who from carelessness, indifference, or other causes have omitted to make any return as to their religion—14,060 in 1901, they have increased to more than double the number, 36,114 in 1911. There is, surely, a tendency shown by these figures—a growing indifference, if not hostility, to religion of any kind—which is a faithful record of the atmosphere in which we live. Not even the most thoughtless can have failed to observe it in the every-day life of our country; and it is natural to find it reflected in the census figures. On the other hand, the numbers of those who returned themselves as of no denomination, or as "free-thinkers," show a decrease.—"The Church Standard."

A new Church Paper.

We are glad to welcome the appearance of the "Church Standard," the first number of which has just come to hand. The paper has certainly made a very good start, as this issue is full of interest and contains some good articles. Contributions from special correspondents in England, India and Africa are full of important matter and interesting information. The India letter for instance gives some account of the late Dr. Pennell, a C.M.S. missionary on the Afghan frontier, and a truly marvellous personality, of whom it was said by a British officer, "That man alone was worth two regiments on the frontier."

It is to be hoped that the new Church paper will obtain the support of all Churchmen throughout the Commonwealth.

It is said that a scheme is on foot for starting a native mission station in the Kimberleys. The Government have set apart 100,000 acres as a reserve on the Forest River near Wyndham for the purpose of an Anglican Mission and have further made a native reserve of about four million acres north of this. Natives are numerous and are said to be rather wild. But the site and the conditions seem to be fairly ideal for the purposes of an aboriginal mission. The station will be within thirty miles of Wyndham by water.

1912.

Diocese of Carpentaria.**BISHOP:**

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Thursday Island, Queensland.

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DIO. SECRETARY:

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HON. TREASURER

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T. Woodd, J. Giebo, T. Solomon,

Mrs. Matthews. Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £375 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

- (1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

- (2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.
- (3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Resignation of Bishop of North Queensland.

It is with feelings of the most profound regret that we learn of the impending resignation of the Bishop of North Queensland on the score of ill health. The Bishop was taken ill at Marseilles on his way to England to obtain a new head for the Bush Brotherhood; and though he was subsequently able to proceed to England and successfully accomplish his mission, yet the doctors are unanimous that he must no longer remain in the tropics. The Bishop is returning to Townsville in August, and hopes to remain until Easter before finally relinquishing his work. We are thankful to hear that the Bishop's health is such that he may look forward to many years of strenuous work in a cooler climate. Dr. Frodsham will have left a deep mark not only in his own diocese, and in the province of Queensland, but on the whole Australian Church. He has combined strong convictions with a strong personality, absolute devotion to duty and a power of vigorous expression. He foresaw long before he became a bishop the importance of provincial action, and it was owing to his zeal and able presentation of the case, more than to any other cause, that prejudices were overcome and the preliminary work done which enabled the province of Queensland to be formed on sound lines. This accomplished he set himself to advocate the freeing of Queensland, and ultimately Australia, from the heavy hand of English secular law, and since his illness preached a remarkable sermon in St. Paul's to show that freedom from English law courts did not mean any spiritual separation from the old mother Church. This battle for freedom is yet to win, and the forces of prejudice are still strong, and the movement hampered by that complete

misunderstanding of its ends and aims which is generally the fate of all efforts for reform. The resignation of Dr. Frodsham will be a very severe blow to the cause of progress, but we are sure that even if no longer as a Queensland bishop he will not cease to support it by his voice and pen. This diocese has special cause to regret the resignation of the Bishop. Before his appointment to North Queensland the future bishop was for some years Commissary for the diocese of Carpentaria, and when he became bishop he never forgot this diocese or failed to render it all the assistance in his power. God's ways are not our ways, and the bishop is the last man we should have ever have thought of a likely to be struck down in the midst of his strenuous work. We can only offer him our most respectful sympathy and

which will be welcome to the many who knew and appreciated Mr. Woodd's sterling character:—

"The Rectory, Muswellbrook, N.S.W.

8th July, 1912.

My dear Lord,—It is with sorrow that I inform you that my brother Thomas Woodd of the Mission to the Aborigines, Trubananaman, Mitchell River, succumbed to an attack of malarial fever in the Newcastle Hospital on Saturday last, the 6th instant. He was brought into the hospital unconscious on Wednesday the 3rd. The Rev. P. Musgrave happened to be visiting a sick parishioner in the ward to which my brother was carried, was shown a letter found in his pocket, suspected that he was my brother and telegraphed to me. I went to Newcastle that afternoon, and gathered from the Captain of the "Malina" that he travelled from Thursday Island in the "Suva," which steamer did not proceed further than Brisbane. He was then apparently quite well. On Tuesday morning the steward reported to the Captain that he was ill, he was then able to speak with difficulty, but soon lost the power of speech and became unconscious, in which state he was landed on Wednesday morning and conveyed to the hospital at Newcastle. At first the doctors could not determine what caused the paralysis, but a test of the blood gave a positive reaction which enabled them to declare the disease to be malarial fever. He did not regain consciousness, and died on Saturday morning at 5 minutes to 3, and was buried that afternoon at Sandgate cemetery near Newcastle.

pray that he may be spared to work for many years with his wonted vigour in some more favoured climate than the North.

Death of Mr. Thomas Woodd.

We deeply regret to have to record the death of Mr. Thomas Woodd of the Mitchell River Mission who left Thursday Island on June 24th for Sydney on furlough. Mr. Woodd had not been well and determined to take his furlough then, instead of in October as previously arranged. He did not look well when he left, but there was no reason for apprehension, and he was looking forward confidently to returning to his work after a few months in the south.

The following letter from his brother Archdeacon Woodd to the Bishop gives details

It was God's mercy that he was not obliged to be put into the hospital at Townsville or Brisbane or some port where he was far from friends, and that Mr. Musgrave who knew me happened to be in the hospital when he was brought in. I am, my dear Lord, very truly yours,

H. A. Woodd."

Mr. Woodd is the first worker clerical or lay in this diocese who has been removed by death during the twelve years of its existence, and he will be remembered as a devoted worker, absolutely unselfish and self-forgetting, and as a man of earnest piety and deep spiritual convictions. He came to the Mission in September, 1910, and with characteristic humility regretted that he might be considered rather as



a handworker than a missionary, but the example of his self-denying life shed a wide influence.

The cattle and the garden were his especial charge, and he was to be seen working early and late. He was looking forward especially to the advent of a chaplain and the opportunity for more frequent celebrations of the Holy Communion. Strangely enough on the very day that we got news of his death a new worker Mr. Alexander Reside left Melbourne to take up work at the Mitchell not knowing that his fellow worker had been called to his rest. The men fall out but the work goes on, and will go on all the more earnestly for the memory of those who like Thomas Woodd have given their lives for the cause.

A Trip to Percyville.

(By Rev. A. McD. HASSELL.)

I left Georgetown at 7 a.m. on Monday, June 10th, and had breakfast at Donnyville, arriving at "Castleton," or as it is more commonly called "Big Reef," at 4 p.m. As I try to visit this place monthly I did not have a service, but spent the evening talking with some of the parishioners. The next morning I left about 8 a.m., knowing that I had a very rough road before me, and after staying for about half-an-hour at an old battery where there were two old men as caretakers, I arrived at a hut on Oaky Creek about 3.30 p.m. Here I only expected to find one man who is generally there to keep the water troughs full, but was agreeably surprised to find the owner of the land and party of musterers who happened to be camping there that night. Although I begged to be allowed to camp on the ground, I was not allowed to, being given one of the bush bunks in the hut while the rightful owner (of the bunk) camped in a dray.

Percyville was reached the next day, June 12th, about 3 p.m. after having visited and had lunch at the Union mine. This is a typical bush mining township boasting of two private residences, police station which also acts as post office, three stores and hotel. I stayed here all day Thursday, 13th, and Friday, 14th. On Friday morning four people met together in the dining room of the hotel for a celebration of Holy Communion, and in the evening we had a very hearty service in the small hall which adjoins the hotel, several people coming in from the Union mine two miles away. I spoke on Love, thinking of God's love to us and our love to God.

On Saturday morning I mounted my faithful horse once more and headed for Mount Hogan. As there are so many tracks leading away from Percyville, I was kindly lent a black boy as pilot, whose duty it was to see me free of all branch roads, this he did very faithfully, coming about 8 miles with me, talking the whole time, giving me messages to his friends that I might meet. Certainly I got rather confused in the Bills, Jacks, Freds, to say nothing of the Elizas, Marys, Janes, etc., etc. Anyhow I did my best and managed to deliver some of the messages to the right individuals.

Mount Hogan was reached at 2 p.m. This is an old "has-been" township, but alas! now there are only two families in residence. I was most hospitably entertained for the night at one of the houses; there being no spare room or bed, my hostess made me a very comfortable

bed on the kitchen table. Oak Park station was reached at 5 p.m. on Sunday afternoon, June 16th. Here I had arranged to stay for a week for a much-needed rest. Needless to say I was given a most hearty welcome, and after tea all hands turned up for Evensong which was held in the sitting room. As I was going to have other services during my stay with the same congregation tried to take a course of addresses on the "Good Shepherd." The week was spent most enjoyably; on the Thursday I was driven to Wellington Station 10 miles away, and stayed there the night, having Evensong, and on Friday came back to Oak Park, but not without a promise that the whole of the Wellington household would come to Oak Park on Saturday and spend Sunday in order to join in united worship on God's own day. This they did not fail to do, and if any town person had happened to come along on that day, Sunday, June 23rd, I am sure they could not help being struck by the heartiness of our services away in the bush. Three services were held—Holy Communion, Children's Service and Evensong, at each service I followed my course of addresses. I must mention that Sunday School is held at both these stations, Oak Park and Wellington, every Sunday, and the children take as much interest in it as they do in their play. Very sorry I was when Monday morning came; and as my host and hostess were driving to the next station that day, which was also to be my stage, and I had a seat in their buggy and my own horse was tied by the side of the leaders (as we were driving four in hand) he seemed to appreciate this, by the way he behaved, instead of having to carry me and my pack. This station, Lyndhurst, was reached about 3 p.m., and we were greeted by the owner and his wife, and spent the evening in music and talking. Tuesday morning, June 25th, found me saying good-bye and mounting my horse for the Lynd Station, an out station of Lyndhurst. Here I baptised an infant child of the caretakers, and arrived at Carpentaria Downs Station on Wednesday, the 26th. After staying here for a day I went to Kidston or, as it is more generally called, the Oaks Rush. This is a comparatively new township, having sprung up within the last few years; three years ago I am told there were over a thousand inhabitants, all miners, but now like all bush mining townships it has "gone down" as quickly as it sprang up. However, I was kept very busy all day Saturday visiting the people, and on Sunday, June 30th, had a Children's Service with Baptism in the afternoon, and a very hearty service in the evening, there being I was told afterwards over 70 adults and 40 odd children, which I was also told was a record. On Thursday following, July 4th, I arrived at Einasleigh in the afternoon, and I spent Friday and Saturday visiting as many people as I could, this is a very scattered township and I was not able to visit all, as I should have wished; anyhow word went all round that I was in town and on Sunday, July 7th, I had services in the Court House. Four people met together at 8 o'clock in the morning for Holy Communion which although one would wish for more communicants was indeed a very real service to us. A few children turned up in the afternoon, but in the evening we had a "full house," several people could not get in and stayed on the veranda. At this service I spoke on "The Praying Christ." On Tuesday, July 9th, I took the train for Forsyth, taking my faithful horse with me, in order to save us both

45 miles of very rough country. I had intended to stay in Forsyth until Sunday, 14th, but on arrival I received word that a old parishioner in Georgetown was dying, and asking for me, so I rode the 25 miles into Georgetown on Wednesday.

And so ended a month's tour, which was most enjoyable to myself, and I hope has been the means of leading some to God. On all sides I received the utmost kindness, which will not be soon forgotten.

Mossman Church.

The following information with regard to the new church at Mossman to replace that destroyed by the cyclone will be read with interest. "Good building stone was found on the Bonnie Doon estate, and at a meeting held on May 21st it was resolved to proceed with the building and complete the nave, the cost of which we worked out at £400, so a contract was let for 850 tons of stone at 3s. per ton. We have made arrangements with the mill to supply us with lime in five-tons lots as required. Cement has been ordered. The foundations have been excavated and points have been put down for a temporary line down the road to the church site. The church will be built entirely of stone, as we found brick too expensive. Tiles were out of the question on account of the high freight and possible breakages. By the time the nave is completed we shall know how much the church is likely to cost, labour being the uncertain item. If we cannot go on at once we shall board up the chancel arch and use the nave as a church. It will seat 120, and will be 44 by 25 feet outside measurement."

St. Michael and All Angels' Church, Georgetown.

A new organ has been ordered from Paling & Co. for our church here, not before it was needed, as the one we have at present in use has done grand service for over twenty years. Before the Church was built it lived wherever it could find shelter, latterly it had lived in the Court House. The whole amount has been collected by "straight giving," the Bishop of the Diocese having helped us with a handsome donation; while the Roman Catholic community in Georgetown gave us a surprise packet of 5 sovereigns towards it. We hope to have the new organ for St. Michael and All Angels' Day, September 29th, when we hope to mark and keep our Festival.

The Bazaar which we were thinking of having in Forsyth on September 19th and 20th, has been postponed, chiefly on account of so many of the working committee leaving the district and no one taking their places. The Bazaar was to have been in aid of the Church Building Fund, and now that it has been postponed we will hope that we may build the "House of God" by "straight giving." At the time of writing we have £29 13s 6d in the Government Savings Bank, the Bishop being the trustee for the fund.

Rev. J. Tweedie has been licensed as assistant curate of Normanton.

Mr. Alexander Reside, of Melbourne, has arrived for Mitchell River work.

Bishop's Visit to Croydon.

I arrived at Croydon on Thursday evening, June 13th, after a long coach journey from Crooked Creek, and found Rev. L. Ayscough looking well in spite of the fact that he seems to spend his time dashing round Croydon and neighbourhood on a motor bicycle. On Friday afternoon I was present at a meeting of ladies who are arranging for a sale of work in September, with a view to the reduction of the debt of £400 which has been hampering the parish for the past fifteen years. To judge by the energy and enthusiasm displayed not only by the ladies but by the Parish Council, whom I met at night, the effort ought to be a success. I discovered the reason of the renewed vitality of the parish on Sunday morning, when I found a larger number of communicants at the early service than I had ever seen there before, and among them several leading men of the town. I wish all parishes would remember there is no possible way in which they can so fully or truly at once welcome and rejoice the heart of the Bishop as by meeting him at the Holy Communion. I had a busy day. Immediately after breakfast I drove out to Golden Gate and spoke to the children of the Sunday School, which has more than doubled its numbers, afterwards preaching at Matins. In the afternoon I addressed the Croydon Sunday School, which has also increased very largely; and afterwards addressed the teachers. At Evensong Rev. L. Ayscough was inducted in the presence of a large congregation. The singing was particularly hearty, and the service concluded with the singing of the Te Deum. On Monday and Tuesday I visited the State schools at Croydon, and on Wednesday at Golden Gate and True Blue. I examined the children in religious knowledge, and was much pleased with the progress made. On Thursday I had a special service for church-workers, and left on Friday morning very much pleased with my visit. On the Sunday after I left Mr. Ayscough announced to the congregation the most welcome and totally unexpected news that a generous and anonymous Southern friend had given £250 towards the reduction of the debt, leaving a sum only of £150 to be raised to clear the parish of debt. It need not be said with what satisfaction the good news was welcomed.

Bishop's Visit to Gulf.

I left Thursday Island on Tuesday, May 28th, in the s.s. Warrego, and arrived at the Norman Bar on Thursday, May 30th, at noon. We had, however, to wait twelve hours for the tide before the tender could leave.

Sunsets in the Gulf are generally of unusual beauty, but this evening the sky was exceptionally gorgeous. Imagine a huge Malay kris fashioned of cloud and lying parallel to the horizon with the point of the blade just dipping into the water. The handle lay just above where the sun had disappeared, and was roughened with a thousand crinkles that seemed the reflex of the sea below roughened by the evening breeze. Each little hollow was dark indigo, and each little prominence glowed with the incandescent light of incredible rubies. The flat carved blade was a dark steel coloured cloud ducked with crimson drops like blood. The

whole lay against a background of intensely clear duck-egg green, changing higher up into the lightest sapphire blue, and then again into the azure of the upper sky. As one watched, the whole thing changed. The handle glowed with a yet intenser light, and the dark smooth blade broke into innumerable crimson folds and wrinkles like heaving of a blood-red sea. Then the red grew darker and more purple, while underneath, above the hard blue-black line of the sea, shone a clear rose tint which blushed and glowed and faded as the waters whitened under the light of the rising full moon.

The tender left at midnight, and as the tide would not allow of her going right up the river, we had in the morning to tranship to a yet smaller steamer which in its turn could only land us at the lower wharf below the town, so by the time we had driven up to Normanton twenty-four hours had elapsed from our anchoring at the bar, a distance of 70 miles by river and about 40 miles as the crow flies.

I found plenty of work awaiting me, although the place is continually diminishing in population, and one wonders whether there will soon be anyone left. The interior of the Church has been enormously improved by being lined throughout with Wunderlich, painted in harmonious colours. To have accomplished the work in the midst of their deep financial depression does the people great credit. I was glad also to notice a handsome new altar cloth, the gift of Mrs. Harry Shadforth.

Meetings and addresses in connection with the Parochial Council, Band of Hope, Girls' Friendly Society, Mothers' Union, and Religious Instruction in the State School, in addition to the Sunday services and a Confirmation, kept me busy until Tuesday, when I left by train for Croydon. I arrived at 6 p.m., had a glimpse of Rev. L. Ayscough and his many parochial activities, and left again by coach at 3.30 a.m., and had a long day in the coach, not arriving at Crooked Creek until 7.30 p.m. Coach driving at night through the bush always seems to me a marvellous feat. Even by day it is no easy task to steer five horses along the narrow track where six inches to the side may cause a collision with a tree, a stump or an antbd, but to drive the coach at full trot at night must require an extra sense, for the tracks are many in number and dangerous rats or stones abound in those which are not in use for the time being. The drivers never use lights, and they hardly ever come to grief. Why, again I say, I never could understand, except that they are good drivers and have a cat's eyes. At night we were kept awake by the vile language of a drunken loafer. Relief came in a ball-like roar from the big man occupying the next room. "Ye foul-mouthed little blackguard, if I hear any more of ye I'll come and shake ye till every bone rattles in your mean little carcase." The loafer was sober enough to take a gentle hint, and we heard no more of him, and reflected that strength is a blessed thing when it is used on the right side. At Crooked Creek Mr. Hassell met me with a buggy, and so I was spared getting up again at an unearthly hour. We drove quietly into Georgetown, arriving there shortly after noon. On Sunday I preached in the little Church which has been beautified by several kind gifts from England. I was glad to find that the evening congregations had improved, aided by the choir which has been

trained by Mrs. Curtis, but the morning congregations leave much to be desired in spite of the few faithful communicants. I was glad to notice a considerable increase in the Sunday School. On Monday morning Mr. Hassell started before breakfast on a long ride round the Percy and Gilberton mining camps, intending to be away about a month. I took his place at the religious instruction in the State School, and was glad to find that the children really had learnt something about the earlier part of our Lord's life. I am more and more convinced of the value of the privileges we now enjoy of teaching in the schools. On Wednesday I returned to Croydon.

Death of Archdeacon Peacock.

The Australian Church has sustained a severe loss in the death of Archdeacon Peacock on July 21st, at Warnamboul. "The Church of England Messenger" (Melbourne), says:—"The late Archdeacon of the Otway was laid to rest in his native Creswick amid the tears of hundreds and in the presence of a large gathering representing the clergy and laity of the whole Ballarat Diocese. He was one of the most brilliant and strong personalities in Victorian Church-life, and one in whom Melbourne has always felt a special pride, for he was one of our own Australian men trained in our own Melbourne Trinity College. The writer has a vivid recollection of the late Archdeacon at the Provincial Synod in last May. Little did those who saw that alert and intense figure imagine that the Archdeacon of the Otway was bearing his final witness in the Councils of the Province. We could little afford to lose him in Victoria. His works survive him, and he being dead, yet speaketh."

TO THE EDITOR OF "THE CARPENTARIAN."

Dear Sir, - I shall be much obliged if you will allow me space in your columns to make known to the clergy of your diocese that the free distribution of our "A.B.M. Review" is now suspended. As the clergy have been receiving free copies for the last two years, they might, if this explanation were not made, wonder why they have ceased to receive it.

We earnestly hope that a large number of the clergy will now become subscribers, and will also endeavour to promote the circulation of the "Review" in their parishes. Its present circulation might and ought to be enormously increased - Yours faithfully,

C. E. C. LEFROY,
Editor "A.B.M.R."

"Carpentarian" Acknowledgements.

The secretary of the "Carpentarian" begs to acknowledge with thanks the following subscription:—Archdeacon Peacock 5s.; Rev. W. Hudson 4s.; Mr. Kashiwagi 10s.; Messrs. James Bird, Finlay, Robeson, Willecock, Ben- nion, Allom, Boyd, Greig and Doyle, 2s. each; Miss McIntosh 2s.; Mr. McCreery 4s.; Messrs. Eaton, Burrett, and Mends, 2s. each.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XII. - No. 48. Thursday Island, Oct. 1, 1912

The Aenus.

A recent opinion obtained by order of General Synod from three most distinguished lawyers in England, and confirmed by the best legal opinion in Australia, shows that the Church is in a most unsatisfactory condition with regard to her legal position. She is legally regarded not as in communion with the Church of England, nor as a Church of England, but as an integral part of the Church of England in England, and bound by every legal tie and subject to every legal anomaly to which the Church in England is subject as an Established Church. If we deviate in the slightest particular from the English law we are liable to lose our property, but we have no voice in the making of the law and no appeal against it. If we adapt the Prayer Book to suit Australian needs, we stand to lose our property. If the English Church alters it without our being consulted or agreeing, we must adopt the alterations or lose our property. If we follow the suggestion of the Lambeth Conference and alter the rubric dealing with the Athanasian Creed, we risk the loss of our property. If the English Courts or the English Parliament decide, as apparently they are deciding, that the English Church must admit certain offenders against Church law to Holy Communion, then apparently we must decide to do so or risk the loss of our property. The position is an intolerable one, and there is only one way out of it, and that is to obtain from the State Parliaments permission for the Church in Australia to make its own rules and regulations like every other religious body. The way has been for some time blocked by the fact that the laity of the Brisbane Synod have by a large majority rejected the proposal to invest the Provincial Synod with legislative power, the Brisbane clergy and the laity and clergy of all the other dioceses having voted for the measure. It is certain that the matter cannot rest here. The battle may be a long one, but in the end the principles of freedom and self-government must triumph.

Douglas Memorial Chapel.

At a meeting of the Diocesan Council held at Bishop's House on May 22, it was resolved to take advantage of the presence of Mr. Hannington, Inspector of Works for the Federal Government, to ask him to prepare specifications for the completion of the concrete work of the Douglas Memorial Chapel, and to ask him to superintend the work. These he kindly consented to do free of charge. At a subsequent meeting of the Diocesan and Parochial Councils it was resolved to proceed with the work and the tender of Messrs. Fergusson and Young for £164 was accepted. Messrs. Lee Bryce, McKee, and Hannington were appointed a Building Committee, and the work put in hand at once. The old wooden wall of the south aisle has been removed and a con-

crete wall with five buttresses and pierced by five Gothic doors erected in its place. The result is a great improvement in the view of the Cathedral from the town. A number of interior fittings for the Chapel have been promised by Masonic and other bodies as memorials of Mr. Douglas, but it will be some time before these can be made, and it is not probable that the chapel will be opened for the daily service before Christmas at the earliest. A sum of £50 is still required that it may be opened without debt.

Diocesan Council.

A meeting of the Diocesan Council was held on July 12, the Bishop being in the chair. Present - Messrs. Lee Bryce, Sullivan, Eggers, and the Subdean. The Bishop reported that he had sent Rev. J. Tweedie to the Mitchell to act as chaplain until Rev. F. Lane could arrive. Rev. W. Godson had resigned the parish of Darwin, and he had regretfully accepted his resignation as from December 16. It was resolved that the sum of £107 should be advanced to the Douglas Memorial Chapel Building Committee as against that amount held by them on fixed deposit. It was determined to make inquiries as to the cost of an iron-framed cement and fibro-cement church for Moa. A unanimous resolution was passed endorsing the Bishop's protest against the assumption of the title of North Queensland by any new Bishop of that See. The matter of the appointment of lay representatives to the Provincial Synod was left in the hands of the Bishop, as it was not possible to say so long before whether any local representatives could attend.

Renewal of Protest.

The Bishop has renewed to the Archbishop of Brisbane as Metropolitan the protest that he made on July 1, 1902, to the Primate, in the absence of a Metropolitan of Queensland, against the consecration of a new Bishop with the title of Bishop of North Queensland. The text of the protest was as follows:—"To his Grace William Saumarez, by Divine permission Archbishop of Sydney, Metropolitan of New South Wales and Primate of Australia and Tasmania. I, the undersigned, Gilbert, Bishop of Carpentaria, do hereby protest against the consecration of any Bishop under the name and title of Bishop of North Queensland, unless it be on the understanding that the title will be altered as soon as possible after the consecration. I make this protest on the grounds that the name of North Queensland is no longer applicable to that diocese, that it claims a jurisdiction which does not correspond to fact, that it is a cause of confusion and misunderstanding, and that precedent in the case of the Diocese of Australia is in favour of a change of name. Gilbert, Bishop of Carpentaria. Thursday Island, July 1, 1902."

Rev. E. J. Nash, M.A., Subdean of the Cathedral, and Rev. E. Taffs, rector of Mossman, will attend the Provincial Synod at Townsville as representatives of this diocese.

The Twelfth Psalm.

The hardest trial that can befall the religious man is to find himself, or to think himself, alone in his care for the things of God. These things are to him matters of life and death, and his friends and neighbours seem to care nothing about them. He throws himself on God with a kind of despair. "Help me, Lord, for there is not one godly man left, for the faithful are diminished from among the children of men." Looking back from after ages on the man who uttered this cry, we can see two things. First, he was not alone, any more than Elijah was when he said, "I only am left," and knew not of the seven thousand who had not bowed the knee to Baal. As a matter of fact, he was one of an ever subsisting spiritual remnant in Israel which was destined to remain and grow and form the nucleus out of which was to grow the world-wide Christian Church.

Second. At the very time he was uttering this cry of spiritual isolation he was by the very act bringing himself, all unknown to himself, into touch with the many millions of like-minded men who were destined hereafter to use and apply to themselves his words for more than two thousand years at least of the world's history.

At the time, however, he can of course know nothing of all this. The talk he hears around him brings him nothing but vexation of spirit. "They talk of vanity every one with his neighbour: they do but flatter with their lips and dissemble in their double heart. They say, 'With our tongues will we prevail, we are they that ought to speak; who is lord over us?'"

How familiar to-day is this idle chatter and gossip: speaking fair to the face and slandering behind the back; this confidence in words; this substitution of specious phrases for self-denying deeds; this arrogant assumption that the speaker must be in the right; this impatience of discipline and resenting of authority!

But behind it all the Psalmist can hear other and mostly unuttered voices—"the comfortless trouble of the needy and the deep sighing of the poor." For the most part the world troubles itself little about those who make no sensational appeal to it; but two thousand years before social reform began to appeal insistently to the conscience of Christendom the Psalmist knew that it was not the will of God that the rich should lord it over the poor, or the strong insult the weak. "I will up, saith the Lord, and will help everyone from him that swelleth against him, and will set him at rest." Nothing can shake this trust in the eternal righteousness of God, the eternal compassion for those who suffer wrong. The fire of affliction may try them, but the promises of God outlive the fire. "The words of the Lord are pure words, even as the silver which from the earth is tried and purified seven times in the fire. Thou shalt keep them, O Lord, thou shalt preserve him from this generation for ever."

It cannot be denied that "the ungodly walk on every side, while villainess is exalted among the children of men," but behind all that depresses is the everlasting righteousness, power, and pity of God.

The Diocesan Statistics.

We publish elsewhere the statistics of the diocese for the period Easter 1911 to Easter 1912. They will well repay a little study. The white population has further decreased from 7,682 to 7,400. This does not represent all the white men in the diocese but represents all those who are included in existing parishes whether effectively reached by the Church or not.

It is very gratifying to note that although population has decreased during the past year there has been a marked increase in the efficiency of parochial work and also in the contributions received towards the support of the Church. Thus during the past year celebrations of Holy Communion have increased from 372 to 466. Sunday School teachers from 43 to 59. Sunday School scholars from 560 to 592 with an average attendance of 411 in place of 344. Communicants have grown from 426 to 477. Baptisms from 135 to 201. Marriages from 29 to 51, while confirmations have slightly decreased from 62 to 60. Under the new Religious Instruction in State Schools Act 18 schools have been visited and 425 instructions have been given by the clergy, but the act was only in working for a part of the period given, and the number of instructions will be increased in the next returns, as all the clergy are taking advantage of it. To turn to finance we are met with the remarkable fact that in spite of bad times and diminished numbers the total sum raised for parochial purposes has risen from £1685 to £2948. Of course a good deal of this is to be accounted for by the sums given to repair the damage caused by the Mossman cyclone, and the special effort to build a Rectory at Darwin, but apart from this offertories have increased from £680 to £758, subscriptions from £445 to £538 and parochial indebtedness decreased from £591 to £556. On the whole there is great cause for thankfulness and good hope for the future.

Illustrated Year Book.

An Illustrated Year Book of the Diocese for the Year 1913 is now ready, and may be obtained from the Diocesan Book Depot, Thursday Island, or from Miss Gascoigne, of Buckingham Palace Gardens, London, S.W., England. It contains a full account of the diocese with numerous illustrations, and is sold at cost price, sixpence. As the whole edition of 1000 copies will have to be sold to cover the cost of printing, it is hoped that our readers will not only get copies for themselves but will send them to their friends, as an interesting memento of the North and incidentally a way of helping the diocese. Among the illustrations are a new view of Thursday Island, a new photograph of the Bishop, the interior of the Cathedral, the new Francis Pritt, the churches at Croydon and Cooktown, the Port Douglas cyclone, the Moa Island and Mitchell River missions, and other maps and photographs.

Deaconess Buchanan is now staying at the Chinese Girls' School, Church of England Zenana Mission, Government Hill, Singapore. The Bishop of Singapore has written to the Bishop of Carpentaria to say how much he appreciates her presence and work.

Personal.

Miss Robson has been appointed to the staff of the new Church of England School for Girls at Hunter's Hill, Sydney. We are sure that the school, which is on the same lines as the well-known school at Darlinghurst, will be a great success.

Rev. W. E. Godson, M.A., has resigned the parish of Darwin as from December 16, and the Bishop has accepted his resignation with much regret. Mr. Godson has been working in the diocese for the last three years, and has done good work at Cooktown and Darwin. We understand that it is the intention of Mr. Godson to return to the old country.

Rev. F. T. Lane left Normanton on July 29th overland for the Mitchell River Mission, where he will act as chaplain. Mr. Lane volunteered more than a year ago, but the Bishop had hitherto been unable to find anyone to fill his place.

The parishioners of Croydon and the whole diocese have reason to be grateful to an anonymous friend of the rector, Rev. L. Ayscough, who has given a sum of £250 towards the extinction of the debt of £400 on the church and rectory. The money has been placed on fixed deposit for twelve months, pending an effort on the part of the parish to raise the balance. It is a great relief to know that there is a prospect of this long-standing debt—the only debt in the diocese, being at last paid.

Miss White, who was laid up in Sydney for some weeks by illness, has returned to Thursday Island and has quite recovered her health.

Miss Cornelia White, a sister of the Bishop, who has been residing for some years in Athens, hopes to pay a prolonged visit to Thursday Island, arriving early next year.

A Bygone Type.

He has been dead many years now, and I can think of him calmly, and I hope charitably with the reflection that he had at least the merit of having convictions, which is rare in the present day. He was by birth and upbringing a nonconformist, but convinced that God had given him a mission to convict the Church of England of Romanism, which in his eyes was the sin of sins, he chose to profess himself a member of the church, although he had never so far as I know been confirmed, and he certainly never allowed any of his children to be baptised either by the church or any other religious body. Whether he was himself baptised I do not know. Anyhow he posed as an aggrieved member of the Church of England and a champion of her orthodoxy as he understood it. He was obviously sincere and honest in his convictions, but his lack of comprehension of the simplest truths or most elementary ceremonies was amazing.

When the choir turned to the East to say the creed he used to turn round and face the West door under the obsession that showing especial respect for the Apostles Creed savoured somehow of Romanism, being delightfully unconscious of the fine tribute he was paying to Roman orthodoxy. He was genuinely convinced that his Bishop turned to the East in the Creed in order to display his hood to the congregation, and often made it the subject of pleasantry.

It is needless to say that the simplest act of ritualism or the humblest symbols of faith roused him to almost speechless fury. He was at the same time a most exact and careful ritualist in his own way. He belonged to a Lodge which was permeated by the spirit of an elaborate ritual and delighted in the most far-fetched symbolism. Here he would not tolerate the smallest departure from the traditions of the past or abrogate the most recondite symbols. He would come to church on occasion clad in strange vestments and bearing the symbols of his order in reverent and careful procession.

On one occasion I tried to argue with him. "Well, Mr. X," I said, "I have no doubt that you believe the statement you have made, but what would be your position if this fundamental fact of yours were proved beyond any possibility of doubt to be as a matter of fact quite untrue?" "It would not make the slightest difference in the world to me," was the stalwart reply, and I retired with a sense of ignominious defeat, and wondering what you *do* say when arguing with a man for whom truth is honestly a matter of small importance compared with the dominance of his own convictions.

Not long after I received from him a letter of which the following conveys the main message. I have omitted various personalities and expressions of disapproval of those who did not agree with him:

"You may be interested to hear that I and a number of my friends are engaged in praying that you may die very soon, and that the Church may thus be saved from the Jesuitical intrigues of one who like yourself turns to the East at the Creed. In case of your being inclined to disregard this warning, I beg leave to inform you that we tried the same plan on ———, and that he died within two years of our commencing to pray." I confess that I was tempted to retaliate by publishing this extraordinary letter in extenso, but happily I concluded to ignore it instead. I was especially thankful that I refrained, as before the two years were up he had himself passed away, grim and resolute to the end. I could think of him even more kindly than I do had he only been a genuine member of the Church. As it was, I could not but feel that he had stepped a little outside his proper calling. Such men are, however, a bracing tonic which we somewhat lack in these all-tolerant days. He had at least convictions, and was not tempted to hide his light. We believe that his race is not altogether extinct yet in some parts of this continent, but for us he remains the type of a bygone age.

Girls' School.

Some of our readers may be glad to know of a good Church school for girls in the North. Such a one now exists in Townsville in the shape of the St. James' Collegiate School for Girls, of which Mrs. Preston Day is the Principal. The school has already won a number of successes, and should be of great service to those who do not wish to send their children far away. All information can be obtained from Mrs. Preston Day, St. James' Collegiate School, Townsville. Reference may be made to the Bishop of North Queensland or Archdeacon Williams.

Compensations.

There is throughout all nature a wonderful system of balance and compensation. The earth is drawn with mighty force towards the sun, but it is being thrust away from it with a force equally great. As night wears on the earth loses more and more heat by radiation until the rising sun checks the cold.

The light of the sun illuminates every corner of the earth with its brilliant beams, but after a while the eye grows weary and we welcome the darkness of night.

As the summer goes on the ground becomes dry and parched and dead; it seems as though nothing could ever again grow on its caked and hardened surface, but by and bye comes the rain and as though by an enchanter's wand the whole earth is covered with a mantle of green. So it is also with the affairs of men; things have their balances, their alleviations, their compensations, just as they have their drawbacks and debit accounts. This is borne witness to by popular saying:—"It is a long lane that has no turning;" "Uneasy lies the head that wears a crown;" "The sleep of the labouring man is sweet." So the country mouse in bidding farewell to her town sister says:—

Ce n'est pas que je me pique
De tous votre festins du roi;
Mais rien ne vient m'interrompre;
Je mange tout à loisir.
Adieu donc; fi du plaisir
Que le peur peu corrompre!

The truth is that what the world considers the undesirable things of life, poverty, obscurity, isolation and lack of talents have often compensations which rouse suspicions as to the correctness of the world's judgment.

For instance, it is very pleasant no doubt to have comfort, wealth, success and happiness, but how very often do these things make us smug, self-satisfied, selfish and unsympathetic. Pain, poverty, failure, trouble are doubtless very unpleasant things, but how often do they knock the conceit out of us and make us more human, more lovable, more kind and sympathetic, more what other people at any rate think worth having in a man.

Again trouble shows us how much kindness and unselfish goodness there is in the world. The man who is rich, powerful and sought after has much reason too often to suspect his friends. He never knows whether they do not seek him for what he can give rather than for himself, but with the man who is down in the world it is not so; if his friends seek him it is for himself and he fears no ulterior motives.

Again trouble, pain and sickness are often the best of all medicines for a man's own soul. When all goes well with us physically and materially we are apt to forget God and to worship our own selves, our cleverness, our health, our wealth, our prosperity; we are content with a low ideal and have no vision of higher things; then comes some shattering blow and for a time our life feels wrecked, but after a while we realise that if we have been wrecked it is on the shore of a better country than our old land, that out of the storm wrack rise the mount in tops of higher ideals, and that in the valleys grow the plants of humble but soul-satisfying duties, and that life has a meaning and a joy that it utterly lacked before.

To the Christian no sorrow can be without its compensations because he believes that it

comes from One Who "never willingly afflicteth or grieveth the children of men." He believes that in God's eyes the good outweighs the evil of it, and if he himself cannot yet see how, he is content to wait in patience on the greater knowledge and the deeper Love.

Money.

Most of us do not reflect enough what money is and what responsibilities it brings. Most of us have a vague idea that only rich people have such responsibilities, and that if we are not rich it does not matter. We criticise the extravagance, ostentation and self-indulgence of the idle rich, but obviously if they have a responsibility for the use of their money we have the same: the difference is one of degree, not of kind. Our responsibility springs from the fact that all money is a trust from God. We often hear people say, "May I not do as I like with my own?" Perhaps if it were your own, but either you inherited your money or you earned it. In the former case you owe it to the fact that God has put you in a certain position in life and given you your money, through no virtue of your own, to use for good. In the latter case it is God who gave you the strong arm or the keen brain which has enabled you to earn the money. If he withdrew his support for a moment you would not be able to earn a farthing.

Money is a trust for three purposes:—

- (1). To help forward the Kingdom of God.
- (2). To help your fellow men.
- (3). To support yourself.

You can if you like, and as most of us do, put these in the reverse order, but the responsibility still remains and though the relative proportions may vary, the responsibility rests just as much on the man with an income of £25 a year as it does on one with £250,000. Most of us forget this fact. It is this fact that constitutes one of the gravest objections to gambling. We are risking not our own but that surplus which belongs to God and our neighbour.

The Christian rule with regard to money is very clearly laid down by St. Paul. "On the first day of the week let each lay by in store as God hath prospered him"—i.e., let every Christian set aside weekly, or monthly, or quarterly if he be so paid, a portion of his earnings for religious and charitable uses.

Is a fair and just proportion so set aside in Australia? According to recently published statistics 15 millions are spent annually in Australia on alcoholic drinks, 4½ millions on amusements, 3½ millions on tobacco, and 2 millions on religion and charity combined. Can we regard it as satisfactory that we spend twelve times as much on drink, amusements and tobacco as on our neighbour's needs and the service of our God? People sometimes say that they are too poor to give, but it is very doubtful whether anyone is ever really the poorer for money given to the service of God. The saintly Bishop Wilson tells us that he devoted at first one, then two, three, four and finally five tenths of his income to religious and charitable uses in spite of bad times and unexpected expenses, "finding by the constant experience of more than forty years that God will be no man's debtor." We read in the New Testament that a poor widow gave all she had and Christ approved. Would he have done so if he had believed that by so doing she was

risking her children's bread? She had faith and He knew that her faith would not be in vain.

What proportion of our income we should give is a matter for the individual conscience, but there rests on all, young and old, rich and poor alike, the duty of so using our money as to give an honest and fair proportion to the service of God and Christian charity. This duty we cannot escape and only if we fulfil it faithfully can we expect God's blessing on the remainder.

A Minor Tyrrell.

The story of Fr. R. de Bary as told in his auto-biographical "Franciscan Days of Vigil 1910" does not need the references of its preface to suggest that of the late Father Tyrrell.

Mr. de Bary is not a Tyrrell. He is altogether gentler and more peaceable, a recluse and a dreamer of dreams rather than a born fighter, but the story of his spiritual struggles and the developments that drove him from the Roman Communion are none the less of abiding interest.

He came of devout Roman Catholic stock and entered the Franciscan Order in England as the natural result of the influences about him in his boyhood. He notes that all his brothers and sisters likewise entered religious orders, but two of his brothers like himself broke away. He gives an interesting account of the monastic atmosphere and its hypnotic influence on an active-brained and imaginative boy. When he was ordained priest and was necessarily brought more in contact with the actual world of men and women he was confronted with the fact that the conventual life was quite aloof from that social aspect of Christianity which his belief in the Divine Theocracy had taught him to expect. He made efforts to gain permission to undertake religious social work among the poor, somewhat after the example of St. Francis, but his efforts were promptly suppressed.

What, however, finally made his position impossible was the discovery, which Father Tyrrell also made, that the whole Roman system is completely based upon the scholastic philosophy, and that scholasticism is quite incompatible with modern knowledge. There was no middle course. He must either accept scholasticism against his conscience and his intelligence or be disloyal to Rome, ready as he was to accept the general teaching of the Roman Church.

The predominant conviction of his mind was that Christianity was intended to be a Theocracy, a Kingdom of God. It was obvious that Rome was not fulfilling and could not fulfil this condition to more than a fraction even of professing Christians. Did the promise to St. Peter limit the power of God to extend His Kingdom to the professed obedience to the See of St. Peter? It seemed impossible, and he concluded that as Rome had practically abdicated in regard to a large part of mankind that the Spirit of God must have taken up and occupied the ground left vacant. Thus he was drawn to the Anglican Communion as being the communion which seemed to him to preserve most closely the Catholic tradition freed from the strangling bonds of scholastic philosophy and scholastic logic, and he took the step which Father Tyrrell was so often tempted to take and formally joined the Protestant Episcopal Church of the United States.

DIOCESE OF CARPENTARIA.—Diocesan Statistics for the Year ending 31st March, 1912.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total White Population of District	Estimated No. of Church People reached by the Church's Ministrations	No. of Clergy	No. of Lay Readers	No. of Lay Workers	No. of Centres at which Services are Regularly Held.	No. of Weekday Services.	No. of Sunday and Holyday Services.	CELEBRATIONS OF THE HOLY COMMUNION			SUNDAY SCHOOLS		SUNDAY SCHOOL TEACHERS	SUNDAY SCHOOL SCHOLARS ON ROLL		Average attendance of Scholars.	Number of Communicants in Parish.	Baptisms.	MARRIAGES		BURIALS.	PERSONS CONFIRMED		Schools where Religious Instruction Given.	Weekday Religious Instructions
										Sun-days	Week days	Sunday Schools.	Fe-males	Males		Girls	Boys				Banns	Li-cense.		Fe-males	Males		
COOKTOWN	...	800	500	1	—	—	1	5	168	54	6	1	9	2	2	60	37	80	81	17	1	5	5	2	2	2	129
	...	1100	300	1	1	—	2	600	170	63	5	2	5	3	3	66	65	77	55	32	—	3	10	4	4	4	62
	cum-GOLDEN GATE	...	700	260	1	—	—	3	600	152	73	11	2	6	1	35	27	42	68	17	—	4	1	5	—	1	71
	NORMANTON cum BURKETOWN	...	1100	600	1	—	—	3	159	176	64	4	2	3	2	44	11	39	70	6	—	8	4	9	6	—	—
	DARWIN cum-FINE CREEK	...	700	200	1	—	—	3	300	130	55	5	1	2	—	20	16	36	45	11	—	4	2	7	2	2	27
THURSDAY ISLAND	...	800	600	1	—	1	1	624	168	76	17	1	7	2	2	58	41	64	86	33	—	12	12	—	5	1	97
	...	1500	500	1	—	—	6	70	76	14	5	2	4	—	—	38	41	60	42	40	—	10	10	2	—	8	16
	FORSAYTH*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	CASTLETON*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	FOREST HOME*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LAURA MISSION DISTRICT	...	700	500	1	—	—	12	100	104	20	5	3	3	—	—	20	15	25	30	45	—	4	3	—	—	—	—
	Coen* { Ebagoolah* Maytown* }	7400	3260	8	1	1	31	2511	1144	419	58	14	39	10	10	341	253	411	477	201	1	50	47	43	19	18	402
TOTALS											477		49		594						5			62			

*Outside Centres at which Services held.

FINANCIAL INFORMATION

PARISH.	RECEIPTS.						EXPENDITURE.										PAROCHIAL CR. BALANCES.						PAROCHIAL INDEBTEDNESS.							
	Direct Offerings.			Indirect Giving		Total	Dr. Balance previous year	Clergyman's Stipend	Expenses of Divine Services	Diocesan Objects	Missions	Church Buildings	Interest on Loans	Charitable Objects.	Miscellaneous	TOTAL	Current Account	Church Building Funds	Rectory Fund	Sunday School	Funds	Other Items	TOTAL	Current Account	Churches	Rectory	Sunday School	Other Items	TOTAL	
				Sale of Work	Entertain-ments																									
COOKTOWN	4	99	67	—	7	20	—	184	33	2	7	5	—	—	44	275	—	—	—	—	6	—	—	—	—	—	—	—	—	412
CROYDON-cum-GOLDEN GATE	4	65	75	12	—	34	—	154	12	—	—	4	30	—	8	208	—	—	—	—	10	—	—	—	—	—	—	—	—	—
NORMANTON cum BURKETOWN	4	64	39	12	—	18	—	131	7	—	1	36	—	2	8	184	—	—	—	—	4	—	—	—	—	—	—	—	—	—
DARWIN	259	173	150	425	—	52	—	250	—	—	2	215	—	—	535	1002	—	—	—	18	5	67	—	—	—	—	—	—	—	144
MOSSMAN-cum-PORT DOUGLAS	2	72	60	612	—	—	—	150	8	—	—	287	—	—	11	456	—	—	11	11	421	—	—	—	—	—	—	—	—	—
THURSDAY ISLAND	32	193	57	41	—	—	—	232	42	7	5	16	—	—	27	323	—	—	1	—	—	—	—	—	—	—	—	—	—	—
GEORGETOWN	—	52	40	—	—	—	—	108	8	5	—	5	—	—	14	140	—	—	—	—	6	—	—	—	—	—	—	—	—	—
LAURA DISTRICT (estimated)	—	50	50	—	—	—	—	100	—	—	—	—	—	—	100	200	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	305	758	538	1090	—	86	124	1309	110	14	15	561	30	2	747	2788	—	131	380	12	39	10	572	—	376	180	—	—	—	556

R. H. ALLEN, Diocesan Secretary.

1912.

Diocese of Carpentaria.

BISHOP:

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

MR. R. H. ALLEN, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

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REV. H. H. AYSCOUGH, Th. L. on leave.

REV. L. AYSCOUGH, Th.L., Croydon.

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REV. J. H. BROWN, Cooktown.

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REV. E. TAFES, Mosman

REV. W. M. WILKINSON, Mission Priest.

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ABORIGINAL MISSION MITCHELL RIVER:

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T. Woodd, J. Giebo, T. Solomon,

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £375 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa. and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

ANNUAL FIXTURES.

(1) *March 31st*—Parish accounts to close, and to be prepared for presentation to Easter

meeting.

(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

(3) *Easter Meeting* to be held within twenty-

one days after Easter Day; for election of Churchwardens, passing accounts, etc. N.B.—Copies of Easter Report and Balance Sheets to be sent to the Bishop ("Parishes Regulation Canon," clauses 6, 10, and 24).

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's Tour in the Peninsula.

I left Thursday Island in the Suva on Monday, August 5th. The night was dark and about 10.30 p.m. the ship bumped heavily twice on a rock or reef, causing much alarm among the passengers. Fortunately she slid over the obstacle and went her way. I was asleep and heard nothing of it until next day. We reached Cooktown on Wednesday morning, and I gave an address at Evening Prayer. On Thursday and Friday I examined the Religious Instruction classes in the State School. Rev. J. H. Brown has succeeded in teaching them admirably, and I was greatly pleased with their knowledge of scripture and the keen interest they showed in their work. As elsewhere, not the slightest difficulty has been experienced in the working of the Act, and the teachers have given every assistance towards its smooth working.

On Friday afternoon I gave an address to the Mothers' Union, and on Saturday to the G.F.S. On Sunday I had a busy day and the services were well attended.

On Monday I left at 8 a.m. for the Laura. The train journey of 67 miles is not very interesting and we did not reach the Laura until 1 p.m. I found Mr. Wilkinson awaiting me, but we could not leave until the following day as there were 13 horses to be shod, and the blacksmith came up in the train from Cooktown to do it.

Mr. Wilkinson was up at daybreak next morning finally fixing and arranging heavy pack loads for eight of the horses; a portion of a load sufficed for his own modest wants, and one was assigned to my less slender requirements, and the rest were devoted to a large kerosene lantern, slides, service books, etc., and chiefly to heavy loads of corn and compressed fodder. Mr. Wilkinson goes on the sound principle that if a horse does not eat he cannot be expected to work, and always carries feed with him, a laborious and costly precaution, but one without which he could not possibly have done the work he does. It is no small task to arrange and adjust for the first time eight loads, and I watched with much apprecia-

tion of the skill and practice displayed. I say watched because I have discovered that when a man is thoroughly methodical and efficient, inefficient would-be helpers can help most by only doing what they are asked to do, and for the rest taking care not to get in the way. With all exertions we were not ready to start till half-past twelve, and after the pack horses had been got under way with the black boy, I thought in the innocence of my heart that Mr. W. would refresh himself after his herculean labours with lunch, but no such trifles are allowed to hinder his course, and we set off at once after the packs. About 4 p.m. we reached Fairview Telegraph Station and a cup of tea was permitted to my frailty, but it was dark when we reached our camp on the bank of the Kennedy River, and all the horses had to be unpacked and fed before any thoughts of tea, which we got about 8.30 p.m., and so after evensong went to bed very tired so far as my idle self was concerned. I do not know how Mr. Wilkinson felt who had been doing all the work. He is always cheerful so it did not appear. If the work is hard when, as now, the weather is comparatively cool, what when, on the approach of and after the wet season, the ground becomes a bog into which the horses sink till they have to be almost dug out, or the pouring rain ensures a wet and miserable camp after a day of tremendous labour? Next day, Wednesday, August 14th, we were up at daylight, and by hard work got the pack horses off at 10.15 a.m., waiting half-an-hour ourselves for Matins. It was a long dreary day with no time for dinner (I do not think Mr. W. ever does have time for dinner), and no water fit to drink until we got to the Hann River, a beautiful running stream, just at dark. It was 9 p.m. before we had finished our frugal evening meal, and I was glad to turn in, thoroughly tired.

Next day was like the previous day, only more so. We got the packs off at 10 a.m. and left half-an-hour later ourselves. The country is sandy and uninteresting. About 3 p.m. we passed the Morehead, a wide river with many billabongs, but not running. We were glad to get a drink from one of the waterholes. Another nine miles of very heavy country, one of the creeks being appropriately called Dead Horse Creek, brought us to our camping ground, a small and nearly dry creek. We had to wait until dark for the pack-horses, and then came the usual two or three hours' work. There was grass here for the first time. During the last two days we have not seen a human being, and indeed, not even an animal, a few birds and insects forming the only life. We turned in very tired, but were up at 5 a.m. on Friday and had breakfast before daylight, and so expedited matters that we got away by 9.30 a.m. We crossed a small stony range, and then three

hours of more heavy sand brought us about 12.30 p.m. to the lonely telegraph station of Musgrave. Here I was delighted to meet Mr. L., whom I had met on previous occasions when he was stationed further up the Peninsula. I found him looking very well, and found that he had spent a year's well earned holiday in travelling in Central Africa as a change, I suppose, from the heat of North Queensland. Anyhow, it seems to have restored his health. There is a hot sulphur spring about a quarter of a mile from the station, and he had a bath about 5ft. 6in. deep, 9ft. wide, and 30ft. long, dug out of the hard soil, and this is filled with beautifully clear water, just cool enough to enable one to enjoy it. The water entirely renews itself in about eighteen hours, so that it is always fresh and clean. A bath was wonderfully refreshing, and then came dinner. To appreciate dinner one must have been travelling without any for three days, and though the resources of a bush telegraph station are not great, it seemed a Homeric feast. Mr. L. is interested in Natural History, and showed me a young carpet snake which he is educating. He assured me that he had quite the expression of a faithful dog. I suppose that is why it looked at me as though it would like to take a bite out of me. Our brief halt came at last too soon to an end, and before 3 p.m. we were again on the road which leaves the telegraph line a few miles further on and climbs up a range for about eight miles, culminating in a very sharp, rocky ascent. The way was rough and toilsome, but the memory of dinner made it seem less weary than the other days; and pushing on rapidly we reached camp on a little creek on the tableland about 6.30 p.m., after a ride of about 30 miles.

Next morning we were again up and breakfasted before daylight; and as I folded up my camp bedstead I was not sorry to think that for the next week I hoped to have no further use for it.

How I am going to get back from Coen where Mr. W. leaves me is not yet quite clear. We had breakfast again on Saturday before daylight and had a long, weary ride over endless dry gullies until 1 p.m. I was just coming to the conclusion that it was another "no dinner" day when the nearly deserted township of Yarraden hove in sight. There was only one family there, and three or four men, but we were hospitably received, and revived with that dinner which I fear has attained an altogether disproportionate place in my thoughts. Immediately after, we went on again a few miles to the Lukin, where a small battery is at work, and a few men. After leaving the Lukin, Mr. W. struck through the bush for a few miles and came down right on the hut of an old prospector who was cutting up firewood. He formed

a fine picture with his long white beard, and strong bare arms tanned to the shoulder, and was a great friend of Mr. W's. He told us that he gathered one or two of the neighbouring old prospectors of an evening, and following Mr. W's suggestion would read and get them to read seven or eight chapters of the Bible, consecutively, ending with prayer and hymns. Such conduct is most unusual in the northern bush, and Mr. W. tells me that it has been the centre of a real influence for good. From here we rode for many miles, calling in here and there on the huts of prospectors, all old and single, and all getting the barest livelihood, counting their gold not by the ounce but by the pennyweight. One man told us that he had got 1½ pennyweight as the result of the last month's work. They were all worse off than usual owing to the failure of the wet season, which did not cause enough water to run to wash their "dirt." Needless to say, that Mr. W. was known to and welcomed by all, and as we had to hurry on he promised to stay a longer time with them on his return from the far north in about two months' time. About four miles from Ebagoolah it began to rain, and the thoughtful and resourceful Mr. W. commandeered a big corn-sack from one of the prospectors to serve as an apron, so that as I had already leather gaiters I made my entry into Ebagoolah in full episcopal attire. An old red-hot Socialist on whom we called was doubtless scandalised at the ostentation of episcopal attire, but he courteously refrained from condemnation. We reached our destination about 6.30 p.m., and very glad I was to get in. I had had just about enough, and do not think I could have done a sixth equally heavy day. Hardly were we well settled in, our packs in this instance having fortunately arrived before us, when down came the rain in good earnest, and we should have been wet to the skin as our coats were with the packs. We were most thankful that the first rain should be when we were safe under shelter instead of camped in the open. Ebagoolah is a small mining township very much on the down grade, the population being less than half what it was when I was last here, some six or seven years ago. Curiously enough, all the parents of the children in the school are with one exception Roman Catholics, so that there is not much to be done here in the way of religious instruction. I am most thankful to have made this ride just to know what Mr. W. really has to do. We came by his usual stages, but of course under the best weather conditions. I see that Labour men in Sydney are calling out for a six-hours' day. How would they like the work of this priest, at work at strenuous physical labour from 5 a.m. to 8 p.m., with two intervals of twenty minutes for meals?

On Sunday the services were well attended considering the very small church population left on the field. I have always noticed the fact that in a declining place the church population is generally the first to leave, so that it is nearly always much smaller than the normal population. I am not quite sure whether the fact is a tribute to our enterprise, or a reflection on our restlessness and want of hope.

On Monday evening, Mr. Wilkinson gave a lantern lecture in the schoolroom, which was much appreciated. Carrying slides on horseback is, however, risky work. He recently got £7 worth of new slides, and on the very first time he went out with them the packhorse played up with the pack and smashed every

single slide to atoms. Mr. W. carries with him about 250 slides.

We left Ebagoolah on Wednesday morning, and arrived at Coen. about 30 miles to the north of it about 5 p.m. Coen is an old-established and prettily situated town, surrounded by hills and very healthy. Unfortunately like nearly all the northern mining towns, it is very much on the down grade, which is a great pity. The population has considerably decreased since my last visit. The South Coen runs through the town and into the Archer. The other Coen is nearly 100 miles to the north, and runs into the sea between Duyphen Point and Albatross Bay.

On Thursday and Friday we visited the people. On Thursday evening, Mr. W. showed his lantern, and on Friday evening a very pleasant social gathering was held at the house of Mrs. Armbrust to give me an opportunity, which I valued, of meeting new people. Between forty and fifty people were present, and innumerable babies which were deposited in all convenient places and behaved with much decorum. On Saturday we rode out to the Police Camp, where I found a constable who remembered my first visit to McKinlay fifteen years ago, the occasion on which a bellicose inhabitant wished to fight me on the suspicion that I was the new policeman.

On Sunday we had a celebration of Holy Communion at 7.30 a.m., with seven communicants; and at 10.30 a.m. I confirmed four candidates. In the afternoon I addressed the excellent little Sunday School of about thirty children conducted by Mrs. Maine, assisted by Miss Armbrust. I was much pleased with the school, and to note the regularity with which it has been conducted and attended. At night we had most of the male population of the Coen at the service, and as many of the women as the children allowed to come.

On Monday, Mr. Wilkinson saw me a mile or two on my way, and then set off for the far north, while I travelled on, with a black boy to drive the horses, to Ebagoolah, and next day to Yarraden. Next day I had a long stage of 32 miles down the range to Musgrave Telegraph Station, which I reached about 4 p.m. By this time I was in good condition and did not mind the riding, but one has to go slowly not to lose sight of the packhorses, and slow travelling is always tedious. Mr. Lindeman made me most hospitably welcome; and next morning I set off with a white boy who was going down the line to meet the inspector who was coming up. The first night we camped about 27 miles from Musgrave, but next day we could only do about 21, as there was no water on which to camp. On the third day we made a very early start, and a little beyond Black Dog Creek, the first water, met no less than three inspectors—police, works and telegraph officers—travelling together up the line. They kindly invited me to turn back to Black Dog and share what they modestly called "lunch," but which was to me after days of salt beef and bread a magnificent banquet of chicken, a lordly ham, preserved fruit and cake, served under a specially erected canopy. I thought it is well to be an inspector. I believe that bishop means "inspector," but he does not run to chicken and ham in these parts. I tore myself away from my fellow-inspectors after assimilating a plentiful supply of good things and reached Fairview Telegraph Office about 4 p.m., after about a 30-miles day's journey. As I had most of the packing and unpacking of the horses to do during this six

days' ride, I had a good opportunity of experiencing what Mr. Wilkinson's daily work is in addition to the actual labour of travelling, and I was glad to have the experience, though usually pretty tired at the end of the day. Fortunately, the horses were no trouble, being always on hand for their feed in the morning.

I left Fairview early next morning and got into Laura about 11 a.m., feeling very fit after my long ride of six and a-half days continuous travelling. Next day I got the train to Cooktown. I must acknowledge gratefully the kindness and hospitality with which I was everywhere received.

Croydon.

Sunday, 6th October, was observed as a day of special thanksgiving for being relieved of the burden of the debt. For eighteen years a debt of £420 had hung over the parish. In May of this year it was determined to make a special effort at debt reduction. No sooner was a start made than an anonymous donor sent along the magnificent gift of £250. This gave the parish fresh encouragement, and everyone set harder to work. The effort was to take the form of a two-day sale of gifts. This was held on 26th and 27th September. The week previous news came to hand of a gift of £50 from Mr. A. G. Elmslie.

The sale realised a net profit of £95, to which was added a subsidy of 5 per cent from the Bishop, and 20 per cent from the Diocese. As a result, the whole debt of £420 was tackled and wiped out in four months. It was to thank God for this that a special day was set aside. At 7 a.m. the rector celebrated, and was assisted by the Rev. A. McD. Hassell from Georgetown. At 8 a.m. Mr. Hassell celebrated, assisted by the rector. Festal evensong was held at 8 p.m. The officiants were the rector and the Rev. A. McD. Hassell, whilst the sermon was preached by the Bishop of the Diocese. The Te Deum brought to a close a day of hearty services.

CONFERENCE OF GULF CLERGY.

Under the presidency of the Bishop of the Diocese, a conference of the clergy of Croydon, Normanston and Georgetown, and Mr. Matthews of the Mitchell River Mission, was held at Croydon rectory on Wednesday, 9th October.

Amongst the subjects discussed were—the Diocesan Conference, State School lessons, the suggestion of forming a Gulf Brotherhood, the Gulf Church Gazette, hours of service, immorality, Bishop's visits to the Gulf.

There were very useful and helpful debates on all subjects. It was unanimously decided to hold these conferences yearly, and pleasure was expressed that the Bishop was able to be present at the first.

Thursday was observed as a Quiet day for the clergy, when four addresses were given by the Bishop on "Hope."

Early on Friday morning the Bishop, Rev. J. Tweedie, and Mr. Matthews left for Normanston, Mr. Hassell remaining until the following Wednesday morning, when he coached to Georgetown.

Croydon, N.Q.,

10th October, 1912.

To the Editor,

"The Carpenterian."

Dear Sir,—I notice in your October issue,

in an account of the Bishop's visit to Croydon, that the impression is given that a southern friend of mine had donated the generous sum of £250 towards the debt on St. Margaret's Church. May I take the liberty of correcting that impression? This money was given by a former resident of the oldfield, and was earned by him while in Croydon. He is a man who had worshipped in the Church, and was impelled by a desire to give back something which he had won from the field to relieve the trouble in which we were.

May I at the same time state that Mr. Elmslie, who gave us £50, was also at one time a resident on the field. So the whole £395 which was got to either here in four months was Croydon money, either directly or indirectly raised in the parish.—Yours, &c.,

L. AYSKUGH, Rector.

Why I am a Sceptic.

On one very vital point I am a profound sceptic. I cannot possibly bring myself to believe that life is so dull, so meaningless and so petty as a great majority of people would have us believe.

The popular creed to-day is: "Great is man! At least he is the greatest thing in the world that is worth practically troubling about. Get money, which means good eating and drinking, comfort and enjoyment. Enjoy these things while you can, before you get too sick or old to find any pleasure in them. As for a future life, it is too vague to be weighted against the enjoyment of the present. As for spiritual ideals in this life, they have no cash value, and therefore, can be safely neglected."

Now all the intellect and all the common-sense that I have rebels against this popular dogmatism, this new religion which makes man, and the most obvious part of man, the measure of life. However confidently it is reiterated by the practical materialism of the day, it does not convince me one little bit. No doubt it is in one sense pleasant not to trouble about duties, not to be troubled by ideals, to do what one likes without bothering about the maxims of moralists; but when I ask myself, "Is it true?" "Is it a rational theory of life as it is?" reason will give me no answer but No! No! No! However much I might like to believe, I cannot. I remain a profound sceptic.

One reason for my scepticism is that life on this theory is so profoundly dull. Certainly pleasure does give one a thrill to begin with, but one wearies so soon of pleasurable sensations, they must be continually stronger, more piquant, more frequent, if they are not to become tiresome. After a time one exhausts the pleasure of them, though the desire for them remains, a mere goad and taskmaster. What does it all mean, whither does it tend? We get wearier and wearier; as we get older real pleasures become rarer and rarer, and we cling to life not because we desire it, but because we fear death.

I do not find this tedium of life among the animals. Life for them may have its moments of fear and terror lest they should lose it; but life itself is full of interest and pleasure. I find no tedium or lack of pleasure in the whole of things, in Nature. I find it full of activities and processes of absorbing interest down to the smallest details. What is wrong with man? Why do we hear from him such unceasing complaints, discontent and grumbling?

Surely because man has largely mistaken his vocation. He is here like the animals, not merely to enjoy himself, but to work for his life; but his life includes elements that the animal's life does not include, and if he omits these spiritual elements, this duty to One higher than himself, then everything goes wrong.

We have a faint analogy in the relations of the domestic animals to man. If a domestic animal, horse or dog for instance, thinks that he can follow his own desires entirely he soon finds himself in trouble, out of harmony with the conditions of his life; and so, on a much more extended scale, with man.

On the other hand, the man who recognises the higher duties and relationships of life, who lives not for himself but for others and for God, finds that life is intensely interesting, and that as he grows older and rids himself of some of the inevitable self-engrossments of youth, it becomes more and more interesting. He sees no reason to conclude that death puts any period to these interests, for they are for the most part not concerned with things that death can affect. Given the survival of consciousness, the things in which he is interested will not pass with this world, but have fuller and freer course. He sees a meaning and a purpose in life, he sees that suffering is often entirely rational and leads to good; if he cannot grasp the meaning of life he can at least grasp enough of it to understand that it may have a meaning to one who knows more of it than he does. He has enough to act on. For me, I prefer rationality to irrationality, and therefore I am profoundly sceptical as to the truth of modern materialistic dogmatism.

A Visit to Yarrabah.

BY THE BISHOP

I am frequently asked for my opinion of the Yarrabah Mission, and as I have recently paid the mission a brief visit after an absence of several years, I should like to give such an account as one can form from a hurried inspection.

In company with the Archbishop of Brisbane, Rev. F. D. Witt Batty, and Mr. Justice Shand, I left Cairns on Sunday afternoon, September 22nd, in a good, useful launch belonging to the mission, and reached Yarrabah in time for the evening service, at which the Archbishop preached. We spent the whole of Monday at the mission, leaving for Cairns about 9 p.m. The character of the mission has very largely changed since my last visit. The population of Yarrabah itself consists largely of children, with very few adult male workers; the majority of adults are now in some eight or nine settlements from two to twenty miles distant. These settlements are rapidly becoming self-supporting, their produce being bought by the mission and paid for in stores and goods. The expenditure has been very greatly reduced since the advent of the present head, and the natives do far more work than they did previously. The white staff has been also very largely reduced, as the present system requires much less supervision. The native court has also been revived, with excellent results. Each settlement is under a native teacher, and regular services are held. On great occasions, such as the Archbishop's visit, all gather at Yarrabah itself. The superintendent calculates that all the out-stations should be self-supporting by the end of this year. I am inclined

to think that the mission is now at length on the right lines. This is not intended as a reflection on the past, as the transition from purely communal work to individual effort and individual returns was certainly not possible until a number of years had elapsed, and the people educated up to it. The same change has taken place at Mapoon, but we are not yet ready for it on any large scale at the Mitchell, though we look forward to it as an ideal and have made some steps already in that direction. At Moa it is the system which, owing to the more advanced standard of the people, we were able to adopt from the beginning.

Everyone seemed happy and contented, and I have every hope for the future. Among the white workers is Miss Broom, who volunteered for the Diocese of Carpentaria, but went to Yarrabah to acquire experience for a time in the work before going to a more remote mission.

G., Bp. of C.

Diocesan Council.

A meeting of the Diocesan Council was held on Wednesday, November 13th, at 5 p.m., at Bishop's House. Present—the Bishop, the Subdean, Messrs Lee Bryce, Sullivan, Eggers and Allen.

It was resolved that a letter be written to the Rector and Wardens of Croydon congratulating them on the removal of the debt, also to the Manager of the Q. N. Bank thanking him for preparing a most careful terrier of the property and deeds belonging to the diocese. An application from Croydon that the amount hitherto paid by the diocese for the interest on the debt should be continued towards the Stipend Fund was agreed to.

An appeal from Georgetown against the Diocesan assessment was upheld on the ground that Georgetown was not a parish. An application for a grant towards a church porch was postponed.

An application for the use of the Banzai for fishing by the Moa people was considered and approved if certain conditions with regard to running the mail were fulfilled.

A report from the Douglas Memorial Chapel Committee showed that the contractors had not yet quite completed the work. It was resolved that they be requested to complete their contract at once.

It was resolved to put in hand the following orders for furniture:

Altar, £10 10s., given by the Wyben Lodge.

Prayer Desk, £10, given by the District Grand Lodge of North Queensland.

Cross, £5, given by the Torres Lodge.

Memorial Window, £25, given by the Torres Straits Islanders.

The design for the window has been received from England and represents St. John in old age with the face of the late Mr. John Douglas. The likeness is very good, and the window will form a great addition to the church. It will be some months before the window and furniture can be obtained. It was resolved to have the furniture made in Australia if possible.

The Bishop announced that Mrs. Pritt had given £105 for lead ballast and other needs of the Francis Pritt.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XIII. - No. 49. Thursday Island, Jan. 1, 1918

The Provincial Synod.

The Queensland Provincial Synod held a brief but most important session at Townsville on Tuesday and Wednesday, September 17th and 18th. Practically the sole subject of discussion was what steps can Queensland take, and what steps is it willing to take towards the autonomy of the Church in Australia, which is at present tied and bound, not by the bonds of common discipline and doctrine with the Church in England, for these no one desires to break or weaken, but by the legal nexus of English Parliamentary Law, so that we are bound by laws which we have had no voice in framing in the past, and shall have no voice in framing in the future. It is generally admitted in Queensland at least, that the present state of things is illogical, unjust, and harmful to the life of the Church, but we are by no means agreed as to the best time or best method for remedying the evil, and it will be remembered that while all the other dioceses were in favour of action being taken by Queensland a large majority of the laity in the Brisbane diocese threw out the bill which was lately presented to them. The Provincial Synod though numbering only about 30 members was fairly representative of the best clerical and much of the best lay opinion in Queensland.

Our own diocese was represented by the Bishop, the Subdean Rev. E. J. Nash, Rev. E. Taffs, and Messrs Sieley and MacIntosh, two Townsville laymen who kindly acted for us. Townsville being the place of meeting the Diocese of North Queensland was fully represented. Rockhampton was fully represented by four of its most capable clergy and by Major Dawson and Mr. Holyoake Woodd (brother of our late missionary). Brisbane was well represented by clergy, Archdeacon Lefanu, and Canon Pattinson, and Canons Osborne and Hay, who fairly reflected the division of opinion in Synod, while the laity contained such old experienced and valued church workers as Mr. R. O. Bourne and Col. Moore. Unfortunately none of the Brisbane laity were those originally appointed as delegates, a real source of loss to Synod, as the members elected to fill vacancies naturally felt that they spoke with less authority.

The Bishop of North Queensland introduced a series of seven resolutions on behalf of the Bishops of the Province who felt bound to give the Synod a lead in a matter which they felt to be of such great importance.

They ran as follows:—

1.—“That this Provincial Synod of Queensland assert the general principle of autonomy of national churches within the Anglican Communion, believing that national churches will give their best contribution to the life of the Church Universal if allowed to grow up freely in their own soil, and to develop under local conditions.”

2.—“That this Provincial Synod of Queensland assert that the Church of England in the Dioceses of Australia and Tasmania should be autonomous: that it should be

enabled to act effectively, in matters affecting Australia, and that it shall remain in full communion with the Church of England in England.”

3.—That this Provincial Synod of Queensland believes that the only possible way to obtain autonomy for the Australian Church is by the Dioceses in the various States approaching the Legislatures of their respective States for relief from the legal nexus with the establishment in England.”

4.—“That this Provincial Synod of Queensland, in order to give effect to the foregoing motions, instruct the standing committee of the Province—(1) To take immediate steps to procure the drafting of a Church of England Relief Bill by the best available legal draftsmen, who shall, if necessary, take counsel's opinion in England; (2) to send the proposed Church of England Relief Bill without unnecessary delay to the various Diocesan Synods for consideration by them, and return to the next session of Provincial Synod to be held before the 1915 session of General Synod; (3) to send a report of the action taken, together with a copy of the proposed Church of England Relief Bill, if passed, for the information of General Synod, and to request General Synod to seek legal opinion as to methods by which the Church of England in Australia and Tasmania can be organised effectively as an autonomous Church in full communion with the Church of England in England.”

These resolutions were carried, most of them unanimously, and all by a large majority, and without the need of a division.

This does not mean that they were not keenly scrutinised, criticised and discussed.

The Synod was unanimous with possibly one or two exceptions, that it desired the Church in Australia to be autonomous so far as regards subjection to the English Parliamentary law, and perfectly unanimous that it desired to remain in the fullest possible communion with the Church in the old country. It was also unanimous, with again one or two possible but not explicit exceptions, that it did not desire the Church in Queensland to be autonomous by itself even as a temporary means towards obtaining the autonomy of the whole church.

The resolutions adopted by Provincial Synod represent the opinion of the clergy and laity of all the dioceses except Brisbane and of the clergy of that diocese. It remains to be seen whether in the two years which will probably elapse before the subject comes again before the Brisbane Synod the laity will have come to see that they were under a misapprehension in thinking that there was any danger to the church in the proposals, and that the church is likely to suffer by their rejection. With a view to making the issue plain a pamphlet is being issued containing the speeches of all the Queensland Bishops, together with a short history of the question and issue. We commend the pamphlet to our readers who desire fuller information on the subject.

Nomenclature of North Queensland.

At a meeting of the Bishops of the Province of Queensland, held September 17th, 1912, the Archbishop read a protest from the Bishop of Carpentaria on the subject of the name of the

diocese of North Queensland. After some discussion the two Bishops concerned asked the other Bishops present for an expression of their opinion. The Metropolitan and the Bishop of Rockhampton accordingly replied after further consideration in the following terms: “We are of opinion that there is no authority capable of effecting a change in the name of the Diocese of North Queensland, except the Diocese of North Queensland itself. We recognise that there would be technical difficulties in the way of any change of name, involving considerable trouble to the diocese of North Queensland.”

We are, however, of the opinion that the present name is highly unsatisfactory, and if the Diocesan authorities could see their way to an alteration they would be acting in the best interests of the Church.”

In the course of his address to his Synod on October 28th, 1912, the Bishop of North Queensland said:—

“While acknowledging to the full, that regrettable inconvenience to the Diocese of Carpentaria must have arisen from a nomenclature which is certainly not now accurate, it is only fair that I should point out that a change of name would entail considerable inconvenience and loss upon the Diocese of North Queensland.”

“(1). The Diocese of North Queensland has not yet passed out of a missionary state. We are still dependent upon the generosity of Church people in the Old Country. Much interest has been stirred up, but it appears to me extremely probable that a change of name would largely retard our interests. It would particularly cause perplexity among those who while they are not regular subscribers are still ready to help work in this Diocese.”

“(2). The second inconvenience likely to be brought about by a change of nomenclature is a legal one. The Chancellor of the Diocese, in a memorandum to me upon the subject has expressed his opinion that ‘if it were decided to change the name of the Diocese it might be necessary to get an Act passed in Parliament for the purpose, and it would certainly be necessary to pass a Canon through our Synod validating the new name. The Canon would have to be recorded under the Act of 1895. Then the existing Deeds of Grant and Certificates of Title for Diocesan properties would have to be surrendered and fresh ones bearing the new name obtained from the Real Property Office. The expense of this would be considerable. And a new Diocesan Seal would be required.’ ‘Who would pay the expense?’ the Chancellor asks with his usual practicality.”

“(3). The third reason for our not desiring a change is one of sentiment. We have been known as the Diocese of North Queensland for thirty-four years. We have grown up with this part of tropical Australia, and by a thousand living fibres is the Church bound not to all in North Queensland, but to nine-tenths of the population of the whole district. Church people who have grown up all their lives, thus, will not find it easy nor pleasant to change. They will ask, should not the daughter bear even considerable inconvenience rather than urge the mother who gave her life to change the name she has held for over 30 years? These are sentimental reasons. But they will be keenly felt—most keenly outside Townsville.”

“I have put forward these reasons against change, because I consider it is my duty to do so. None the less, I feel that Synod cannot lightly put aside my claim for justice, and the

Diocese of Carpentaria undoubtedly believes that it is suffering loss and wrong. I do not recommend Synod to take hasty action one way or another. I suggest that they appoint a committee to consider the matter, with power to consult with the Diocese of Carpentaria and the Metropolitan upon the subject. In view of the speedy advent of a new Bishop, it may be advisable to make the committee report to the Diocesan Council, with a view to action being taken, if necessary, before the next Bishop is consecrated and enthroned. I certainly feel that this Diocese can much more easily change its name now than it could have done ten years ago, and that the proper time to make any change is before the enthronement of a new Bishop."

The following resolution was subsequently moved by Archdeacon Williams, and carried:—"That a Special Committee be appointed to consider the nomenclature of the Diocese, that it be empowered to consult with the Metropolitan and the Bishop of Carpentaria, and it be instructed to make a report to the Diocesan Council at an early date in order that the Diocesan Council may make a recommendation to the next session of Synod; the Special Committee to consist of the Rev. A. E. Saxon, the Rev. C. W. Tomkins, and the mover."

Proposed Enlargement of the Diocese.

In his address on Monday, October 28th, 1912, to Synod of the Diocese of North Queensland the Bishop (Dr. Frodsham) said:—"In our 'Year Book' we read as follows:—

"The Northern boundary is defined by a line running from the eastern boundary of the State of South Australia at 19.30 S. to 144 longitude east of the meridian, and thence by a line running due north 16.40 parallel south, and thence by a line running due east to the coast, intersecting Port Douglas on the north and Cairns on the south.

"The western boundary is the border line of the States of Queensland and South Australia. The eastern boundary is the ocean.

If you will look at a map you will see that this arrangement gave the Diocese of Carpentaria the maximum of bush and the minimum of settled coast line. Since 1902 the railway line has been opened from Cairns to Klondike, and it is now passing through the Georgetown mining field, both of which places are in the Diocese of Carpentaria, and yet are much south of Cairns, which remains in this Diocese. The railway sooner or later will reach Croydon and Normanton, and then will be linked up with the system which connects the South of Queensland and the Northern Territory. But even now the Bishop of Carpentaria cannot get to the main railway of his Diocese without first coming through a part of this Diocese. I am not claiming that this is unjust. I simply assert that it is inconvenient. It is not to the best interests of the Church that the time of a Bishop should be thus wasted. The situation will become much more inconvenient if, through any Federal legislation, such as is contemplated, oversea steamers are not allowed to carry coast-wise passengers between Thursday Island and Cairns.

"The Bishop of Carpentaria and I, during the Bishops' meetings in connection with the recent session of Provincial Synod, asked the

other Bishops present for an expression of their opinion. They replied as follows:—

"In connection with this subject we think it may be well to suggest that in view of the growth of population and the development of the railway system of the State, it might be desirable for representatives of the two Dioceses concerned to confer about the desirableness or otherwise of some alteration in the boundaries as at present defined.

"With this carefully guided recommendation I heartily concur, and I invite Synod to appoint a committee to consider the northern boundaries of this Diocese. I do not overlook the fact that any readjustment must entail the transfer of Church property and the temporary dislocation of existing organisations. It will be a wrench to any parish who may not like being handed over to another Diocese. But it behoves all concerned to look at the matter in no narrow selfish fashion. It is the welfare of the whole Church of Christ which we must consider first and last."

Subsequently the following resolution was carried on the motion of Archdeacon Williams:—"That a Special Committee be appointed to consider the possibility of a readjustment of the Northern Boundary of the Diocese, so as to allow the Bishop of Carpentaria better access to the railway line connecting the Southern parts of his Diocese with the coast; that the Committee consult with the parochial authorities of Cairns and with the Community of St. Barnabas (North Queensland Bush Brotherhood), with the Bishop of Carpentaria, and with the Metropolitan of the Province, and report to the next ordinary session of Synod, the Committee to consist of the Rev. A. E. Saxon, the Rev. C. W. Tomkins, the Rev. J. Needham, the Rev. R. Halse, Mr. L. C. Woolrych and the mover."

Should the proposed alteration come about it would mean that the white population of the diocese would be more than doubled, although the area would only be slightly increased. There can be little doubt that the proposed alterations would lead to greater efficiency of administration than is possible at present.

Mariolatry.

We are frequently told that the accusation of Mariolatry brought against Roman Catholics is an entire prejudice, and that the reverence paid to Our Lady is only what is due to the first and holiest of the saints. We had recently sent us a copy of the "Rosary" for June, 1912, a Roman Catholic periodical for parochial use, and in it we find an article by Père Garraud in which the following passage occurs:—"Christ and Mary, then, are to the living soul what the lily is to the artist who paints, they are at once rule, model, and ideal. All science consists in knowing Them; all piety consists in loving Them; all perfection in imitating Them. It is the great law formulated in these terms by the Apostle St. Paul, *Quos præsavit et prædestinavit conformes fieri imagini filii sui*. It was of Christ without doubt that these words were written, but Mary being the perfect copy, or rather complement of the Man-God from every point of view, of her, as of Him, the necessity of this imitation and of this resemblance must be affirmed." It will be observed that Mary is placed on a perfect equality with Christ. "All

science consists in knowing Them, all piety consists in loving Them, all perfection in imitating Them." Christ told us that the Heavenly Father was the type of all perfection. "Be ye perfect as your Father in heaven is perfect," but Père Garraud tells us that all knowledge, all piety, all perfection, can be measured by a human being who, though we gladly honour her as the best and holiest of the saints, was certainly not infallible. Then we are told that Mary was the complement of the Man-God from every point of view." Ei her Père Garraud does not know when he is talking nonsense or he is guilty of appalling blasphemy. Complement means "Anything necessary to be added to make a person or thing complete," so that Mary has to be added to Christ to make Him complete "from every point of view." While the Roman Church, which is supposed to exercise such strict discipline, permits its children to be fed with such nauseous stuff, English churchmen may be pardoned for thinking that charges of Mariolatry are not brought without reason against its popular teaching.

The Old Royalist's Creed.

The Marquis de Kermahuc on his death bed: "I have my own ideas on eternity. Look here! People like me are not saints—far from it. We have been too fond of fair faces, and have been too obstinate to obey anyone, even our Holy Mother the Church. But, le bon Dieu, who lets nothing be lost, enlists people like us for great occasions, as the King used to enlist the Swiss: undisciplined soldiers, pillagers, and rogues, but steady under fire. So with regard to us. We do Him poor service most times, but He knows that we are always ready to go for the scoundrels who think they know everything, know nothing, and deny His existence: for the villains who are plundering His Church, the old Mother whom one vexes sometimes, but loves because it was she who made France. So He is like to have some spot at the entrance of His paradise, a kind of guardroom for soldiers like us. Oh! it won't be a grand place like the dwelling of the Saints, those who were pure, submissive, and virtuous, but it will be tolerable, I imagine. Le bon Dieu will come there from time to time and will say to us, 'Good morning, bad lot! You are not worth much, but you were always ready to risk your skin for me, come, I will tell St. Peter to grant you some little alleviations.' I am not ambitious, Jacques: I hope for a place in this quarter. Do me the kindness to go and find a parish priest I know—a thin fair little fellow who comes from the Auray district; only a Breton can understand my sins, which perhaps have not been so great as they seem.—Les Morts qui parlent,

E. M. DE VOGÜÉ,"

New Rector of Darwin.

The Bishop has appointed Rev. W. A. Fletcher, Th. L., Rector of Darwin, in succession to Rev. W. E. Godson, M.A. Mr. Fletcher is Curate of All Saints, Petersham, Sydney, and has three years leave of absence from the Archbishop of Sydney. He was ordained in 1907, and has done good work in his recent position. He was to arrive in Darwin by the Mataram on December 14th, and will take charge at the beginning of the year.

Visit to Mitchell River Mission.

(By THE BISHOP.)

I determined this year to visit the Mitchell River Mission by land instead of by the Francis Pritt as usual, as I wished to visit some of the stations which I had not seen for eight years. Accordingly I left Normanton on Tuesday, October 15th, and went by coach 60 miles to Delta Station, calling at Maggieville and Midlothian on the way. Mr. Matthews had brought in horses to Normanton but they were in such poor condition that I sent him on ahead to Delta to give the horses a rest. They were, however, still so poor that we had to purchase a pair of horses at Delta to help us on our way. A few miles from Delta we met Mr. Wambi going in for stores, and were glad of his help, as just as we met him one of the horses managed to shift his pack, and we were delayed some time gathering up the fragments. Mr. Wambi kindly lent me a riding horse, which was strong and in good condition and carried me out well. He was supposed to buck on occasions, but evidently had a sense of responsibility, for he behaved admirably. Accompanied by the mailman who was going in the same direction we reached Macaroni station the same evening, and next day Mr. R. accompanied us as far as our midday camp on some fine waterholes, leaving us there to look after a bush fire which was threatening the run. In the afternoon we crossed the Staaten River, a wide tidal stream into which in flood time the main flood waters of the Mitchell find their way, and stayed for the night at Mr. Wambi's, about four miles further on. Eighteen months ago there was a terrible flood, and everyone had to take refuge on the roof, with a heavy loss of cattle and horses, the flood being ten feet over much of the country. Strange to say, this flood which came down from the Upper Mitchell did not affect the mission or the waters near the mouth of the Mitchell, but washing away Highbury station altogether, poured itself into the Nassau and Staaten, and so into the sea. Next day we travelled over salt pans and a big plain ten or twelve miles across to Inkerman, where we found Mr. Curr at home. The duck across the lagoon were so plentiful that they hid the pond in places, and Mr. C. killed eleven with one shot. We were glad of an afternoon's rest, and next day we travelled on to Waterloo. The owner was absent, but we were made welcome and were much amused by a young emu, which had come to the conclusion that a cattle bitch was its mother and insisted on camping at night among the puppies, who did not quite know what to make of their feathered brother whom their mother accepted with philosophical unconcern. Next day we rode to the Nassau River, where we found the mailman who had gone ahead waiting for the tide to ebb before trying the crossing which is deep and none too safe on account of the large alligators who take their toll of horses and cattle along the banks. Many of these brutes run up to fifteen or twenty feet, and the skull of one which I measured was 2ft. 7in. in length. However, we found that by taking off the pack-bags and carrying them in front of us we could cross safely; and about four hours afterwards we reached Lochnagar. Mr. Matthews, who had a fresh horse, determined to push on home, as

the mission was only twelve miles away, but our horses were so done up that I determined to wait till next day, and spent the night with Mr. F. Simpson, who lives here alone with only one half-caste boy. Next morning I parted from the mailman, Mr. Alick Macdonald, who had given us much assistance on the road, and reached the mission about 11 a.m., very glad to rest after seven and a-half days' travelling. I found all well at the mission except Miss Matthews, who had been working too hard and thoroughly knocked herself up, and was reluctantly forced to retire to bed before my arrival.

The first object that drew my eye was the new church. The building has been in use since Christmas, but the work of erecting the permanent walls is only just completed—in fact, the porch and part of the west end remain still to be done. The building, which is 75ft. long, is simple and dignified. The altar was presented by the "Heralds of the King" of Toolburra, Queensland, and suits the church admirably, but a great many more fittings are still needed, a list of which will be found elsewhere. It is needless to say that the church fills a very important place in the daily life of the community, and is destined we hope to fill a still larger place. The next thing that struck me was the welcome face of the chaplain disguised in a new black beard. Mr. Lane looks very well, and is hard at work from morning till night. Signs of the prolonged dry season were visible in the cultivation paddocks, where much of the cassava which was planted at last wet season had died. However, 8000 plants remained, and were strong and healthy, and next season's yield should be good.

As we travelled out from Normanton the country was almost bare of grass, and the condition of the cattle was pitiable, many of them being mere skeletons. I was therefore surprised to find our cattle sleek and fat, but Mr. Matthews explained that there was still good grass on the swamps to the north of the Mitchell, but it was evident that another month of dry weather would be serious for the mission and disastrous for the neighbouring stations. When I arrived there was only two inches of rain-water left in the tank, and though there was plenty of water in the lagoon it was beginning to get thick and unpleasant.

On Wednesday, after a busy morning, I went out with Mr. Matthews on a little tour of inspection, and was glad to note the strongly fenced 160-acre paddock, which is proving of great service. Our cattle have now increased to 180, of whom 70 were purchased at various times, the rest being natural increase. We have made a real beginning, but only a beginning. We have ample feed for more than twenty times the number, and then we should be independent. It is hard to wait and know all the opportunities we are missing. The superintendent is constantly having to refuse natives who wish to join the mission because our funds are inadequate. We cannot even kill cattle, except very rarely, while the herd is so small. Mr. Matthews has received a gift which will enable him to raise our number to 200 before the wet, but even so, we cannot even pretend that the reserve with its splendid country is beginning to be stocked. It would carry 5000 head with ease. As I thought of all the poor cattle we had passed on the road and looked up at the blazing sky, I felt that it was a case for the Church's remedy, and asked

that the prayer for rain might be said at Evening-song, when, as usual, I was delighted with the hearty singing of the hymns and canticles. After tea we had a conference of the staff, and spent a most interesting time. I gave some account of my recent visit to Yarrabah, of which an account is given elsewhere; and it was generally agreed that self-support and independence of the natives must be the aim and ideal of the mission; but while Yarrabah and Mapoon have been training men and women for twenty years, we have only a third of that time behind us, and some years must elapse before we can imitate these missions. If we could increase our cattle enough to endow the head station with its schools, hospitals, and staff for spiritual work, and develop at the same time the spirit of self-help which is gradually growing, the problem would be solved. At present one great difficulty is this: We never had any capital to start us with buildings. Exclusive of the houses of the married people, there are 13 buildings, all erected by the staff and people, and almost entirely out of local materials. Of these only four have iron roofs. All the rest are roofed with cabbage-tree palm leaves, which require renewing every two years at least if they are to withstand all the tropical rain. Thousands of leaves have to be cut, carried four or five miles, and fixed with much labour. This means weeks and weeks of hard work for every available man just at the time when labour is most valuable for preparing the ground for cultivation. From an economic point of view it is needless work and useless labour, but it would take at least £250 to roof all the buildings with iron, and because we have not got it we have to go on withdrawing the workers from productive work year after year to patch up the old roofs. In addition, there is the constant risk of the whole mission being destroyed by fire. After the conference, which was most appreciated, I went to bed and slept until 5 a.m., when I was awakened by the growling of thunder, and before breakfast we had nearly three inches of rain, sufficient to remove all fears of drought until the wet season. I cannot say to what extent the rain was general. In the afternoon, I inspected the settlement at Angeram, about a mile distant. About 40 acres of excellent land have been enclosed with a strong fence, and about half of it cleared ready for planting. Three houses have been erected, and it should become a productive centre. At 8 p.m. a Quiet Day began for the staff, and was continued until 9 p.m. on Friday. The subject of the addresses was "Sanctification through Work, Prayer and Suffering." These opportunities of devotion are much appreciated.

Saturday was a busy day. The manager of Rutland Plains came over to see me about fencing the border, and I had interviews with the individual members of the staff with regard to their work and difficulties. In the evening we had a service of preparation for Holy Communion, followed by a Celebration at 7 a.m. on Sunday morning. At 10 a.m. the church was filled for the great ceremony of the day, the first confirmation of a native of the mission. Hitherto our only native communicant has been Lizzie who came from Yarrabah at the beginning of the work, and whose husband, Peter Bendigo, was baptised by Mr. Gribble seven years ago. Peter has been a worker on the mission ever since with vicissitudes of character and earnestness, and at last the time has come.

when he has been fairly tried and thought by the Chaplain and Superintendent to have shown himself worthy of fuller trust. The congregation evidently were deeply interested, and the singing was inspiring. There were two simple addresses, one on the confirmation of the baptismal vow, and the other on the Epistle for the day, "the armour of God." In the afternoon I addressed the married people, and also preached at Evensong, which was a very hearty service.

Next morning I rode down to the beach and saw the new out-station established at Koongalara on the banks of the creek, about half-a-mile from the sea. This is in charge of Tom Solomon who has built a house, with several grass houses for the natives. Several acres of land are under cultivation, and the soil seems promising. I found the Francis Pitt anchored at the mouth of the creek, and we got away about 2.30 p.m., but made slow progress owing to light winds and calms. We did not reach Mapoon until 2.30 p.m. on Thursday, and I went ashore and spent the afternoon with Mr. and Mrs. Hey, who were as usual cheerful and full of work.

We sailed again at daylight on Friday, and reached Vrilya Point about 6 p.m. As we could not go through the shoals in the dark we anchored until next morning, when we got a stiff breeze, and reached Thursday Island about 2 p.m. on Saturday. I was very glad to get home again after a rather strenuous visitation of just three months continuous travelling.

"The fields are white to harvest, look and see,
Are white abundantly.

The full-orbed harvest moon shines clear,
The harvest time draws near,
Be of good."

"Ah, woe is me!

I have no heart for harvest time,
Grown sick with hope deferred from chime to chime."

"But Christ can give thee heart who loveth thee:

Can set thee in the eternal ecstasy of His great jubilee:

Can give the dancing heart and shining face,
And lips filled full of grace,

And pleasures as the rivers and the sea.

Who knocketh at His door

He welcomes evermore:

Kneel down before

That ever-open door

(The time is short) and smite

Thy breast, and pray with all thy might."

"What shall I say?"

"Nay, pray.

Tho' one but say 'His will be done,'

He hath not lost his day

At set of sun."

—CHRISTINA ROSSETTI.

"Carpentarian" Acknowledgements.

The Secretary of the Carpentarian acknowledges with thanks the following subscriptions:—Mrs. Milman, 4s; Mesdames Allom and Griffiths 2s. each; Miss Farr, 2s.; Rev. D. Morgan Jones, 2s.; Mr. Hennessey, 2s.; Mr. Hockings 10s.

Bishop Elect of North Queensland.

We welcome most heartily the election of Rev. J. Feetham, M.A., as Bishop of North Queensland, who received the unanimous vote of the clergy and 33 out of 37 votes of the laity.

Mr. Feetham was born in England in 1873, and educated at Marlborough and Cambridge. He was ordained priest in 1900, and after work at Bethnal Green for some years, came out as Principal of the Brotherhood of the Good Shepherd, Dubbo, N.S.W. in 1907. He had completed his five years' term of service, and had intended after a visit to England to return for a second term of five years.

As Principal of the Brotherhood he has done splendid work in organising and extending its operations. His attractive character and deep spirituality have caused him to be much in demand for holding retreats and quiet days; and his literary ability is shown in the "Bush Brother," one of the most capable magazines published in Australia, and worthy of a much wider circulation than it enjoys. We look forward to a great work being done by the Bishop Elect in North Queensland.

St. Michael and All Angels' Church, Georgetown.

Yesterday, September 29th, being our patronal festival (St. Michael and All Angels' Day), services of a festive nature were held throughout the day. The choir for some weeks previous had been practising special music under Mrs. Curtis's care. The altar vases were filled with beautiful white Eucharis lilies, which looked very well against the new rich dark-red curtains. The early morning celebration was of a choral nature, with fourteen communicants.

The Bishop arrived from Forsyth at 10.15 in the morning, in time for the 11 o'clock service, when he celebrated, and dedicated the altar cross (presented some months back to the memory of J. R. Munro of Oak Park Station), and also the new organ (which had been procured by free-will offerings).

At Evensong the church was filled; the Bishop preached, and before giving his text congratulated the people on having procured such a fine organ. Our next step here will be to add a porch to the main entrance of the church, which will take off its present outward barn-like appearance and enable us to keep the church doors open. At present they have to be closed, and quite naturally people think they cannot gain admission during the week.

Mothers' Union.

The third Diocesan Council Meeting of the Mothers' Union was held at Bishop's House on Wednesday, November 27th. Many points of interest were discussed, and the following report of work in the diocese was read:—"At Thursday Island the Mothers' Union work is going on steadily, and several new members have recently joined, two of them being emi-

grant girls who have married and settled here. We have a most indefatigable secretary in Mrs. Nash. I quote from her last report, June, 1912. "Our total numbers at the present time are 32, consisting of 26 members and 6 associates. We have much cause to regret the departure of our late president, Mrs. Milman, from the Island, in September last. Mrs. Milman, as our president, took infinite trouble in arranging each gathering of our Union, and we shall never cease to grieve for her sad loss, which took place at the end of September, in the death of Mr. Milman, our Governor."

At the end of 1911 two new branches of the Mothers' Union were started, one at Normanton and one at Burketown. Early in 1912 a branch was started at Port Douglas. The branch at Cooktown has now been in existence for two years and is fairly flourishing. At Burketown the meetings are in abeyance. The place is very tiny, and can only be occasionally visited by the clergyman from Normanton, so it is very hard to keep up an interest in the work. In Normanton also the population is steadily decreasing, and the Secretary wrote a month or two ago saying that she found it impossible to get the members to attend the monthly meetings. I wrote begging her to try and keep it going, and suggesting having only the quarterly meetings for a time. This she is going to try to do.

The Mothers' Union work out here is very difficult. In a small place it is very hard to keep up a regular interest in any kind of Church work, except among the faithful few, who are to be found everywhere.

I am glad to say that the M.U. women at Moa are still keeping faithful to their promises. When Mr. and Mrs. Nash visited Moa in July, Mrs. Nash held a M.U. meeting there.

Parting after parting,

Sore loss and gnawing pain:

Meeting grows half a sorrow

Because of parting again.

When shall the day break

That these things shall not be?

When shall new earth be ours,

Without a sea,

And time that is not time

But eternity?

To meet, worth living for;

Worth dying for, to meet;

To meet, worth parting for;

Bitter forgot in sweet:

To meet, worth parting before

Never to part more.

—CHRISTINA ROSSETTI.

We have received the "Official" of the Church of England, Tasmania, containing a list of other information with a whole, with short and of importance. The first time, and is in any official position of general interest. boards, can be England Book or from the (Street, Sydney

1913.

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(2) *Week preceding the Annual Easter Meeting*—Roll Book to be revised to date, and copy thereof to be forwarded to the Bishop.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's visit to Northern Territory.

I left Thursday Island in the S.S. Mataram on Monday, Dec. 9, in company with Rev. W. A. Fletcher and arrived at Darwin on Thursday Dec. 12, after a smooth and pleasant voyage. The Judge, Mr. Justice Bevan, kindly asked me to stay with him and I was glad to avail myself of the shelter of his cool house and wide verandas as the weather was extremely hot, and the hotels overcrowded. On Sunday we had well attended services in the Church, and on Monday morning I was present at the interesting ceremony of the presentation of the Royal Albert Medal to Neighbour a Roper River aboriginal for gallantry in saving the life of a constable. Later in the day I met Neighbour who grinned from ear to ear and on talking to him I discovered that he had been one of the camp natives on the occasion of my first visit to the Roper and considered me as an old friend. On Monday evening I met the Parochial Council and introduced Mr. Fletcher to them, and during the following week we had opportunities of which I was glad to avail myself for seeing and visiting the people. On Saturday the Guthrie arrived from Singapore and I was delighted to welcome back to the diocese Deaconess Buchanan who had been lent for six months to the diocese of Singapore on account of their great need for a worker to replace those on furlough. On Sunday evening the Church was crowded for the Installation of Rev. W. A. Fletcher, and the solemn and beautiful service was much appreciated by the people.

Christmas Day was spent at Darwin, and on the following day I went up to Pine Creek staying with Mr. Tamblin about one and a-half miles out of town. I had been vaccinated at Darwin and fortunately or unfortunately it took only too well and I was more or less incapacitated during my stay at Pine Creek. On Sunday morning I dedicated the new Church which has been erected in place of the little room which has been so long used for services. The cost has been £250 of which all but £50 were raised locally. I was not able to come in to the evening service at which Rev. W. E.

Godson bade farewell to his many friends at Pine Creek. He is in hopes that after a visit to England he may be able to return and take up work at Pine Creek. I returned to Darwin on New Year's Eve and on Friday held a Devotional Day for the Parish. The number was not so good as on previous occasions but this was no doubt partly occasioned by the great heat and the unsettled state of the weather. On Sunday Rev. W. E. Godson preached at the Morning Service and at Evensong Mr. D. A. Roberts was licensed as Lay Reader, he having held the same position in the Adelaide Diocese. After Evensong Rev. W. E. Godson was presented with an address and cheque for £25 from the parishioners. I had to wait several days for my boat which was not due until Jan. 8 and actually sailed Jan. 11. One day I attended an interesting trial at the Court House. Two young men were charged with burning down a Chinaman's house at Pine Creek. The story of the Chinese was plain and clear and entirely unshaken by cross-examination. It revealed a brutal and unprovoked assault on a weak old man and the deliberate firing of his house. Four white witnesses exclusive of the accused told a story so improbable that they could scarcely have expected it to be accepted. Though sorry for the young man who has brought severe punishment on himself, I am unfeignedly thankful that a white jury has been found in Darwin honest and courageous enough to bring in a verdict against their own country man when justice demanded it. It has not always been so in the past and I earnestly hope that it may be the pledge of an era of more impartial justice in the future. The summing up of the judge was a model of clearness and impartiality. The second young man was found not guilty by the jury on the grounds that he had not like the first prisoner wilfully and deliberately intended arson but had merely stood by his companion, from probably a mistaken sense of honour. As the judge said it was clear that either the Chinaman's or the white men's story was false from beginning to end and the jury of white men decided that it was the white men's story which was untrue.

I caught the Mataram on her return voyage and after a narrow escape from being quarantined on account of a case of suspected smallpox, landed at Thursday Island January 14.

Mitchell River Mission.

Letters have been received from the Mitchell River Mission dated Jan. 3rd., up to which date there had been no heavy rain. The Chaplain, Rev. F. T. Lane, says that the

Church was beautifully decorated with flowers and creepers on Christmas Eve. On Christmas Day there was Holy Communion at 7 a.m., Morning Prayer at 10 a.m. and Evensong at 6 p.m. At the 10 a.m. Service the school boys and girls sang as an anthem Simper's Hymn of Christmas, everyone joining in the chorus. Mr. Lane says, "We should be glad of some simple sacred songs for teaching to the school children to use on these great days."

The Christmas Tree on Christmas Eve was a huge success. The generous donors would not have regretted their openhandedness if they could have seen the dusky assemblage sitting on the ground round the tree and their manifestations of joy. Mr. Reside appeared dressed as Father Christmas and addressed a few kindly words to the assembly and the presents were distributed by willing helpers. The proceedings were watched with deep interest by a large number of camp natives. On Christmas Day there was a collection in kind consisting of dilly-bags, spears and woomeras. It was explained that these would be sent to Thursday Island and sold to provide some gift for the Church, but on the next occasion it would be for some outside missionary object. Altogether a very happy time seems to have been spent.

Mr. Reside says, "We had a really happy time at Christmas. The weather was perfect. Mosquitoes have become a thing of the past and for some unaccountable reason the flies seemed dazed and ceased to worry. I am thankful to say we are all well. We are all pulling well together and I feel sure that even the trial of three or four months' isolation will not disturb our harmony. I thank God that my life here is so happy."

Australian Church Quarterly and Church Standard.

The Australian Church Quarterly Review for December contains as usual many interesting articles. We cannot understand why the circulation of this Review, and of the Church Standard, of which an advertisement appears in this issue, is so disappointingly small. Every priest at least should take the Church Quarterly and every layman and laywomen the Church Standard. The subscription is small, 6s. and 6s. 6d. respectively, and well worth the money. If we allow good Church papers to die out through our apathy in subscribing to them we are seriously weakening the Church by our neglect of the obvious duty of keeping in touch with our fellow Churchmen, which most of us in this sparsely inhabited country can only do through the medium of a Church press.

Presentation of Albert Medal.

On Monday, December 16, at 11 a.m. all the officers and heads of department and a number of the public also met at the Government House, Darwin, for the presentation by the King's command of the Royal Albert Medal to Neighbour, a pure-blooded aboriginal who while being conveyed as a prisoner in chains by a constable jumped into a flooded river and saved the life of the constable who had been kicked on the head by his horse and was in danger of drowning. Professor Spencer read the official account of the action of Neighbour and the Administrator then called upon Judge Bevan and the Bishop of Carpentaria to speak. The latter spoke as follows:—"I am grateful to your Excellency for giving me the opportunity of saying a few words on this occasion. It was the Professor who in one of his earlier books drew my attention to some of the more noteworthy of the aboriginal characteristics. He there points out that the native is often accused of ingratitude because he does not offer us profuse thanks when we give him something but accepts it as a matter of course. The Professor pointed out that this is because the aboriginal has attained or has not left a social status, towards which many think our own efforts ought to be more and more directed, a State in which no man regards property as his own but as belonging to the community, in which no man thinks it strange or a matter for thanks that his neighbour gives to him because he is always ready to give to his neighbour."

It has long been the fashion to speak of the aborigines as the lowest type of humanity and Professor Haeckel in one of his works speaks of them as being hardly higher than anthropoid apes. These of us who have had much to do with aborigines under their normal conditions of life and not as mere hangers on upon the fringe of white civilisation have felt that this is absurd. We recognise that the aboriginal is a child and often a foolish and wilful child, but with a child's keen powers of observation and a child's capacity to grow and develop."

Neighbour's action, which does not stand alone as witness the faithful Jacky who accompanied the first explorers of the Cape York Peninsula and saved their lives at the risk of his own, or the faithful aboriginal who warned Eyre and accompanied him in his terrible tramp round the shores of the Great Bight, Neighbour's action shows that the aboriginal is capable of a generous and unselfish action even at the risk of his own life.

I feel that the authorities have acted with courage in the public acknowledgement of his act. I cannot pretend to think that it is popular but *'fat justitia ruat coelum'*, and it will be a great encouragement to those who are striving not only that justice should be done to this primitive race whose place we have taken, but that they should be treated with the generosity which the strong ought to show to the weak. I shall do my best to make this morning's ceremony known among the aborigines of Queensland, and I feel sure that it will have the best effect.

Deaconess Buchanan has begun work at Darwin to try whether her strength will enable her to stand the climate and the large amount of walking entailed by her work there.

The House of Life.

I do not know how it was we came to the shore of the island, but there it was, a long low plain of sand through which the green grass was springing, and on which many horses and cattle were feeding. A road led parallel to the sea, towards a white building, some miles distant. A far off we saw the sharp line of cliffs crowned with snow, from which a cold wind swept across the plain. As we drew nearer we saw that the gable end of the house was towards us, and in it two doors. My companion, following the well beaten track to the right, entered by that furthest from the sea, and as we passed the threshold he said simply, "It is the House of Life." We entered a bare, unfurnished room, in which were two doors in addition to the one by which we entered, one opposite and one on the left. There was also a window looking out over the plain. We passed through room after room behind the first, and exactly like it? Is there no other way out? "I asked. "None," he replied, but through the rooms, no one has ever returned who once entered. "But why are the rooms all so bare? "I asked. "Nay but look back," he said. I did so, and behold, the room was not bare, but fully furnished. On the table lay great store of food and drink. On a side table were writing materials and many sheets of manuscript. Clothing hung in a recess, and many tools and weapons were scattered about; the walls also were covered with pictures, some beautiful and some hateful to see. All was in confusion. A picture was laid aside half painted, and another begun in its place; an almost finished statue had received a blow which defaced it; a splash of ink had fallen on an ivory carving. The table also was in confusion; at one end it was as though men had dined, and at the other it was set as for guests. Then I wondered and entered the next room, and it too was utterly bare until I had passed through, then I turned and it was furnished like the other, and with a like confusion. So I passed through four or five more rooms, then I turned to my companion and said, "What are these?" And he said, "They lead to the House of Life as it might be!" Then I asked if I might open one of the doors and look within, and he said: "Thou mightest have done so at any time." Then I opened the door half way and the light was so great that I shaded my eyes with my hands. For a time I saw nothing; then I was aware that the room was furnished but plainly, yet on the walls I saw many pictures, and the meanest of them was worth a King's ransom; but I stayed not to look because my eyes were drawn to the window which was very great, and made of a sheet of glass that came down to the floor; now this glass must have had within it some wonderful property, for whereas from outside only a few miles of sea could be seen and that dully, as I gazed through the glass of the window the sea seemed to stretch away into infinite distance, and to shine with a brilliancy and beauty beyond the tongue of man to describe. The whole surface seemed of that shimmer which floats on the surface of mother of pearl, and from beneath there shot up light as of ruddy fire, yet soft and harmless. Far away I saw islands on whose shores it broke in diamond flashes, and the islands were like jewels of emerald floating in a sea of opal. Yet further and further did my eye travel into

infinite distance, till I saw far distant worlds, suns and systems of suns, that seemed to rise and fall and circle with the motion of the sea, in whose gleaming depths they were lost; yet still my eye travelled on beyond the worlds, and never did the ocean cease in its gleaming wonder, till I saw a light so great and dazzling that I could not look near it; yet did I notice that the ocean stretched on beside and beyond it so far that I became weary with gazing, and, like a diver who can find no bottom in some deep lake, my eye travelled backward again, seeking an escape from the profundity. Then, when I had come to myself, I turned to my companion, and he smiled and said, "Can man fathom Eternity?" And I saw how the light which came through the window filled the room with a reflection of its own glory, so that the commonest things shone with a strange glamour and beauty. Then I asked if any man had passed through that House, and he said that only One had ever passed through it, but many had looked therein, and that all might do so if they would but open the doors of it. Then with a sigh, I shut the door, because it is only permitted to look for a time. When we entered the next room I saw a man at the window, manipulating an elaborate arrangement of mirrors, which were projected upwards and outwards on long poles; I asked him what he was doing, and he told me he was trying to obtain a view of the sea over the roof of the house by means of his mirrors, and that he had great expectation of success. Then I said, "Why do you not open the door and look through the window of the next house?" And he smiled and said that any ignoramus could do that, but to see it over the roof required much skill and science. I asked him what conclusions he had come to, and he said that the sea seemed to him, so far as he was able to judge, a very ordinary sea, but he hoped after a while to be able to suggest certain improvements. After this we went on through many more rooms, and I noticed on looking back that they became less and less fully furnished after our passage. Then at last, when we had passed through about eighty rooms in all we came to one which had no window, and it would have been quite dark, for it had been growing rapidly dusk, had not my companion left the door behind us open. While we were crossing this room we heard a murmuring sound, and when the further door was opened we stood at the top of a flight of steps which seemed in the mist and darkness to lead down towards the sea. Every now and then the darkness lifted, and I seemed to see a boat which lay off the steps, and a great light shone dimly over the water, but whether it came from a ship or from the other shore I know not; then the darkness would come down again, and I could see nothing whatever, nor hear any sound except the wash of the waves. While we stood there a man came swiftly behind us with a cry of fear and ran swiftly down the steps, and the darkness coming down I saw not what became of him, but as I looked forth it grew lighter, and I noticed with wonder that the door of the other house opened upon the same steps, and while I wondered my companion closed the door and said, "Not yet," and taking me by the hand he led me to the right side of the room, where he opened a small door which I had not perceived, and led me out into the plain, where the stars were shining. As we retraced our steps over the road by which we had come, I looked back and

caught the faint glimmer of the far-off snow on the cliffs, and the white gable of the House of Life, and heard only the browsing of the unseen cattle, and the gentle plash of the sea, as I turned to follow my companion towards the spot whence we had come.

GILBERT WHITE, 1897.

"The above was originally printed in the "Northern Churchman."

Some Books.

For a good simple inexpensive book on the Future Life based on Holy Scripture and enlightened by sound common sense we recommend "The Gospel of the Hereafter" by Rev. J. Patterson Smyth, Rector of St. George's Montreal. (Hodder and Stoughton 3s. 6d.) It clears up many popular misconceptions and is very suitable for giving to those who have lost near relatives or are troubled by doubts as to the future.

Under the somewhat vague title of "Law and Love" is a most excellent study of the Psalm "quomodo dilexi" by Rev. I. L. Boyd, Vicar of St. Paul's, Knightsbridge. (Longmans Green & Co. 2s. 6d.) The principles of the psalmist are applied to modern life and conditions in the most direct and helpful manner. We can cordially recommend this little book.

Those who want a really good up to date but reverent and intelligent commentary on the Bible cannot do better than get "Dummelow's One Volume Commentary" (sold by Angus and Robertson, Sydney, 15s.) The prefatory matter is excellent and the whole to be thoroughly recommended.

"Among the Idolmakers" by D. P. Jacks. (Williams and Norgate 6s.) is a collection of very striking stories. The author is editor of the Hibbert Journal and there is much food for thought in these studies apart from their literary interests.

"Prehistoric Man" by W. L. H. Duckworth, University Lecturer in Physical Anthropology, Cambridge (Cambridge University Press 1s.) is a purely scientific account of the remains of the earliest known human skeletons. It is an interesting fact that while some of the Palaeolithic skulls indicate a very low brain capacity similar to that of the Australian aborigine, others have a brain capacity equal to or, allowing for the difference of stature, exceeding that of the modern European.

The tragic death of the author lends additional interest to "Faith and Fact: a study of Ritschlianism" by Rev. E. A. Edghill, (Macmillan, 8s. 6d.) This most capable study is of great value in view of the widespread influence of various forms of depreciation of the value of historical fact in the present day. We strongly recommend it to thoughtful readers.

"Some weak points in Christian Socialism. A Defence of the Middle Classes" Rev. W. Sanday, D.D. (Longmans 1s. 3d.) Whether we altogether agree with this pamphlet or not it will do us good to read it. Dr. Sanday points out, and the warning is not unneeded, that little good is done by exaggeration, overstatement, and wholesale denunciation. Real progress has been made and when people are slow to adopt some of the proposed panaceas for social evils it is often because they are really doubtful as to whether they are likely to do more good than harm.

The "Revue des Deux Mondes" for April, May and June, contains a most deeply

interesting series of articles by M. Ollivier, who as the head of the Ministry of Napoleon III. had ample opportunity for knowing the facts of the Franco-Prussian war of 1870. The lesson that he teaches is one that England will do well to take to heart. The defeat of the French was not due to lack of courage but to unpreparedness, lack of leadership, purpose and initiative. Had these been present the result of the war might have been very different.

"The Kingdom of God", by William Temple, Headmaster of Repton School. (Macmillan 2s. 6d.) This is a most striking little book. The chapter on the application of the Christian motive to practical life and the use and abuse of Compromise is especially excellent, as is that on a belief in "a sort of a something." The thought is often original and its expression clear and straightforward.

Visit to St. Paul's Mission, Moa.

I left Thursday Island at 7.30 a.m. on Thursday, November 28, in the Government ketch Melbidir which dropped me at Moa on its way to Saibai at midday. I found Mr. and Mrs. Cole in good health and all well in the settlement, though everything was parched for want of rain.

After lunch I read through the Scripture examination papers of the school and found them very well done. The following is by no means the best answer to the question, "Write out in your own words the story of the Good Samaritan." This was one of twenty questions in general Scripture knowledge, and is by Rebecca, aged 14. It is given as being brief and to the point. "A man who was going in a journey from Jerusalem to Jericho was beaten by thieves and left half dead. By chance a priest came on the other side and saw him and went on, and then a Levi came on and came near him and went on. By chance came the Good Samaritan, saw him and came to him, and gave him wine to drink, and also bound up his wounds and carried him and put him on his ass and said to the master of the house, take care of this man and what thou spend on him when I will return I will repay thee what thou didst spend for this man. The story teaches us that we ought to be kind to one another." An answer to the question, "name some of the things that hurt (1) our bodies, (2) our souls" was: "Bodies—trouble, tree falling, shark biting us, stone fish. Souls—Jealousness, sin." On the whole I thought the questions very well answered, and showing considerable grasp of the subject. I afterwards spent an hour in the school and was much pleased with the progress made, especially in arithmetic, which is a subject particularly useful to the boys who will in after life have to make many calculations as to the value of shell and other produce. The numbers of the school have grown from 30 to 40 during the present year. After school I walked down the village and was pleased to find a number of new houses being built of a much superior kind to the older houses. Most of the men were away out on their boats or at their gardens where they work until dark. After evening prayers I had a talk to the men about the Church, towards which they have now collected among themselves over £100, and about the request which they had made to be allowed to use the Banzai for fishing

when she was not employed in running the mails. It was decided to agree to the suggestion under certain conditions as to the care and upkeep of the vessel. I was pleased to find that the population is steadily increasing. Last year there were 6 births which is at the rate of 60 per thousand; all the children are well made and healthy.

Next day, Friday, I inspected the country on the south side of the Mission and found that there are plenty of good building sites adjoining the school on that side so that there will be no trouble about enlarging the village if necessary.

Some excitement was caused by a boy named Leo aged 14, a Maubuiag boy sent over for schooling, running away in a fit of temper. A bigger boy named Arona was sent to bring him back and though he had had no breakfast entered into the chase with much zest. The quarry however was not to be caught and in spite of Arona's endeavours to head him off led him such a chase all day through the bush that evening found them both exhausted at a waterhole twelve miles away. Here they fraternised for the night and returned hungry and tired next day. In the evening we had Evensong in the school and I gave a preparation for Holy Communion. At 7 a.m. on Saturday being St. Andrew's Day and the Day of Intercession for Missions we had a Celebration of Holy Communion with 27 communicants, all adults and nearly as many men as women. I was much pleased as one of the boats was still absent and a week day is not convenient for many of the men. There is a great need of a set of Altar vessels and Altar linen for Moa. As it is we have either to bring over the Thursday Island vessels which is not always convenient, or use a tiny set of sick communion vessels utterly unsuited to twenty or thirty communicants. After the Celebration I had a baptism for which all stayed. The child was named Pattaram and is the daughter of Kohami (Samwell) and Nullam.

After lunch the Melbidir appeared flying along before a stiff breeze and I rushed to pack my bag but she passed the entrance through the reef and held on her course to Badu so that we judged that she would not be back till the following day. It is blowing hard which is unusual for this time of the year. In the afternoon Mr. Cole and I went to look at some of the gardens and then on to the coast to the north of East Point. The reef there, as in front of the village, is of extraordinary beauty. When it is covered by a foot or two of water it shines with every shade of translucent colour till it reaches the fringe of white breakers and the deep blue of the open water.

On Sunday morning we had a most hearty service and soon after the Melbidir appeared and made a quick run into Thursday Island with a strong breeze landing me about 4 p.m. after a very pleasant visit.

Deaconess Buchanan has notified the Bishop that her health will not allow her to continue her work at Darwin after the cool weather comes to an end.

Rev. A. McD. Hassell has succeeded Rev. J. Tweedie in charge of the parish of Normanton.

Rev. J. Brown has resigned the parish of Cooktown from the end of July, and the Bishop has nominated Rev. L. Ayscough, Rector of Croydon, as his successor.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XIII.—No. 50. Thursday Island, April 1, 1913

An Easter Message.

My dear people,—

I wish you joy of the great festival of Easter.

It is the great memorial of the power of Christ at once to raise our bodies from the dust of death and to raise our souls to the newness of the eternal life.

Let nothing rob you of your belief in the Resurrection of Christ, not merely as a symbol of hope but as one of the best attested of all historical facts.

It was when the disciples were most overwhelmed with the apparent failure of Christ's mission, most hopeless of any earthly realisation of His Kingdom, that the great fact of the Resurrection showed them that God ruled on earth as well as in heaven, and stirred them up to newness of life and hope.

So to-day there is much to overwhelm and oppress. Much of cold indifference and of blatant materialism, many subtle poisons of worldliness and compromise, which have tainted the Church's life, much of honest doubt and bewilderment that has weakened the hands and chilled the hearts of the faithful; still to-day as of old we trust in the resurrection power of Christ.

Never has the Church been striving more honestly to fulfil her missionary duties and responsibilities, and while this is so the heart is still sound. Faith in the spiritual and the unseen is for those who think becoming much easier than it was a generation ago. The awakening of the East and the enormous pressure upon it of Christian thought and civilisation is producing an opportunity such as the world never saw before. Social and political revolutions are taking place of which it would be untrue to our belief in God's government of the world to believe that their ultimate end is not for good. Everywhere there is a stirring and a new life, and faith sees its opportunity and its hope.

It rests with you to do your share in turning the new life into the channels of faith and righteousness. The message of Easter brings hope and joy. "Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven of malice and wickedness but with the unleavened bread of sincerity and truth." "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

GILBERT,
Bishop of Carpentaria.

The Bishop's Engagements.

As far as can yet be fixed, the Bishop's engagements for the rest of the year are as follows:—

Easter will be spent at Thursday Island, and on April 14 the Bishop will leave for Brisbane to be present at the consecration of the new Bishop of North Queensland on St.

Mark's Day April 25th., and to discuss the proposed new boundaries of the diocese. On April 28th he will leave for Sydney to undertake a busy month of speaking and preaching on behalf of the Aboriginal Missions of the Australian Board of Missions. This will occupy the whole of May. During June, July, and the early part of August, he hopes to visit, if possible, Port Douglas, Cooktown, Forsyth, Georgetown, Croydon, Normanton, and the Mitchell River, returning in time to be present at the Diocesan Conference which will begin at Cooktown on Thursday August 21st. Immediately after the Conference the Bishop will leave for Brisbane to attend the Church Congress, at which he has been asked to read a paper on the proposed reforms of the constitution of the A.B.M. He hopes to return immediately after the Congress, and to visit Darwin and the Northern Territory in October. Arrangements have not yet been made for November and December.

Divorce.

The report of the Divorce Commission in England has now been published. The majority report in favour of vastly increasing the facilities for divorce, and in fact very closely assimilating the law to that of N.S.W. The minority of three protest strongly against altering the present law except in so far as the present process of law may be simplified and cheapened. They point out that the causes for divorce approved by the majority are governed by no principle, and may be indefinitely extended; and point to the evils of easy divorce in America and elsewhere. The "Times" and other leading English newspapers are strongly on the side of the minority report. It is not likely that the Government will introduce any divorce legislation, as by so doing they would lose the support of the Irish party by which they are maintained in power.

St. Basil on Evolution.

It is sometimes supposed that the idea of evolution is a modern one, but the following passages from the first book of the Hexameron of St. Basil, Bishop of Caesarea A.D. 370-376, will show that the idea was familiar, and also the Christian reply to it, more than 1500 years ago. It must be remembered that the Hexameron was not a philosophical treatise, but a series of sermons delivered to the artisans of Caesarea. Speaking of theories as to the origin of the world he says: "Some took refuge in material hypotheses, attributing the cause of everything to the elements of the universe. Others imagined atoms and indivisible bodies, and thought that their agglomerations and their motions contained the nature of all phenomena, and that the indivisible bodies now uniting and now separating caused the generation and dissolution of all things." It is not easy to refrain from quoting by way of comment Mr. Herbert Spencer's definition of evolution as "an integration of matter and concomitant dissipation of motion during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation";

and equally difficult not to think that St. Basil is the clearer of the two. The preacher goes on to speak of various kinds of theories as to the position of the earth in space, and proceeds, referring to the various philosophic theories: "If there seems to you something plausible in these arguments, transfer your wonder to the wisdom of God, Who has ordered these things thus. For our admiration of great works is by no means lessened, when the manner in which any of those things that we wonder at is accomplished is made clear." Whether certain theories of evolution are true or false is an interesting scientific question, but as St. Basil saw long ago, they have no bearing on religion save to give us a deeper admiration for the wisdom of God when we see the way in which the things that we wonder at are accomplished.

Bishop's Visit to Manila.

The Bishop, in response to a cordial invitation, left Thursday Island on January 30 to pay a visit to Bishop Brent at Manila. Bishop Brent, who has been the American Bishop of the Philippine Islands since 1901, is a man of remarkable power and a devoted missionary. He is well known through his book, "Adventure for God," a powerful appeal for missionary service, and his remarkable sermon on "Unity" preached in Westminster Abbey a few years ago. He was recently elected to the See of New York, but he refused to leave his missionary outpost. Our own Bishop hopes to obtain from him much practical information as to the working of the Board of Missions in the American Church, in view of the paper he has been asked to read at the Brisbane Church Congress on the reconstitution of our own Board of Missions: and to see something of the practical working of the American missions in the interior. The Bishop hopes to be back in Thursday Island before Easter.

I left Thursday Island in the Kumano Maru on Thursday, January 30th. From the start we had beautiful weather, cool and somewhat cloudy; and as there were only about twenty passengers we had plenty of room. On Sunday we had a well-attended service in the music saloon, and managed the hymns very well. We passed a number of islands, some of them active volcanoes, but none nearer than 15 miles except Ceram, which we passed after dark. We were only a short distance from the land and saw the lighthouse and lights very clearly. On Wednesday morning we sighted the first of the long series of Philippine Islands extending for 800 miles in length and about 150 in breadth. This was Basilan, an island about the size of Prince of Wales, and somewhat resembling it in appearance. Passing close to its point, we crossed the strait to Zamboanga, a small town with red-roofed houses at the foot of a range about 2000ft. high and the southern point of the island of Mindanao. We steamed to within a few hundred yards of the jetty before turning at right angles along the coast. The position of the town reminded me strongly of Cairns, but every yard of the beach for miles was covered with cocoanut trees. There were a number of small fishing vessels with curious striped square sails and small outriggers. The steamer passes for six or seven miles close to the shore, giving one a beautiful view of the plantations and the hills that rise behind. A

few miles further on we left the island and struck once more for the open sea. All next day we ran along the coast of the islands, getting some beautiful views. One especially dwells with me off, the coast of Mindoro; a sea smooth as polished steel, a couple of green islets, and behind a crumpled mass of tangled reddish hills, every fold and shadow standing out clear and sharp in the light of the setting sun. Behind, higher hills half hidden and melting into masses of fleecy cloud, on which a rainbow played like the colours of mother-of-pearl; on the right a great mountain over 7000ft. high, and on the left yet another as high and wrapped in clouds. In the west, the sun, a glowing heart of ruby fire, sank behind a level plain of old red gold, which covered the face of the water from within a few yards of the ship into an apparently infinite distance; as the sun disappeared the old gold changed to crimson and wrinkled under a breath of air into ten thousand eddies and pools of light. Then the breeze sank again and the sea became one-half purple and the other pale chrome yellow; while from where the sun had disappeared shot up great streamers of rosy light far up into the over-sky. At daylight next morning we arrived at Manila.

Bishop's House, Manila,

Feb. 7th, 1913.

Manila Harbour reminds me a good deal of Colombo, and was full of shipping. I landed about 9 a.m., and was met by Bishop Brent and also by Bishop McKim of Tokyo, whom I met at the time of the Lambeth Conference. It was strange that we two were the first episcopal visitors Bishop Brent has ever had, and we both arrived from different directions on successive days. Bishop McKim returns to Tokyo the day I hope to get back here. The Bishop took us round the town, which is very interesting, and the most crowded with carriages and light-cart traffic, I should think, of any city in the world. Everyone down to the poorest seems to drive something. We visited a hospital with over fifty beds supported by the American Church, with a Deaconesses' Home and other mission buildings, all in beautiful order. The Bishop has a delightful concrete house, built for the tropics, and I was shown my room when I return to occupy it. I was delighted to note the bed on the veranda. On one side is the Cathedral, a very fine concrete building built in the style of the old Spanish Cathedrals, and on the other a Church Club and other buildings. In front, a fine open space where the University is to be built.

At lunch we had a most interesting talk about the future of the Philippines. A bill is already before the United States Congress to practically give them their independence. The future is full of risk, not only to the Philippines but to Australia as well. Unfortunately Congress, like our Commonwealth Government in dealing with the North, knows and cares nothing about the Philippines, and may commit acts of utter absurdity in consequence. I hope to go more fully into the matter later. In the afternoon we went to a baseball match, and watched two great struggles, the first between the Army and Navy, and the second between the Philippines and a Japanese team from Tokyo, in which to the general surprise the former won amid a scene of wild excitement among the spectators who are all agog for nationality, independence etc. I hope to get back here this day week and on Sunday I am to

preach at the ordination of the first Chinese deacon to be ordained in the islands, then the Bishop will take me up into the real wilds to see the missions among the aboriginal head hunters (or late head hunters.) This evening I go back to the Kumano and we leave at daylight. We ought to arrive at Hongkong on Monday morning, and I hope to catch the Nikko on Wednesday, midday. I have an ambitious scheme of going up to Canton in the interval, but don't know if it will come off. I am enjoying myself immensely.

Kumano Maru,

Feb. 9th, 1913.

There has been a fresh breeze since we left Manila, too much for many of the passengers. We had only three at the service this morning, but we are lucky to get it no worse in these seas. We left Manila at 6 a.m. on Saturday morning, and expect to arrive at Hongkong at 8 a.m. to-morrow, Monday. My plans at Hongkong are unsettled as yet.

Victoria Hotel, Canton,

Feb. 10th.

I have actually arrived here after a most interesting time. I was up early and saw the entrance to Hongkong through what I think they call the West Passage, about twenty miles through islands, passing through an immense number of fishing junks. It was very cold, and the top of the Peak (2000ft. high) was wreathed in mist. The view of Hongkong from the harbour is very beautiful. The Nikko arrived within about half-an-hour of the time that we did, so after breakfast I transferred all my luggage but a bag to her, and came ashore. I found the Bishop's house with some little difficulty, and he took me through the Gardens and showed me the Cathedral, a fine large building. I then took the funicular railway up the Peak, and then had to walk about half-a-mile on to the flagstaff at the top. It was not very clear, but is certainly a very wonderful view. The Peak is covered with fine houses, barracks, hospitals, &c., and everything is substantial and beautifully kept. I returned to the Bishop's for lunch, and immediately after crossed over in the ferry to Kowloon on the mainland, and took the 2.30 p.m. train for Canton. The first 25 miles or so is very hilly and belongs to Great Britain; then one enters China proper. A young officer who was going out to a camp outside Hongkong gave me a lot of interesting information till he got out. The only other European fellow-passenger was a young fellow belonging to the Consulate who also told me much. At all the larger stations and many of the smaller ones along the line were soldiers of the new Republican army, guarding the line. They all had fixed bayonets and serviceable uniforms. There was a delightful variety about them. The first lot stood like statues in the most approved military attitude, but the next lot lounged about with rifles and bayonets held anyhow, under their arms, sideways, upside down or anything, and one man had no hat and looked a wild ruffian; even the guard of the train sported a huge revolver.

The towns and villages were very picturesque and substantially built of stone, and every inch of available country under cultivation, but all very dry. We saw several pagodas and walled towns with towers. There is only one hotel in Canton, and I had taken the precaution to wire to the proprietor to send to the station to meet

me. We got in about 6.45 p.m., and it was nearly dark. A Chinaman met me and put me in a rickshaw, and we started off down the Bund or River Front along a good road. The river was crowded with thousands of sampans and the streets crowded with Chinese. We passed a company of soldiers, always with fixed bayonets, but to some of them were hung paper lanterns and others had paper flags stuck in the muzzles of their rifles. After about 1½ miles we had to get out, as the road came to an end, and walk about half-a-mile through some very rough slummy places till we came to a guarded bridge, and crossed on to the Island of Shameen, which is leased to the French and English and where no Chinese are allowed. It is quite a small island with trees and fine houses. The sudden change from the densely crowded streets to the silent and almost deserted European quarter was most startling. I got dinner and a comfortable room at the hotel, where there seem to be only four or five men staying, and am writing this before taking a turn round the Shameen.

I have just returned from my stroll round. I knew Shameen was an island so that I could not get far lost; so I set out after an emphatic warning from the porter "outside must not go"—i.e. not across the two bridges. I soon found signs of late troublesome times, barbed wire entanglements into one of which I walked, big barricades of fascines at the heads of the streets, and armed sentries every hundred yards. Still it was very beautiful walking along the river front and seeing all the twinkling lights on the water. I thought I could find my way, but got lost and had ignominiously to ask my way of a brawny Sikh with a black beard and a big bayonet.

Hongkong, Feb. 12, 1913.

I started out with my gu de in a chair at 8 a.m. and had a wonderful time. There is so much to see—such enormous crowds, such an infinite variety of sights, sounds and smells, that it is well-nigh impossible to give any adequate account of Canton in a letter. To begin with, the streets are extremely narrow, about 6ft to 8ft. and there is only just room for the chair to pass the dense crowd of foot passengers, to warn whom the bearers keep up an incessant chanting cry. Three men carried my chair for five hours, the two in front changing their positions occasionally. Nearly every house is a shop of some kind or a workshop, and overhead are long coloured streamers with inscriptions. The smells are bad, but I have smelled worse in Italy and the dirt not nearly so apparent as one is led to believe. Everything is done within the very smallest space of course, and there are 2,000,000 in Canton. The people seemed quiet and orderly. One lad made a grimace at me but that was the only sign of dislike to foreigners. The place was full of the soldiers of the revolution, every few hundred yards the "Government shooters" as my guide called them, were on guard with big revolvers, and posts and barracks were frequent. Bishop Lander tells me that about a month ago he was going along the crowded Bund when they suddenly fired about 50 shots. He says that in five seconds he was the sole person on the Bund, and he walked off as fast as was consistent with dignity. Things are still rather mixed, a whole quarter of the city is inhabited by Manchus, who of course do not approve of the Government, and in the country where there are few troops there is a good deal of disorder. The weather was dull and the cold very great.

the Chinese seemed to feel it as much as I did and many wore thick quilted coats. We went to several temples, where there seemed to be very few priests or attendants. They were chiefly Buddhist or ancestor worship. The temple of medicine is a peculiar idea, at one side is a counter where you pay your fee. You then take a brass vase with about 30 numbered sticks in it and shake them up together. You then take the number that comes uppermost and exchange it for a prescription of the same number, and there you are, you have got your proper medicine. The temple of 500 Genii is interesting. There are 500 seated statues of gilded clay about life size. They are all portraits of ancient sages and include Marco Polo in a very European hat, frilled collar and cloak. All the features are very well done. One of the ancestor worship temples was very beautiful, with ample stone courts and grey old walls with wonderful carvings among which the birds flew and an old garden, a very peaceful and beautiful spot. There seemed to be little trace of worship or religious feeling except in one temple where a few women seemed very devout; some of them had small feet, but not many. Provision shops were numerous everywhere and people buying incredibly small portions of fish and pork. I saw the Flower Pagoda (nine stories) built of wood and brick, and the five story Pagoda built on a hill with a fine view of the town from the city wall. There was a lot of fighting here about a year ago and many were killed. I did not go to the Execution Ground. My guide sorrowfully explained that its chief glory was departed; "No more cut off head, only shoot him now." I went into a silk weaver's house, wonderful work but I was more interested in the family who were at dinner. I saw also the old water clock, a curious and very accurate clock which has been running for about 500 years. I got back to the hotel for lunch and then returned by launch to the station where I got the train at 3 p.m. arriving at Kowloon at 7 p.m. and was back at the Bishop's for dinner at 7.30 p.m. I met in the train a young Melbourne lady who is travelling by the Nikko. She also had been visiting Canton. There was a celebration at the Cathedral this morning of which I was very glad. The Nikko sails at midday.

Nikko Maru, Feb. 12th.

I hope you got my long letter from Hongkong giving an account of my visit to Canton. I came on board the Nikko about 11 a.m. without attempting more at Hongkong as I wanted to finish my letter to you. We sailed at 1 p.m. in fine weather, and she is a very fine boat. Bishop Brent says that we cannot get back in time for the Eastern, so I hope to catch the Kumano, arriving on Easter Day.

Notes.

Rev. James Tweedie has had to resign the parish of Normanton owing to a severe attack of malarial fever. He came to Thursday Island for rest and recovery on Jan. 21st., and left for Pine Creek by the Mataram on Feb. 10th. It is hoped that a separate parish may be established there.

Rev. W. E. Godson, M.A., left for the south in the Mataram on Jan. 14th. He hopes to visit the old country and to return and take up work at Pine Creek sometime in 1914.

An altar and prayer desk for the Douglas Memorial Chapel have been designed by Mr. Hannington and ordered from Campbell's of Brisbane. The former is the gift of the Wybern Lodge and the latter of the District Grand Lodge of North Queensland. A stained glass window has also been ordered from England. It is the gift of the Torres Straits Islanders.

Mr. B. S. Cole, Superintendent of St. Paul's Mission, Moa, returned to Moa on Jan. 15th. after a short holiday in Papua. Mrs. Cole has been staying with her mother Mrs. Monaghan in Townsville, and hopes to return to Moa shortly.

Extension of the work of A.B.M.

At a meeting of the Executive Council of A.B.M. held on Jan. 10, 1913, the following resolution was passed unanimously:—"That this meeting of the Executive Council of the Australian Board of Missions is of opinion that it is desirable to extend the work of the A.B.M., in accordance with its stated functions, to areas more distant than the present spheres of work. That Japan being geographically and commercially in close proximity to Australia would be a suitable field in which to begin operations."

"The Executive Council recommends further that the Australian Board of Missions make the most earnest and immediate effort to carry out this resolution into effect."

A beginning of carrying out the above resolution has already been made, and on May 7th Miss Holloway of Melbourne will start for China to work under the auspices of A.B.M. for the Bishop of Shantung. She will be supported by the A.B.M. in Australia. We welcome this new departure, and believe that it will bring new life to A.B.M. to extend its operations to the world.

Socialism and Character.

The book with the above title by Vida Scudler, (Dent and Sons, 5s.) is a book to be read and thought over by everyone. It is full of the ardent faith of a convinced Socialist, but a Socialist keenly alive to the many follies and weaknesses of modern Socialism, and not afraid to say that the leaders of the Socialist campaign are the very last people to be trusted with the administration or direction of Socialism when it arrives.

She brings out with unsparing frankness the essential materialism of Socialism, and accepts economic determinism and class consciousness as its necessary principles, but is nevertheless convinced that in the end spirituality and idealism will under Socialism have freer and wider scope than at present—nay, she goes much further and admits that, unless this were so, increased comfort and wider material security would be poorly gained at the cost of the soul.

We do not quite understand the author's religious standpoint. She uses at times phrases that grate harshly on Christian ears, especially as regards the personality of Our Lord, and yet she insists that the most vital and hopeful doctrines of Christianity are the [Holy] Trinity, the Incarnation, and the Atonement; and she administers a well merited rebuke to some Christian-apolo-

gists who are inclined to set aside as a weakness the Christian claim to a foundation of acknowledged historical reality.

The chief value of the book lies in its attempt to show that Socialism need not, in spite of its obvious dangers, result in deterioration of character, and should result in its deepening and enrichment. It is a not unneeded call to a deeper faith in God's providence and His power to bring good out of seeming evil.

The book is so full of good things, so replete with faith and courage, that one must not be surprised to find also some that to criticise.

A lady may perhaps be excused for saying that St Paul uses the word *charis* in his famous chapter on charity, whereas the word is, of course, *agape*, a very different thing but there is no excuse for repeatedly representing Our Lord as bidding His followers "take no thought for the morrow in the face of the Revised Version which shows that what He forbade was anxiety and worry.

We should have thought that in America as in Australia it was a somewhat wild exaggeration to speak of "the necessity of putting an end to the infamous conditions under which the majority are living," and, indeed, here in Australia all the arguments drawn from the down-trodden condition of the worker leave us somewhat cold, because he is not the slave but the man in power.

We are not impressed by the author's theology. We are not sure that she does not fall into the error of thinking that man makes God rather than God man. For instance, she says, "The God of the East is perceived from the vast silences of Nature. The God of the future democracy must be rather the God of them that dwell in cities." Why? May not democracy, among its other triumphs, succeed in restoring man to the land? If it does not so succeed will it be necessary to reconstruct our idea of God?

In spite of its defects, this is a noble and timely book. It faces facts squarely and preserves its ardent faith in the spiritual amid all its sympathy with the material; and above all it seems to us to be largely true, to present facts which cannot be ignored, and to indicate tendencies which cannot be resisted.

It is interesting to find a writer who is in many ways detached concluding with the fact that apart from the salvation of Socialism the world's great hope lies in Christianity, and amid the various forms of Christianity that portion of it which holds most strongly to the catholic belief in the Church and the sacraments.

Diocesan Accounts.

We would call attention to the Diocesan accounts for the past year published as usual in this number of the Carpentarian.

Our total receipts for the year, £1777.16s. 1d., appear to be smaller than those of the previous year, £1967.2s. 11d. but the money received for the sale of the old Francis Pritt £298.1s. 7d. and a transfer of £197 from the Christison Fund were included in that total, so as a matter of fact our regular receipts are somewhat larger than those of the previous year.

Of these receipts £696.12s. 11d. con-

from Australian sources, £410 from English subscribers and £395 0s. 6d. from grants from English societies, or roughly speaking £700 from Australian and £800 from England, the previous year it was about £750 from Australia and £650 from England.

With regard to expenditure the amount spent on missionary work £582 11s. 6d. is nearly the same as that expended in 1911, namely £584 10s. 11d., while the grants to parishes were smaller by about £100. Of the amount lent to the Douglas Memorial Chapel committee £110 is in hand and will be shortly repaid. The diocese owes much to the extremely clear and careful manner in which the accounts have been kept by Rev. E. J. Nash, Acting Diocesan Accountant.

Subscriptions to the Diocese.

Per A.M.S., Melbourne	£12 17 6
Mr W. H. Parnell	10 0 0
Miss Parnell	10 0 0
Miss J. C. A. Traill	7 10 0
Mr W. J. Faulk	5 5 0
Miss G. Neabery	3 0 0
Miss E. M. Traill	2 2 6
Mr. C. H. Hindmarsh	2 2 0
Canon Brydges	1 5 6
Miss Butler	1 0 0
Miss Hill	1 0 0
Mrs Marshall	1 0 0
Maldon, Victoria	1 0 0
	£58 2 6

"Carpentarian" Acknowledgements.

The secretary of the "Carpentarian" begs to acknowledge with thanks the following subscriptions:—Bishop St ne-Wigg 2/6, Rev. N. Wilkinson 10/, Canon Beck and Rev. W. E. Godson 2/- each, Mrs. Dangar (donation) 5/-, Mesdames Robeson, Ives, M'Kee, Finniss, Marsh, Luxton, Barnes, Lauder, Witherden, Schimke, Tamblyn, Thomas, Zahel, Woodhead, Phillips, Bennion, Willock, and Titmus, 2/- each; Mrs Watens 4/, Miss Miller 4/- the Misses Baker, Baynes, Dove, Christian, Jones, E Barwich, and Fraser 2/- each; Mr W. M. Hill 10-, Mr. Jewell 4/-, Mr. Iliffe 2/-, Dr. Salter 6/.

DIOCESE OF CARPENTARIA.

STATEMENT OF RECEIPTS AND EXPENDITURE, 1912;

RECEIPTS.

	£	s.	d.	£	s.	d.
To Balance forward from 1911	...	...	...	175	12	6
Subscriptions as per list	58	2	6			
" per A.B.M.	195	0	9			
" Earl Beauchamp	100	0	0			
" Easter Offering (anon.)	100	0	0			
" per Carpentarian Assocn.	200	0	0			
				653	3	3
Grants to Diocese—Anon. per S.P.G.	100	0	0			
S.P.G.	99	12	6			
S.P.C.K.	105	0	0			
C. & C.C. Soc.	190	8	0			
				495	0	6
Diocesan Fees	...	...	...	23	16	6
Parochial Assessments	...	...	...	5	5	0
Moa Mission—Govt. Grant (5 quarters)	150	0	0			
Subscriptions	17	18	6			
Subscriptions to Church Building Fund	15	7	1			
Subscription to Buchanan Hospital	3	8	6			
Discounts and Sundries	4	2	7			
				190	16	8
Mitchell River Mission—Refund	...	...	...	6	0	0
Special Offertories for Missions	...	...	...	18	18	8
"The Carpentarian" Subscriptions	...	...	...	24	2	6
Melanesian Work—South Sea-Home Contributions	...	...	...	13	19	0
"Francis Pritt" Account—Subscriptions	17	16	9			
Pd. by A.B.M.	47	10	7			
Discounts & Refunds	3	3	2			
				68	10	6
Refund of Loan to Darwin	...	...	...	100	0	0
Interest, Govt. Savings Bank, Brisbane	...	...	...	5	0	8
Sundry Receipts and Discounts	...	...	...	3	9	4
				117	6771	

EXPENDITURE.

	£	s.	d.	£	s.	d.
By Grants to Parishes	...	...	...	356	0	0
Missionary Work [Total, £582/11/6]—						
Moa Mission—Salaries and Wages	167	15	6			
Church Building Fund	18	7	5			
Hospital Buildings and Drugs	26	2	4			
Stores	20	18	10			
Boat Expenses	21	17	8			
Materials and Sundries	7	19	2			
				269	0	11
Mitchell River Mission (This only includes items passed through General Account)—Paid to Workers	38	9	6			
Paid to A.B.M.	19	12	6			
Freight, Stores, and Insurance	8	0	11			
Advances to Bank a/c	8	16	6			
				74	19	5
Roper River Mission—Subscriptions paid over	...	...	...	2	6	6
"Francis Pritt"—Part Building and Outfit	...	...	...	199	10	1
Melanesian Work	...	...	...	42	14	7
Paid for Students	...	...	...	150	0	0
"The Carpentarian"—Printing and Postage	...	...	...	27	15	2
Payments to Clergy and Workers	...	...	...	12	10	0
Bishop's House—Maintenance, Insurance, Repairs	...	...	...	49	9	9
Special Collections paid over	...	...	...	23	10	3
Postage, Telegrams, and Telephone	...	...	...	19	6	5
Douglas Memorial Committee—Advance to	...	...	...	161	2	0
Clergy Travelling Expenses	...	...	...	84	16	2
Religious Instruction in State Schools	...	...	...	6	10	0
Printing—general	...	...	...	17	17	4
General Expenditure—						
Bank Charges	10	4	7			
Repairs and Rates	8	4	9			
Sundries	8	17	9			
				27	7	1
Balance in Q.N. Bank (cash)	84	12	3			
Balance placed on Fixed Deposit in Q.N. Bank	100	0	0			
Balance in Govt. Savings B'k, Brisbane	74	8	2			
				259	0	5
				£1,777	16	1

ASSETS.

1.—Christison Fund—			
Fixed Deposit Q.N. Bank for 2 years from 3/1/11	£200	0	0
2.—Emergency Fund and "Francis Pritt" Insurance—			
Fixed Deposit Q.N. Bank for 2 years from 3/4/12	£115	2	6
Government Savings Bank	£210	16	11

3.—Balance Current Account Q.N. Bank	£84	12	8
On Fixed Deposit Q.N. Bank	100	0	0
Balance in Govt. Savings Bank, Brisbane	74	8	2
	£259	0	5
4.—Douglas Memorial Fund—			
Fixed Deposit N.Q. Bank for 1 year from 19/4/12	£107	1	3
5.—Bishopric Endowment Fund—			
Government Savings Bank, Brisbane	£106	18	8

I hereby certify that I have examined the Books of the Diocese of Carpentaria with the foregoing Statement, and find the same to be correct.

January 24th, 1913.

(Signed) E. J. HENNESSEY.
EDWARD J. NASH, Hon. Diocesan Accountant.

1913.

Diocese of Carpentaria.**BISHOP:**

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

SUBDEAN & ADMINISTRATOR:

REV. E. J. NASH, M.A.

DIO. SECRETARY:

MR. R. H. ALLEN, Thursday Island.

HON. TREASURER

J. HUGHES, Fernberg Road, Brisbane.

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Devonport, England.

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REV. CANON BECK, A.K.C., Darlinghurst, Sydney.

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REV. E. J. NASH, M.A., Subdean, Thursday Island.

REV. H. H. AYSCOUGH, Th. L., on leave.

REV. L. AYSCOUGH, Th.L., Croydon.

REV. H. BIRCH, Roper River Mission.

REV. J. H. BROWN, Cooktown.

REV. W. E. GODSON, M.A., on leave

REV. A. McD. HASSELL, Georgetown.

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REV. A. E. SMITH, Brisbane.

REV. E. TAFFS, Mosman

REV. J. TWEEDIE, Pine Creek

REV. W. M. WILKINSON, Mission Priest.

HON. LAY READER:

D. A. ROBERTS, Darwin

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HIS HONOUR JUDGE MACNAUGHTON.

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MR. B. S. COLE (Supt.)

Mrs. Cole. Joe Bann.

ABORIGINAL MISSION MITCHELL RIVER:

H. MATTHEWS, J.P. (Supt.)

A. Reside, J. Giebo, T. Solomon, J. Savo,

Mrs. Matthews, Miss Matthews

SECRETARY IN SYDNEY:

MISS PAIGE, A.B.M. Office, 242 Pitt Street.

THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JULY 1, 1913.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop has had a busy time in Sydney speaking and preaching for the Australian Board of Missions. On Sunday May 4th he preached at Christ Church in the morning and St. Thomas's North Shore in the evening.

On Monday he gave an address to the students of Moore College, and on Tuesday spoke at a meeting to bid farewell to Miss Holloway who was leaving as A.B.M. Missionary for China. At night he spoke at a missionary meeting at Christ Church. On Wednesday he addressed the Church of England Grammar School for Girls in the morning and the students of St. Paul's College at night. On Thursday he addressed the Church Girls' School at Waverley, and on Friday attended a meeting of the Executive Council of A.B.M. On Sunday May 11th he preached at St. John's, Darlinghurst, in the morning, and at the Cathedral at night. On Monday he addressed a meeting at St. John's Darlinghurst. On Tuesday he met the representative of the C.M.A., and on Thursday spoke at a missionary meeting at Strathfield, and on Friday at the Church of England Grammar School for Boys, North Shore. On Saturday morning he left for Newcastle, he was unable to visit West Maitland on account of the floods, but preached at Hamilton, and addressed the Sunday School and the Public High Schools at Newcastle. He preached on Sunday at Newcastle, where he also addressed a meeting. On Tuesday he returned to Sydney and addressed a meeting at A.B.M. office and on Wednesday was the chief speaker at the annual meeting of A.B.M. in the Chapter House. On Thursday he spoke at All Saints, Petersham, and on Friday at North Sydney. On Saturday morning he left for Dubbo where he preached on Sunday and spoke on Monday. During the following week he addressed meetings on successive days at Orange, Bathurst, Portland and Nudgee, returning to Sydney on Saturday May 31st. On Sunday he preached three times at Strathfield and in the evening at St. James' Sydney. On Monday he left for Brisbane arriving on Tuesday evening and leaving next

day by the Suva for Thursday Island. Rev. J. Jones is working very hard and successfully for A.B.M., ably seconded by Mrs. Jones and Miss Robson, so that Carpentaria is well represented in missionary circles. The Bishop hopes to leave Thursday Island for Normanton on July 1st and will hold a Confirmation at Croydon on July 6th, and Normanton July 7th. On July 8th he leaves overland for the Mitchell, arriving there about July 13th and leaving on July 21st by sea, for Karumba where he hopes to catch the Suva July 26th for Thursday Island. On August 18th he will leave for the Diocesan Conference at Cooktown, going on from there to Brisbane for the Church Congress. He will leave Brisbane immediately after the Conference and proceed to the Northern Territory, concluding the year with a visit to the Gulf towns and Georgetown.

Notes.

The Bishop arrived in Brisbane by the Suva on April 20th, having called at Cooktown for an adult confirmation, and at Townsville to baptize the son of Mr. and Mrs. Cole. The week was filled with a number of meetings, diocesan and provincial matters; a visit to St. Francis College, Nundah, to see the diocesan students; meetings of the Standing Committee of Provincial Synod, the Congress Committee, and Board of Missions, and an "At Home" to friends of the diocese.

The consecration of John Oliver Feetham as Bishop of North Queensland took place in the Cathedral, Brisbane, on St. Mark's Day, April 25th, at 10.30 a.m. There was a large congregation, and the service was very impressive. The consecrating bishops, who all wore their copes, were the Archbishop and the Bishops of Carpentaria and Rockhampton. A very powerful and moving sermon was preached by Canon Micklem. This is the first consecration of a Bishop held in the Cathedral. The new Bishop has kindly undertaken to be present at the Church Conference at Cooktown in August, and to conduct a devotional day.

We regret very much that Mrs. Matthews is suffering from a severe eye trouble. She was three weeks in Thursday Island Hospital, and has to go south for treatment. She and Mr. Matthews are going to Melbourne on furlough.

Mr. Hopkins, of Sydney, with his wife and sister-in-law, arrived on July 1st to work at the Mitchell during Mr. Matthews' absence. Mr. Hopkins will examine and report on the possibility of increasing the stock on the reserve.

Mr. A. West arrived from England by the Waipara, and has left for work at the Mitchell River Mission.

Rev. H. R. Longmore, B.A., also arrived by the Waipara, and left on July 1st for Croydon, where he has been appointed rector in succession to Rev. L. Ayseough.

Rev. L. Ayseough leaves Croydon on July 6th for Cooktown, where he succeeds Rev. J. H. Brown.

The Bishop left Thursday Island for Croydon on July 1st. He holds a Confirmation there on July 6th, and at Normanton on July 7th. On July 7th he leaves overland for the Mitchell River Mission, and hopes to return to Thursday Island on July 27th.

The Diocesan Conference will be held at Cooktown on August 20th. The Bishop of North Queensland will be present, and will conduct a Quiet Day for the clergy.

The Bishop of South Tokyo, Dr. Bouflower, is expected at Thursday Island on Sunday, August 10th. He has been invited to preach at Morning Prayer. He continues his journey the same day.

The Bishop met the Committee of the Synod, appointed to report on boundaries and nomenclature, at Townsville on June 7th. After a long consultation the committee agreed unanimously on their report to Synod.

Rev. A. McD. Hassell has succeeded Rev. J. Tweedie in charge of the parish of Normanton.

Deaconess Buchanan has notified the Bishop that her health will not allow her to work at Darwin after the cool weather comes to an end. She expects to be present at the Brisbane Church Congress.

Mrs. Jones will read a paper at the Congress.

A meeting of the Diocesan Council was held on Friday, June 27th. Present—The Bishop, Subdean, Messrs. Lee Bryce, Sullivan, and Mackenzie. Rev. E. J. Nash, M.A., was appointed Diocesan Secretary. Mr. Mackenzie kindly offered to convey to Me the balance of materials for building the new church free of cost. The Bishop gave a satisfactory report of the work of the diocese. It was resolved to approve of the suggestions of the committee of the Diocese of North Queensland in their recommendations to their Synod as to the course to be adopted with regard to boundaries and nomenclature.

Among the visitors expected at the Brisbane Church Congress are the Bishops of South Tokyo, Christchurch, and Travancore. In addition to most of the Australian Bishops. Among the lay speakers is Mr. McGowan, late Premier of New South Wales.

The Rev. A. E. Smith has been ordained priest by the Archbishop of Brisbane. He has now for some years been in charge of St. Peter's Church, West End, S. Brisbane.

The materials for the new church at Moa have been ordered from James Campbell & Co., and should arrive early in June. A further sum of at least £50 will be needed before the actual erection of the church can begin.

Rev. Longmore and Mr. West left England by the Waipara, which is due at Thursday Island about June 23rd. Mr. Longmore will probably work in the Gulf district and Mr. West is a volunteer for the Mitchell River Mission.

Deaconess Buchanan expects to leave Darwin at the end of August and to proceed to Brisbane for the Church Congress before paying a visit to her brother for a complete rest.

With reference to the article in our last number on the lack of convictions of white men for outrages on natives and aliens in the Northern Territory, a correspondent sends us a list of five persons who he says had been previously convicted by local juries and served terms of imprisonment. We are always glad to receive fair corrections and in this case we are especially glad to hear that we were under a misapprehension as to the facts. We have not had time to verify our correspondent's list but we fully accept his statement. Our correspondent admits that there have been miscarriages of justice, and we have no desire to countenance any misapprehension as to their extent.

The Bishop discussed the matter of the the proposed alteration of boundaries with the Archbishop and Bishop of North Queensland, and it was arranged that the Bishop should meet the Committee of the Diocese of North Queensland to further discuss the matter prior to the meeting of the North Queensland Diocesan Synod in July. The Bishop has addressed the following letter on the subject to the Bishop of North Queensland:—

Bishopbourne, Brisbane,
April 22nd, 1913.

My dear Bishop Elect,—

I understand from the Administrator of the Diocese of North Queensland that the Committee of Synod would prefer that I should make a direct request to your diocese for the cession of Cairns and the north-east corner of the diocese, in addition to my detailed letter of Nov. 26th, 1912, in which I give the reasons why such action would be of real service to the diocese of Carpentaria. As the whole subject was voluntarily raised by the Bishop of North Queensland without any suggestion on my part, I should have preferred to leave it to the same generous feeling which dictated that action; but I am perfectly willing to make a formal appeal on behalf of the Diocese of Carpentaria, and in accordance with the wishes expressed by Diocesan Council and Diocesan Conference who have requested me to represent them.

I beg, therefore, that the Diocese of North Queensland will take into consideration the fact that the Diocese of Carpentaria is much handicapped in its working by the fact that the only railway of any account in the diocese runs for 260 miles parallel to but just inside the southern boundary of the diocese, entering the diocese, and to request that

the diocese of North Queensland would consider the possibility of ceding the railway line from Cairns to Einasleigh to the Bishop of Carpentaria, making the boundary run from the coast immediately south of the Yarrabah reserve to a point 10 miles south of Cairns, and from thence 10 miles south of the main Cairns-Forsyth railway to a point where it enters the diocese of Carpentaria near Einasleigh. I would suggest, though not in any way putting it forward as an equivalent, that in order to preserve the same area of the diocese of North Queensland, that a corresponding area, west of Camooweal, be taken from Carpentaria and added to North Queensland, by which it can more easily be worked.

I have given my reasons for this request of the diocese of Carpentaria very fully in my letter of Nov. 26th, and need not repeat them here, merely saying that I fully recognize that the Diocese of Carpentaria has no legal claim to the territory asked for. I understand that Herberton will shortly be accessible from Townsville by a direct line from the south, in which case it will not be necessary to go round by Mareeba. I find it impossible to agree to the suggestion of the cession of the line excluding Mareeba, but see no difficulty in an agreement by which Mareeba could be worked as at present, at any rate until the direct line is completed to Herberton. I may say that this was the Bishop of North Queensland's original suggestion in regard to Mareeba. Trusting that the diocese will see its way to an agreement which seems to us to be for the good of the Church at large, though undoubtedly calling on the diocese of North Queensland to make a sacrifice, I am yours sincerely,

Gilbert, Bishop of Carpentaria.

Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House, Thursday Island, on Wednesday, April 9th, at 5 p.m. Present: The Bishop (in the Chair), Rev. the Subdean, Messrs Lee Bryce, Sullivan and Allen.

The Bishop reported that he had made an appointment to Cooktown, and that Rev. Jas. Tweedie was opening new work at Pine Creek. It was resolved that the Douglas Memorial Chapel should be opened on June 29th, when the new window given by the Islanders would also be ready. Owing to the difficulty of fitting in the steamers at Thursday Island, it was decided to hold the Church Conference this year at Cooktown on August 21st. A letter was read from the Diocese of North Queensland, and the Council, stating that they were quite unable to agree with the views contained in the letter with respect to the boundaries and nomenclature of the diocese, left the matter in the hands of the Bishop. The Bishop stated that there were nearly enough funds in hand to obtain all the materials for the Church in Moa, but not to erect them. It was resolved to obtain all the materials and store them at Moa, but not to proceed to erect the church until the funds were in hand. It was agreed that in the absence of the Bishop cheques should be countersigned by Mr. Lee Bryce. It was resolved that Mr. K. O. Mackenzie be invited to fill the place on the council vacant by the removal of Mr. P. Eggers. The meeting then terminated.

Trubanaman.

The following letter from the Government Resident at Thursday Island will be of interest to our readers as the opinion of a disinterested and impartial observer of our missionary work:—

Residency, Thursday Island
9th April, 1913.

Dear Bishop White—

During my recent visit to the Gulf I had an opportunity of visiting Trubanaman Mission Station. The system on which the station is worked appears to be well suited to the class of country available, and affords congenial employment to the natives.

The settlement has undoubtedly proved of great benefit to the aboriginals, and it is remarkable to see a body of people, who a few years ago were intractable and lawless, now settling down to a life of usefulness and peace.

It is quite evident that Mr. Matthews and his assistants have gained the confidence of the natives, and their influence extends to tribes located at a considerable distance from the head station. It is a difficult matter to break down many tribal customs which are obnoxious to Europeans, but the tactful way the superintendent handled some difficult situations during my visit proves that he is on the right track, and will ultimately effect a greatly to be desired change of affairs.

The mission staff deserve every praise for their devotion to duty. They pull together well, and under circumstances which would be irksome to most people are perfectly happy and contented.

I have every hope that this station will in time realize the most sanguine hopes of those interested in it. Sincerely yours,

WM. LEE BRYCE, Government Resident.

Trubanaman Mission
North Queensland, 25/3/13.

Dear Miss White—

The Francis Pritt is leaving to-morrow or Thursday, and although we have no mail to get ready during the wet season, it is always a rush to get ready for the first trip of the boat.

We have had a splendid rainfall and everything is looking its best. It is more than we can do to keep the weeds under, for they will cover the plants in spite of the hoe being used. All have been well, and it is wonderful how quickly the time of isolation passes when one is kept busy. We are a world unto ourselves, and are so absorbed in it that we find the time passes very rapidly indeed.

Christmas and Easter have both been very happy seasons, especially the former, when our people gave their first offering; and it was very touching to see the spears, womerahs and dilly bags laid on the altar at the ten o'clock service. We do miss our good old John Savo, who is taking charge of Koongalara, whilst Tom Solomon is away on the boat.

There are so many things John helps with, that it is only when he is away for a few weeks that we value his unselfish work, and both Miss Matthews and I will be glad to see his rugged old face again when the boat returns. You will be glad to hear Nellie is keeping well; she is better now than she has ever been and she is able to take her share of household duties.

How glad the girls were to see her again; some were quite overcome with joy, for they

were beginning to think she would not return. Tom Solomon has had a wonderful crop of watermelons at Koongalara, and many found their way to Trubanaman.

We have had a splendid lot of limes. Mr. Matthews is sending you some for home use.

I think the lime drinks have something to do with our good health during the wet season, for they seem to supply a want. There was a splendid lot of gifts came in the Christmas boxes. Friends in the South were very good to us. Kind remembrances to Thursday Island friends.—Yours sincerely

M. A. MATTHEWS.

The Caldey Secessions.

We have received a pamphlet entitled "A Correspondence," issued by the Abbot of Caldey on the occasion of his secession to the Church of Rome, followed by a majority of the lay brothers and of the associated sisterhood. It is interesting to note, however, that none of the priests of the community seceded with their Abbot.

The history of the community is interesting and instructive. It was founded by the present Abbot, a nephew of Thomas Carlyle, to carry out in the Church of England the Rule of Life drawn up by St. Benedict, and it received the sanction of the late Archbishop Temple in 1902. After some vicissitudes the community settled on Caldey Island, where by the liberal gifts of Churchmen considerable buildings were erected. In regard to this property the following statement signed by the Abbot appeared in December, 1908, in "Pax," the quarterly organ of the Caldey Benedictines:—"Our friends may like to know that on the completion of the purchase the whole property was at once vested in a trust consisting of solemnly professed members of the community. A great deal of care was taken, acting under expert advice, to safeguard the stability of the community and to ensure the preservation of Caldey to the Church of England. My death could make no difference to the carrying out of the trust."

It seemed to many, and to the writer of these lines, who spent a few days in Caldey in 1908, that the experiment at Caldey was a very genuine attempt to revive the separated life in the Church of England, a side of its work that has existed in the Church from the earliest days, and which cannot be ignored without serious loss to the Church as a whole. At the same time the writer took the occasion of his visit to point out to the Abbot that if the experiment was to be a success it must be on English and not on Roman lines; and that in his opinion certain tendencies were developing which were rather Roman than English, and which might lead to trouble in the future. He was assured, with we believe entire sincerity at the time, that nothing was further from their thoughts than any disloyalty to the Church of England, but he went away hopeful that the evident earnestness and reality which characterised the life would prove more potent than a certain discontent which he seemed to notice with the simple teaching of the Book of Common Prayer. Unfortunately this was not the case, and a line of practice and teaching which was quite incompatible with loyalty to the Church. This, however, does not seem to have been clear to the members of the community. For in Lent, 1912, they considered their position and

came unanimously to the conclusion that there was no call for them to leave the Church of England. Meanwhile the Abbot, who had been ordained in America with the approval of the Archbishop of York had applied (December 1911) to the Archbishop of Canterbury for a license to officiate under the Colonial Clergy Act. The Archbishop, after some correspondence, required that the community should first appoint an Episcopal Visitor, and recommended the Bishop of Oxford for that purpose. Bishop Gore, before accepting the office, suggested that he should appoint a commission to enquire and report, and this was accordingly done, Rev. J. Darwell Stone and Rev. W. B. Trevelyan being appointed commissioners. The Abbot agrees that the report which these gentlemen sent in was in accordance with the facts.

As a consequence of this report, Bishop Gore stated that he could not consider the question of accepting the office of Visitor unless to begin with certain things were made clear:—

1.—That all property must be clearly secured to the Church of England.

2.—That the Communion Office of the Prayer Book must be the exclusive rite in the Chapel of the community.

3.—That the doctrine of the Immaculate Conception of the Blessed Virgin was eliminated from the prayers.

4.—That Exposition of the Blessed Sacrament and Benediction given with the Blessed Sacrament were abandoned.

The Abbot replied on Feb. 19th, 1913, that the matters on which the Bishop required assurance were vital to their conception of the Catholic Faith, and that the Bishop's requirements cut away the very centre of their liturgical and devotional life and that, accordingly, they intended to secede to Rome.

The decision is not at all surprising if it be true that unwillingness to trust the Church in regard to their property, the use of a Latin instead of an English Communion Office, a belief in the Immaculate Conception and in the value of the Exposition of the Blessed Sacrament, were indeed the centre of their devotional and liturgical life. The amazing thing is that they could ever have believed that these things were a part, much less the centre, of the liturgy and devotion of loyal members of the Church of England.

It seems to us that the Caldey community or, to be exact, the Abbot and those lay members who have followed his leading, have thrown away a great opportunity of being pioneers in the revival of community life on thoroughly English lines to become an unimportant unit in the Roman Church, where that side of the Church's life is somewhat overdeveloped.

The Abbot has announced that he intends to hold on to the property in spite of his declaration in "Pax" that it was secured to the Church of England. The case will probably have to be decided in the law courts, but it would certainly have been more impressive if he had gone forth into "holy poverty" rather than carrying with him property to which his right is, to say the very least of it, very doubtful.

The secessions will probably for the moment give a set back—and an unjust set-back—to community life in the Church of England, but such community life is bound to increase in the future, partly because it is the only method of grappling with some of the

problems of modern life, and partly from the growing earnestness and devotion of those who wish to give themselves entirely and without distraction to the service of God and of man for God's sake; and it may be just as well that the special risks and dangers of such communities should be dramatically pointed out while as yet they are few in number, so that the right lines may be laid down in the future.

Three points suggest themselves as essential. First—that the charter or constitution of the community should state very clearly its adherence to the formularies of the Church of England; secondly—that an episcopal visitor should from the first be insisted upon; and thirdly—that the property of the community was secured to the Church of England in the event of the lapse of the community. Had these three rules been observed it is improbable that events would have turned out at Caldey as they have done. It is a sad business at best, but we can at least draw from it instruction for the future. The Abbot's letters do not seem to show that he is in any sense a theologian, and he seems to have strayed away from the Church rather through the spirit of imitation and the use of Roman books and practices than from any deep-seated conviction.

In regard to the whole question of secession to Rome, it is interesting to note the admission by the great Roman Catholic writer, Von Hügel in his latest book, "Eternal Life," that "the conversions to Rome so numerous and remarkable between 1845-70 have notably diminished in both respects, especially during the last decade." We doubt if the latest example will alter Von Hügel's opinion.

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and
escaped;
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the
pitcher shaped.

Ay, note that Potter's wheel,
That metaphor! and feel
Why time spins fast, why passive lies our clay,—
Thou, to whom fools propound,
When the wine makes its round,
"Since life fleets, all is change; the Past gone,
seize to-day!"

Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand
sure;
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops; Potter and
clay endure.

He fixed thee 'mid this dance
Of plastic circumstance,
This Present, thou, forsooth, wouldst fain
arrest;
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently
impressed.

—From "Rabbi Ben Ezra."

R. BROWNELL.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XIII. - No. 51. Thursday Island, July 1, 1913

Bishop's Visit to the Philippine Islands.

I arrived at Manila from Hongkong on Friday, Feb. 14, about five in the afternoon, and after tiresome formalities at the Customs drove to Bishop Brent's house in the Calle Isaak Peral. Next morning we had a celebration of Holy Communion in Japanese for the benefit of one or two Japanese Churchmen. The celebrant was Bishop McKim of Tokyo who is visiting Manila. After breakfast I visited the old Cathedral in the walled city, a fine but very plain building, and the Augustinian Church which was a beautiful cloister enclosing a garden. In the afternoon we heard of the arrest of two Philipinos, Government draughtsmen, who were caught with almost completed plans of the strong American forts at Corregidor Island, which they were supposed to have been making for a foreign power.

On Sunday morning I preached in the Cathedral at the ordination of the first Chinese deacon for the Chinese congregation of the Episcopal Church in Manila, Mr. T. Pay. The Cathedral is a very large fine building in Spanish style of Architecture, a gift from a former member of Bishop Brent's congregation. The Choral Eucharist was beautifully sung and there was a large and reverent congregation, with a good proportion of communicants. The Cathedral has only been built a few years but looks 100 years old. The windows, like those of all the houses in Manila, are of transparent oyster shells set in wooden frames. They give a soft light and look like the old-fashioned leaded diamond pane windows.

On Monday morning the Bishop furnished me with an introduction to the Acting Director of the Bureau of Science, and I spent a most instructive hour going over the fine buildings of the department with the director. The laboratories are large and well equipped, and all kinds of bacteriological experiments are carried on for the Health and Agricultural Departments. Another thing that interested me much was the fish section, where I saw specimens of the hundreds of coloured parrot and butterfly fish that haunt the reefs. Everything seems to be done on the most thorough and complete scale. After saying good-bye to the director, a most courteous American, I went on to the Observatory at the Jesuit College and presented an introduction to Father Algue, the well-known director, whose labours in the study of typhoons have been of such inestimable value. His system of typhoon detection has been introduced in the U.S. navy, and has just been adapted to the prediction of storms in the North Atlantic. Father Algue, a kindly, old, grey-haired priest, told me that he had received requests for data to assist in the prediction of storms in Australia, but the whole system of storms on the other side of the equator was different and warnings from Manila would be of little service. He then handed me over to a young English father, who took me all over the Observatory and

explained everything to me in detail. I was especially interested in the earthquake recorders and anemometers. The maximum force of the wind recorded at Manila was 130 miles an hour, the monsoon average maximum being only 30. The clock in the Observatory has been going without a stop for over ten years. It is in vacuo and is wound up every ten seconds by electricity.

We left Manila on Wednesday, Feb. 19th, at 8 a.m., by train from the Tondo station. The line runs north over a great level plain between the mountains and the sea, covered with an endless succession of rice-fields, now dry and showing only the stubble on which hundreds of carabao were feeding. This is a kind of buffalo which is almost exclusively used for ploughing and for the rough native carts. To the west is the mountain of Merivales, at the entrance to Manila Bay. In the morning paper was an interesting letter from a young Philipino pointing out the uselessness of the much desired independence to the Philipinos at the present time, partly because they had no money to maintain an army and navy, and without both they could not protect themselves from foreign aggression; secondly, on account of their lack of education and political experience; and thirdly, because the various tribes were so bitterly at feud with each other that the withdrawal of the strong hand of the American Government would simply mean internecine domestic strife. These are wise words, but I fear they will not be much heeded. After about forty miles rice was displaced by sugar. The cane was not as large as the Queensland cane, and the method of extraction in the small mills scattered all over the country very primitive. The sugar is made in earthenware jars in a solid lump. The jar is then broken and the sugar sent to Hongkong or Japan to be refined. On Mindanao and other islands, however, large central mills are being erected with modern machinery. On the right of the line is a conspicuous extinct volcano, Mount Arayat, rising directly out of the plain to a height of 8,300 feet, and many legends centre round it. On the left is a more lofty range of barren hills. The local trains are crowded and the stations filled with gaily dressed crowds, the women all wearing bright dresses with huge starched muslin sleeves, and the men striped gauze jackets of varied hues. After about another forty miles sugar gives place to the cocoanut trees, which increase in numbers as the line approaches the coast at the mouth of the Bayambang River. One notices all through this country, as well as in Manila, children of three or four smoking cigarettes with inimitable gravity.

At San Fabian the present line towards Baguio branches off to the right towards the huge mountains which tower up to a height of over 9000 feet. After leaving the coast the cocoanuts are displaced by tobacco, cultivated with great care and in beautiful condition.

Baguio is the Simla of the Philipippines, and in February all the Government departments migrate to it for the summer. At Camp I. the train was met by eight large motor cars, each holding 14 passengers, and with commendable forethought their luggage was sent on ahead in a big baggage motor. The road, which rises 4500 feet in 22 miles, follows the narrow gorge of the Bued, and has been built with wonderful skill and at immense

cost. The river has been known to rise in places 100 feet, and many of the countless bridges have been destroyed more than once. The road runs without parapet along dizzy heights and winds round curves so sharp that one wonders how the car can ever get round them. There is, however, an excellent system of regulation of traffic, which has to run to schedule time to avoid meeting; every few miles is a bar which is only raised when the section ahead is signalled clear. One or two baggage cars have had serious accidents, but only one passenger car. In this case it was the fault of the driver, who was bringing up a number of Chinese and wanted to show how near he could drive to the edge. Fortunately he was himself the only one seriously hurt. The whole 22 miles is intensely interesting; the cliffs rise up on either hand to a height of in some places 1500 feet, and the hills are covered with trees and extraordinarily varied in form. I do not know any place quite like it. At Camp 6, about 10 miles from Camp 1, the road leaves the gorge of the Bued and rises up 1500 feet by a bold zigzag on to the Baguio Plateau, which is 5000 feet above the sea and surrounded by lofty hills. The trees are here all pines, reminding one of Bournemouth, and the air is fresh and nipping. The Governor-General had arrived in the morning and we passed under arches of welcome inscribed, "Welcome to our Gove". At the station we were met by the boys of the Bishop's School, who welcomed us with hearty cheers. We walked with them to the School situated amid the pine trees about half-a-mile away. This school, which is proving a great success, is for the sons of the white residents in the Philipippines, chiefly army men and officials. The school, which has thirty-two boarders, is crowded out, and additional buildings are being erected to accommodate about twenty-five more. A similar school for girls is to be shortly established.

On the following day I called with the Bishop on the Governor-General, Mr. Forbes, in his official residence, a somewhat mean house on a magnificent site with a view extending over hill and valley for forty miles up to the huge mass of Mount Pulag, which is nearly 10,000 feet high. The conversation turned on the Jones Bill now before the Congress, and it was agreed that premature independence would be most disastrous to the best interests of the natives. The Governor, in common with other Americans that I have met, expressed much interest in Australia and its problems. The roads are very carefully kept and there are many Igorots working on them. Their national costume is simply a loin-cloth which, as in India, seems clothing enough by itself, but to improve their appearance they add to it a hat and coat which gives them an extraordinary half-dressed appearance far from beautiful. In the afternoon I drove with the Bishop to the Easter School, a Church school for Igorot children. Over fifty boys and girls live at the school and earn quite a lot of money by weaving. The looms are somewhat primitive and are made by the boys, but the work is very beautiful.

Next morning I walked to Mirador Observatory, a branch of the Jesuit Observatory at Manila. It is situated on a conical hill a mile or two out of Baguio and commands a most wonderful view. On the west the mountains drop down to the coastal plain and the waters of the Lingayen Gulf, only twenty

miles away as the crow flies, but 40 by road, and beyond the Pangasinan Peninsula and the China Sea, sixty miles away, shining beyond it. From Mirador one sees that Baguio consists of a tableland, roughly circular and some six or seven miles in diameter. It is cup-shaped at the top, and in this circular valley the town lies. To the east over the Baguio hills that rim the town one sees the long, bare mountain range that culminates in the peak of Mount Pulag (9,400 feet), about thirty miles away. I met a number of natives coming in to market, some of the women having very bright dresses; one young woman was gorgeously attired, smoked a huge cigar, and had balanced on the top of her head what I took to be an ornament, but which turned out to be a square piece of yellow soap.

In the afternoon the boys met the soldiers at baseball and, playing splendidly, won a complete victory. I am becoming quite a convert to baseball. It is a game for busy people, more interest and excitement are crowded into an hour even than in football. After the game the Bishop and I walked up to Camp John Hay to call on the General. The officers' quarters, and especially the General's house, have one of the most beautiful views in the world, I think, and the whole place is kept in splendid order. I learnt somewhat to my surprise that except for the army of occupation the Philippines cost the U.S.A. nothing, all expenses being paid out of local revenue, and there is a considerable surplus. In the evening the boys celebrated their double victory with a bonfire and impromptu entertainment, followed by choir practice. The favourites were "My country, 'tis for thee," for which I was given special permission to substitute "God save the King," and a beautiful school hymn written by the Bishop.

On the following day (Sunday) we drove out for the 8 a.m. celebration at Easter School. I gave some account of Mission work among the aborigines, and this was followed by a Choral Eucharist beautifully sung. We met a great number of country people coming in to market and returning from it. Several led a dog by a cord or piece of bamboo, and it was a shock to learn that this was their dinner, dog taking among these people the place of goat or sheep, so that your dog is praised not for his beauty but for his size and fatness. About 600 dogs change hands every market day. We had a hurried meal and sandwiches in the carromato, a light two-wheeled cart, and got back just in time for the 10 a.m. service at the school. The service is held on a large veranda, and there was a good attendance of townspeople. The head master, who is evidently worshipped by the boys, has an original theory of corporal punishment. He holds that it should never be administered for any serious offence, but be freely used for trivial and not dishonourable breaches of law. For instance, last night we were sitting in his room when two small boys began to play ball in an adjoining room. "Jones," he called out to the elder, "don't you know that you must not play ball there?" "I know it." "Well, come in here and let me talk to you about it." The boy came in quietly, took off his baseball glove and laid it neatly on a chair, went to a corner and fetched a flat piece of board and laid himself down across the master's knee. A smart spanking followed which he bore without a wince, and went off quite happily with

his offence purged.

In the evening there were some very interesting Bible classes, and after prayers I was requisitioned in the dormitory to tell the boys something about Australia until we were all ready for bed.

Next morning we were up at 5 a.m. and managed to get off about 6.30 a.m. We had 12 cargadores or carriers to carry our luggage and fodder for the ponies. The three ladies and I had sturdy little mountain ponies, but Bishop Brent preferred to walk. The trail leaves the road just outside Baguio and mounts up steeply for about twelve hundred feet and then descending winds along the mountain ridges fairly level for about twelve miles. The trail is most skilfully engineered, and is sometimes a mere ledge cut out of the side of a precipice which falls away hundreds of feet so that you see the tops of the pines far below under your feet. Fortunately the ponies are surefooted, for a slip would send rider and horse hundreds of feet below. The scenery is most marvellous. I have never seen anything more beautiful and rarely anything as beautiful. About 2 p.m. we reached the rest house of Sapangao perched among the pines on the mountain side, and waited patiently for nearly two hours for the dinner which was to be ready immediately. Owing to the trail keeping to the ridge the views are generally distant and uninterrupted. When dinner did at last arrive consisting of the inevitable fowl, beans, rice, and camotes (a kind of sweet potatoe) we did it ample justice, and then after making a sketch of the Rest House I climbed about sunset up on to the roof of things high above the trail and saw the sun set above a sea of clouds. The cargadores are a cheery lot. They carry enormous weights up the steepest hill on a bamboo framework which fits the back and is secured by straps round the shoulders and forehead. The pace is about 2½ to 3 miles an hour, which is good going for the country.

Next morning we left about 6.45 a.m. and had a day's journey which was far more wonderful than the last. For hours the trail ran over mounting but beautifully graded along the western side of a great mountain. After the sun had been up for hours the trail was still in deep shadow and the rocky upper side of the track was hung with a marvellous tapestry of ferns and flowers. Gorgeous pink begonias, Japanese anemones, spiraea, balsams, Michaelmas daisies, white violets, white forget-me-not, pink azaleas and wild roses on a background of countless ferns and wonderful mosses white, green, yellow, old gold, brown, and every intervening shade, all drenched in dew and festooned with fairy hammocks of spider web. The moisture-laden breeze comes over the top of the intervening mountains and keeps everything damp and fresh where it is shaded from the morning sun. On the left the mountain side falls 1000 feet almost perpendicularly, and in one place one can drop a pebble 2000 feet before it strikes the rock. We could see clear over the mountains to where the distant sea was hidden in cloud. We had lunch where a tiny stream crosses the track and where we could look down on the gullies filled with tree ferns far below. After a few miles we ascended sharply for about 500 feet and came into another world of ilex scrub above the pines. For several miles the trail ascended through the scrub, full of orchids, great masses of pink

azalea, a wonderfully beautiful white hydrangea, crimson leaves, and mossgrown trees until it came out into a little clearing where there is a rest-house kept by an old soldier married to an Igorote woman. There is no distant view from the house, but the air is cold and fresh as the house is 7,300 feet above the sea, and great mists come sweeping up out of the world below and pass overhead of the little hollow in which the house lies. A track leads to a hill about half-a-mile distant from which a magnificent view can be obtained. About dark we were quite ready for the host's invitation "Sit right to, folks," and a feast of beautiful lamb, soup, rice, comotes, red cabbage, eschalots, and potatoes all grown on the place. We did not get off until about 8.30 a.m. the following morning and the trail kept along the mountain side all day at a height of about 6000 feet. In the afternoon we emerged from the shady forest on to a bare hillside along which the trail ran for a couple of miles or more; the slope below ran down uninterruptedly to the river 4000 feet below, and across the valley rose the great dividing range between east and western Luzon with its summits wreathed in cloud. We made a short camp for lunch and reached the Boyayo rest-house (6000 ft.) about 5 p.m. after travelling about 23 miles. I felt so well that I walked nearly all the way and led my pony. During these three days the trail has never descended to 5000 feet, and has averaged about 6000.

Next day, Thursday, we made a short day leaving the rest-house about 8 a.m. and reaching the village of Mankayan about 1.30 p.m., the distance being about 17 miles. We descended about 3000 feet and passed several small hamlets and some cultivation as we neared Mankayan. Here the presidente or headman gave us a decent house for our accommodation, but our ponies had to pass the night tied up to convenient fences. They have to be well separated as they fight furiously. We carried 'trigo' or barley for them and could usually get 'palay' or rice in the ear and comotes in addition. Our cargadores left us here and we have a new lot to-morrow. They are paid a peso (two shillings) a day without food, which only costs them about 3d. a day, so they do well.

Next day we left at 6 a.m. and shortly lost our good trail, having to lead the horses down a place like the side of a house for about 1000 feet. The hills here were bare of trees and the scenery equally beautiful, but quite different to anything we had seen before. We passed small huts and small bits of cultivation and wherever it was possible, coming down on to the river we had a wonderful view of the rice paddies below. The rice was about 6 in above the water, and the brown earth shining through the water, between the parallel rows of rice had the most beautiful translucent effect like watered silk of every shade from brightest green to red, brown, and sometimes bright blue where it reflected the sky. Our way lay down the narrow river valley for many miles and the heat was tremendous after the coolness of the mountains. We were all very glad to reach Cervantes about midday. Cervantes is a considerable village and boasts a "gubernador" and a post office. There is no rest-house or inn however, and we were driven to invade an empty house whose owner was away and make ourselves at home as best we could. Cervantes though in the Bontoc country is a Christian

village with a large Church and good school. I made a sketch of it in the afternoon and was surrounded by all the children of the village with whom I conversed in a mixture of Igorote Spanish and school English. We went to bed early in hopes of making a very long day tomorrow.

We got up at 3.30 a.m. but had to get breakfast and load up a new lot of cargadores so that we did not get off until after 5.30 a.m. At Cervantes we got on to the main trail from the coast to Bontoc. It is well graded and wide enough to be practicable for the small native bull carts. We rose gradually, following the course of a river and getting some beautiful views of the gorge below. The extraordinary thing of travelling in this part of the world is that every day's scenery is entirely different to the preceding. We have in six days' journey never had two days in the least alike. After about fifteen miles we left the main trail and by a somewhat rough track reached in about five miles the village of Bauco, where we rested for about four hours. We started again about 3 p.m. and striking the main trail again followed it till after dark when our cargadores struck and said they could go no further. We determined to leave them behind and go on and had a long weary journey in the dark running into some bull carts in the darkest and narrowest part of the trail, we had to go back some distance before we could pass. It was nearly 11 p.m. when we reached Bontoc, where everyone had given us up. The ladies were very tired but stuck to the trail gallantly. Bishop Brent walked the whole 37 miles of the day's journey, I walked a good deal but got a good rest on my pony now and then.

Bontoc consists of a native town of about 4000 people and about 30 American residents, and is the capital of the mountain province. It is about 300 years old and was garrisoned by the Spaniards who however were several times wiped out by the turbulent population.

Bishop Brent has a strong Mission here and we stayed at the Mission house. The people here were all head-hunters till lately and feuds are still only restrained by the strong hand of the U.S. Government. Only last week some men from Bontoc killed some men from a neighbouring town and a force of some hundreds of armed men invaded Bontoc with the announced intention of clearing it out, but they were interrupted by the constabulary and about 60 of the ringleaders lodged in jail. We had a celebration in the little Church at 8 a.m. on Sunday morning. The service was beautifully sung and very reverent. The ritual is somewhat advanced and seems to appeal to a people who are taught much by the eye. All the men carry spears about five feet long with a broad steel blade and it is curious to see them peacefully carrying lime for building with these weapons in their hands. It is certain that were the American forces withdrawn local feuds would immediately break out with much bloodshed.

In the afternoon through an excellent interpreter I gave the children some account of the missions to the Australian aborigines and they seemed deeply interested. Evensong was very heartily and well sung in English which the elder children understand fairly well. The girls wear a short shirt or blouse and a sulu such as our mission boys wear, with a sash designed and woven by themselves in beautiful colours; the sulu is often also woven by them-

selves and the whole effect is excellent. The boys wear the national costume of loin cloth and jacket. At Church the girls wear a white handkerchief thrown over the head. It is very simple and looks very well.

On Monday I visited the native town which consists of perhaps 500, more or less, conical grass houses. It is divided up into five wards, each of which is ruled by a council of old men who meet on a curious platform of stones. The roof of the houses comes down to within three feet of the ground and there are no walls. The floor is about five feet from the ground up in the roof. The people live and sleep on the ground under the roof, the house itself being used chiefly as a store house for rice and camotes. The old women, girls, small boys, and unmarried men, all have separate ward dormitories. The girls are under no sort of moral control and there is said to be much license, but once the women are married they are said to be faithful to their husbands. Alongside of each house and sometimes under the house is a stone pit containing a pig, and the sty is rarely if ever made clean. I doubt if our aborigines would live in the filth and smell of an Igorote town. I sat it out for about half an hour while I made a sketch, but had to flee before it was done. It must be understood that the Igorotes are not and never have been Christians like the majority of Philipinos and their traditions are all purely heathen. The mission staff at Bontoc consists of three ladies, one layman, and one priest. I was immensely struck here and elsewhere by the high quality of the American women engaged in mission work in the Philippines. It was not only that they were capable and earnest, but they were in most instances also women of high culture and education and well able to hold their own in any society. Many of them had come and continue to work at their own expense.

Next day the Vice-Governor-General arrived on a visitation of the north, and there was a wonderful "cañao" (pronounced "can-yow") or, as we should call it, "corroboree," held in his honour. Representatives came in from the neighbouring villages and towns until some 2000 were assembled, and each had its own particular dance. The men had bronze gongs which had been handed down for generations and which they will not sell at any price. The handle is always made of a human jawbone, and frequently the drumstick also. They are many of them beautifully tattooed, and wear different headdresses according to their tribe, while in their belt is stuck the formidable head-hunter's axe which they make at little primitive forges with bamboo bellows, and which up to a year or two ago was in constant use for its real purpose. This axe is nearly square, and on the top back edge has a sharp iron beak some five or six inches long. One tribe, the Kalingas, wore a headdress of feathers eighteen inches high. Some of the presidents or headmen interested me greatly by the keenness and intelligence of their faces. They were evidently accustomed to lead their men in more serious evolutions than the dance. One man named Oipod especially struck me. He was nearly six feet, which is very tall for an Igorote, and rules all the north country. He defied the Spanish power and was imprisoned by them for seven years. The men dance round in a circle on their toes, beating gongs, and three or four women dance in the centre with much posturing and waving of the arms.

In others the place of the women was taken by a man with shield and spear or head-axe. I never saw more graceful dancing, and the cries of the spectators and the noise of the gongs, and the brilliant colour of the women's clothing and the men's headdresses, and the excitement of the children, made a bewildering scene as we looked down on it from above. There must have been several thousand people crowded into the plaza below, and at least a dozen cañaos going on at the same time.

We left Bontoc about 9 a.m. on Thursday, and after retracing our old trail for about three miles struck up a steep track to the right, which rose 2500 feet in a few miles. The scenery again changed utterly, and we rode for some miles over bracken-covered uplands, full of caves and holes in the earth and sharp-pointed limestone crags. About two miles from Sagada we were met by a number of boys from the mission, who welcomed us with much blowing of horns and beating of gongs. I was astonished at the size and permanent character of the mission buildings, as the mission is only twelve years old. The buildings occupy a hill in an open valley 5000 feet above the sea, and are about a quarter of a mile from the native village. They cover some 80 acres of ground and are substantially built of local stone and timber from the mission mill. A large stone hospital and stone church to take the place of the present wooden buildings are in the course of erection. There are large workshops, dormitories, schools, stores, and other buildings, besides two fine houses for the mission clergy who are married men. The mission extends its influence for a day's journey in all directions, and has 1200 baptised members.

Next day I rode over with the ladies to the sawmill about six miles distant. The trail runs along the hills for about four miles and then drops suddenly down 1500 feet into a green valley where the sawmill is built in the river gorge. All the timber used in Bontoc and the surrounding district is cut in this mill and has to be carried 10 miles on men's shoulders, and it provides a living for hundreds of men, women and children. The women carry the heavier loads, then the men, while the children carry the smaller pieces. The mill has proved very profitable to the mission. The scenery was exquisitely beautiful and I stayed to sketch while the ladies returned. On my way back in the afternoon I had wonderful views of Sagada backed by high mountains black with mist and rain clouds.

At 5 p.m. the service of the stations of the cross was held in the Church. Thirty or forty adults mostly men, besides the school children were present. The service lasted over an hour and many of the men had just knocked off work but there was no flagging of attention. The singing was beautiful and entirely congregational and the people seemed to feel that it was their service and a solemn act of devotion. It certainly was a democratic service for Igorotes and Ilocanos, English and Americans, Spaniards and Mestizos, men and women, bishops and little children were thoroughly mixed up in the congregation which walked and prayed round the Church. At night it rained heavily.

On Saturday morning we all rode over to Besao, a villa about five miles off, where the mission has just put a teacher and school. The trail was very narrow and the rain had made it slippery and dangerous. In some places there was less than a foot of it, which is

not pleasant with a fall of 200 feet below. The site of the new mission commands a wonderful view. We raced a shower back, and rain fell in the afternoon. The workshops of the mission are extraordinarily complete, and all kinds of carpentering and ironwork are done, besides plumbing and tin-smithing. The electric light plant is managed entirely by Igorote boys, and a young Igorote is head of the printing department which turns out most excellent work.

On Sunday morning the Bishop held a confirmation at which fifty-five candidates, half of them adults, were confirmed. In the afternoon he left for Bagnan, where he was to hold service at night and confirm early on Monday morning. In the afternoon Señor M., a Spanish gentleman who is one of the right hands of the mission, undertook to guide us to a neighbouring cave. I had much interesting conversation with him—or, rather, received much interesting information from him, for although I easily understood what he said I did not feel my Spanish equal to giving him much information in return.

The whole of this mountain country is liable to landslips, and he pointed out a large portion of a valley which, with the houses and rice fields on it, had dropped 30 feet in three days. Indeed, we noted a flourishing camote field on our way to the cave, and on our return we found that a portion of the centre of the field had in the meanwhile sunk five feet into the ground. The cave is a very large one, extending about a third of a mile under ground, and is fifty feet wide and a hundred high. Through it runs a subterranean river which reappears four or five miles lower down. Señor M. was formerly a Spanish officer, and was hidden in this cave many years ago during an insurrection.

Next morning we left the mission at 6.45. I was deeply impressed by the missions both here and at Bontoc. They are exercising a wide influence, and evidently fill a very real place in the lives of the people. Should the Philipinos be given independence it is very doubtful whether the missions would be adequately protected from the ladrones, who are only held in check by the American Government. It is more than doubtful whether a Philippino Government could maintain safety of life and property in these wild regions. We picked up the Bishop at the village of Bagnan soon after 8 a.m. and continued our way up the mountain, which was shrouded in mist. We rose steadily to a height of 6000 feet and came on to the region of oaks and other high altitude trees. About 9 a.m. the mist rolled away and we had a most magnificent view on both sides, the trail, which was in parts very rough, following the ridges of the mountains. About 10 a.m. we reached the summit, 6500 feet, and thence plunged down 5000 feet to the valley of the Abra, stopping to rest for an hour at the picturesque village of Cayam on the way. We found the river-bed very rough, being filled with boulders and swollen with the recent rain; and just missing a thunderstorm reached about 3 p.m. our old trail where we had left it ten days before at the town of Cervantes, where we put up at the house of the "gubernador," whose active wife made us extremely comfortable. The Bishop soon after our arrival set off in the rain on a long ride to baptise two children somewhere in the mountains, and did not return till dark.

Cervantes is situated in the river valley be-

tween two great ranges of mountains, and is consequently very hot. It used to be the capital of the province, but this has now been transferred to Bontoc. We were to have started at 6 o'clock next morning, but owing to the temporary indisposition of one of the party did not get off till 8 a.m. We had to cross the great ridge of mountains which runs north and south between Cervantes and the sea, and rose up by a good trail in long zigzags to nearly 6000 feet, coming again among the pines and oak trees. The descent on the other side facing the sea was totally different, the whole mountain side being clothed in a mass of tropical jungle full of gorgeous butterflies and strange birds. In places the cliffs rose almost perpendicularly for over 1000 feet, but so covered by vegetation that no rock could be seen. After a long descent on the western side we reached the Cuscusong Rest House, situated on the banks of a wild rocky river. We could find no one in charge, but after a time our cargadores began to arrive and an American road foreman turned up with rolls, fresh venison, and a small boy to be baptised. After the baptism we had a sumptuous tea and went to bed, as we knew we should have a long day on the morrow. We were off before 6 a.m. and for four or five hours followed the course of the river, finally leaving the foothills behind us and emerging from the mountains on to the sea plain six or seven miles from the important town of Tagadin. Here we were hospitably entertained at lunch by the local Governor, and about 4 p.m. we left in a motor from San Fernando which we had ordered by telegraph to be there to meet us. Shortly after leaving the town we came to a wide but shallow river, which we crossed on a most primitive raft of a single thickness of slender bamboos fastened together. How it ever bore the weight of the motor and its passengers I cannot conceive. We had no fewer than six of these rivers to cross, but the rafts on the others were stronger, though the road was heavy and sandy as it ran parallel to the sea for nearly thirty miles. It was long after dark when we reached San Fernando, and next morning we continued our journey by motor to the rail-head of the north coast railway, which we left about 9.30 a.m. on the ten-hours journey to Manila.

Looking back on my visit to the mountains, it stands out as one of the most delightful times I have ever spent. I have, of course, seen higher mountains in Switzerland and elsewhere, but nowhere such infinite variety or a more delightful climate.

For the information of those desiring to travel I add a few hints. Bedsteads are provided at the rest-houses, but bedding should be taken, as also a certain amount of food, though many of the rest-houses provide excellent meals. Each person requires at least two cargadores, who carry about 46 lb. and cost 2s a day. A pony may be hired at Bagnan for about 30s a week. Some feed should be carried as palay is not always obtainable. The cargadores will travel about 25 miles a day. The ladies of our party thoroughly enjoyed the trip and suffered no inconveniences, but it is not a country in which ladies should travel alone. A large canteen for water should be carried, as it is not safe to drink the water unboiled.

Before leaving Manila I had the opportunity of attending a lunch at which many of the prominent Americans of Manila were

present, and the question of Philippine independence was discussed. The general opinion seemed to be that it would be an immoral act on the part of the United States to give up the Philippines at the present moment, though no one wished to retain them once the Philipinos were fit for independence.

I must confess to being most agreeably surprised by the American administration in the Philippines. An immense amount has been accomplished in a very short time, and the good of the people seems to be the real aim of the Administration.

The higher officials seem to be men with high and, in some instances with very high, ideals, and the lower officials, governors of towns and so on, seem to be capable, efficient, and interested in their work, though one wonders what will be the result in the future of the fact that so many of them have native wives.

I saw absolutely nothing of any high-handedness or oppression on the part of Government officials. So far as I can judge, the Americans are making a real success of Luzon and other islands, are trying honestly to bear the white man's burden for the good of the people, and are trying to train them for an independence which they recognise must be in the very far and dim future.

Much harm is being done, however, by ignorant people in the United States who know nothing of what is being done, and by advocating a policy of scuttles are raising false ideas among the Philipinos.

With the Mohammedan Moros in Mindanao and Jolo the Americans seem to have been less successful. They have tried only a policy of repression, with the result that in Jolo every man in the island is practically out on the warpath, and the Americans are apparently in for a bad time.

The other point that struck me about the Philippines was the immense influence exercised by Bishop Brent among men of all classes and political opinions. It is an open secret that he has again been offered other work, and if he should leave the Philippines one of the strongest factors for peace and mutual understanding will be withdrawn.

It is clear that the interests of Australia are bound up with the Philipinos to a considerable extent. To begin with, nearly everything that is used by the Americans, flour, butter, milk, jam, honey, meat, cattle fodder, comes from Australia; and the total volume of trade, including the supplies for the army of occupation, must be enormous. In the second place, should the Americans withdraw from the Islands, it is almost certain that, defenceless as they would be, they would fall into the hands of either Japan or Germany, and Australia could hardly regard with equanimity either of these Powers established within five days sail of the Australian coast, for Manila is nearer to Thursday Island than Sydney is by 100 miles, and Zamboanga is nearer than Brisbane. It is sincerely to be hoped that the Americans will not withdraw until the Philipinos are strong enough to stand alone, and that is not likely to be in this generation.

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1913

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PRESIDENTIAL ADDRESS

By the BISHOP OF CARPENTARIA,
DIOCESAN CONFERENCE, COOKTOWN, AUGUST 20th, 1913.

My Lord Bishop, my brethren of the clergy and laity—I bid you heartily welcome in the name of the Holy Trinity to this sixth Conference of the Diocese of Carpentaria held for the first time at Cooktown.

The Conference should have been held last year, but was postponed because of the difficulty we always experience in this diocese in getting our clergy together, owing to the great distances and the uncertainty of boats. The postponement, however, has given us the great pleasure of the presence and assistance of the new Bishop of North Queensland, who has most kindly agreed to my request to be present and to conduct a Devotional day for the clergy.

In the name of us all, I wish you, my Lord Bishop, a most hearty welcome to the Diocese of Carpentaria and to this Conference, and I thank you sincerely for coming.

CLERGY.

Next, my brethren of the clergy, I bid you welcome. I know that those of you who have come have done so at great personal inconvenience and difficulty, because you wish to share in the corporate life of the diocese. I deeply regret that so many of you are necessarily absent from our gathering. Among those who have begged to be excused owing to the very great loss of time which would have been incurred are Rev. W. Wilkinson, who is absent on one of his immense journeys, this time to the southern parts of the N. Territory; Rev. F. T. Lane, who in the absence of the Superintendent cannot leave the Mitchell River Mission, Rev. H. R. Longmore, B.A., who has just come to Croydon; and Revs. W. A. Fletcher, J. Tweedie, B.A., H. Birch, and H. E. D. Warren, all of the Northern Territory.

I welcome you, too, my brethren of the laity, those of you who have been able to be present. Unfortunately distance prevents most of our laity from coming to Cooktown.

Among the subjects for discussion are the Boundaries of the Diocese, The advisability of forming a Synod; Missionary Organisation; Ecclesiastical Fire Insurance; Sunday Schools; Religious Instruction; Incomes of Clergy and Diocesan Accounts. The whole of Friday and also Saturday morning will be devoted to a Devotional Day conducted by the Bishop of North Queensland.

NEW BISHOPS.

Since our last Conference three new bishops have been elected to Australian sees: Bishop Sharp to the arduous work of the Missionary Diocese of New Guinea; Bishop Long to Bathurst; and Bishop Peetham to North Queensland. We rejoice that Bishop Sharp has recovered from his painful and dangerous illness, and we look forward to great things being done for the Church by the new bishops of the two Continental sees.

THE DIOCESE.

Two years ago I invited the Archbishop of Brisbane, without prejudice to any question of precedent or inherent metropolitical powers, to hold an informal visitation of the diocese as Archbishop, and to send visitation questions

to the clergy through the Bishop. The Archbishop kindly undertook the task, and his report, which was published at the time in the "Carpentarian," is extremely interesting.

He terms the work of the diocese a gallant attempt to cope with very great and almost paralysing difficulties, owing to the steady depopulation with its consequences of financial strain and isolation of the clergy.

The Archbishop speaks of the energy and self-devotion of the clergy in terms of praise which I believe to be fully justified by the facts. "They are", as he says, "doing a noble work in the face of quite exceptional difficulties—a work which ought to stir the energies and command the sympathy of the whole Church."

PAN-ANGELICAN GRANT.

It was in very large degree by the help and sympathy of the Archbishop that this diocese had the good fortune to receive since last Conference a sum of £2,500 from the Pan-Anglican Fund for the increase of the Bishoprick Endowment, and a sum of £500 towards the formation of a Clergy Sustentation Fund. By this means the income of the See has been raised to £394 16s., leaving only £25 4s. to be contributed by the diocese.

DIOCESAN FINANCE.

During the last three years our Diocesan receipts have been as follows:—

1910	...	£1617	8	10
1911	...	1749	0	8
1912	...	1602	3	7

and our expenditure—

1910	...	£1660	14	7
1911	...	1791	10	3
1912	...	1518	15	8

Our receipts were made up as follows:—

	ENGLISH GRANTS	ENGLISH SUBS.	AUSTRALIAN SUBS., ETC.
1910	299 16 0	290 0 0	1029 12 10
1911	242 7 4	694 7 4	1055 13 4
1912	395 0 6	400 0 0	807 3 1

I desire to express my most grateful thanks on behalf of the diocese to those generous donors in England and Australia, and to the S.P.G., the C.C.C. Society, and the Carpentarian Association, who have made the work of the diocese possible, and lifted an immense load of financial anxiety from my shoulders.

Our expenditure has been as follows:—

	GRANTS TO PARISHES	MISSIONS	VARIOUS
1910	284 14 4	856 19 3	519 1 0
1911	531 18 4	782 11 6	476 15 5
1912	368 10 0	585 11 6	936 4 2

The details will be found in the audited accounts for 1910, 1911, and 1912, which are laid upon the table and have been published year by year in the "Carpentarian."

I have to express special thanks to Mr. R. Christison who, in accordance with the promise I announced last Conference, gave

£600 in 1910 for the assistance of white mission work in the diocese. We have been enabled to give greater assistance in consequence to the parishes during the last two years, and £300 of this fund is still in hand.

PAROCHIAL WORK.

Parochial work goes on steadily in spite of the difficulties created by an ever-dwindling population in almost all parishes of the diocese. This diminution will be seen from the statistics, which I subjoin, for the last year, 1912, compared with the average of the three previous years.

	1912.	AVERAGE OF THREE PREVIOUS YEARS
Baptisms	130	172
Marriages	52	36
Confirmees	22	62
Burials	27	59
Communicants	447	443
S.S. Teachers	43	45
S.S. Scholars	515	574

It will be seen that in almost every instance the numbers are below the average of the previous year, the only exceptions being the number of marriages which is much above the average, and the number of communicants which has slightly increased. Turning to finance, the sum raised last year in the parishes was £2303, as compared with an average for the previous three years of £1904, so that in spite of bad times the parishes have been doing their best. In this connection attention must be called to the splendid effort made at Croydon, which resulted in the complete paying-off of the long-standing debt of over £400 on the Church and Rectory. We congratulate the late Rector, to whose faith and energy the result was mainly due.

At the present time the total indebtedness of the whole diocese only amounts to £46, which is offset by parochial credit balances £41, exclusive of Sunday School and Building Fund balances. Thus we may say that neither diocese nor parishes have any debts at all. I trust it may long be so.

CLERGY.

This result has been, however, only attained by the personal sacrifices of the clergy. I feel quite ashamed of my own income, although it is none too large, when I think of the utterly inadequate incomes on which the clergy of this diocese are doing their devoted work. There are only two parishes in the diocese which pay £200, or over, while the average below which the incomes of some of the clergy fall considerably is only £170, even when supplemented by diocesan grants. I feel that considering the cost of living in the north no priest should receive less than £200. I am not blaming the laity, who are doing their utmost. Our Church population does not exceed 3000, and is raising £2000 a year for Church purposes. This is a high percentage for a poor population, but the difficulty remains that the clergy are not adequately or nearly adequately paid for their

work. They have never complained to me, but I know that the stress is often very great.

CHANGES.

During the last three years there have been changes. We have lost temporarily Rev. H. H. Ayscough who, after a year at Moore College, has gone to England to take his B.A. degree at Durham; and Rev. W. E. Godson, who has also gone to England on leave and who hopes to do some work for the diocese there. Both these gentlemen hope to return to the North, and both will be more than welcome. Rev. J. Prankerd has also returned to England, and Rev. J. H. Brown has left for the South. On the other hand, our diocesan staff has been increased by Rev. L. Ayscough, whom we welcome as our host in Cooktown; Rev. W. A. Fletcher, Rector of Darwin; Rev. J. Tweedie, B.A., who has opened up new work at Pine Creek; and Rev. H. R. Longmore, B.A., who has succeeded Rev. L. Ayscough at Croydon; and Rev. H. E. D. Warren, missionary at the Roper River.

During the past three years I have visited Cooktown and St. Paul's, Moa Island, five times; Normanton and Croydon four times; Georgetown, Mossman, and the Mitchell River three times; Darwin and the Northern Territory twice; and Burketown, Coen, and the Roper River once.

DIOCESAN COUNCIL.

The changes in our Diocesan Council reflect our changing conditions of life. We have lost by death Mr. H. Milman, a true and faithful friend of the Church, whose welfare lay very close to his heart; by removal Mr. A. S. L. Wells, also an old and tried friend of the Church; and Mr. P. Eggers, and Mr. H. Allen; while we have the assistance of two valued new members, Mr. W. Lee Bryce and Mr. K. O. Mackenzie. The Council has held regular meetings and given me the greatest assistance in the conduct of diocesan business.

CHURCH BUILDING.

The Cathedral has been greatly improved by the erection of the Douglas Memorial Chapel at a cost, including furniture, of over £250. An effort is being made by the members of the Mothers' Union to complete the other aisle, when the building will be complete so far as it goes. A beautiful window given by the Torres Straits Islanders recalls to us with exact faithfulness the much-loved features of our old friend, Hon. John Douglas.

House and land have been bought for a Rectory at Darwin, and a new Church erected at Pine Creek. At Port Douglas the Church and Rectory destroyed by the cyclone have been re-erected and a beginning has been made for a stone Church at Mossman. Unfortunately the cost of foundations, necessarily very massive owing to the liability to flood, has been so great that we have so far been unable to proceed with the Church itself.

MISSIONS.

During the last three years the diocese has expended an average of £750 a year on missionary work including St. Paul's Mission, Moa, the Mitchell River Mission, and work among the South Sea Islanders. The Mission to Moa is entirely a diocesan mission, and the work so splendidly begun by Deaconess Buchanan has been carried on faithfully by Mr. B. S. Cole. We have this year allowed the men the use of the Banzai for fishing on condition that they run the mail thus effecting a considerable saving to the diocese and also helping the islanders very materially. The

new Church is in the process of erection and will I hope be opened before long.

The Mitchell River Mission has made steady and remarkable progress during the last three years. One of the great needs of the Mission is a substantial increase in our small herd of cattle, and Mr. Hopkins who kindly volunteered to stay at the mission during the four months of Mr. Matthews' furlough has promised to report fully on the matter with regard to which he has expert knowledge. We deeply regret that Mrs. Matthews is suffering greatly from a serious affection of the eye and wish her a speedy recovery from the trouble brought on we fear by her over exertions at the Mission. It is impossible to over estimate the benefit the Mission has received from the presence of a chaplain, and Rev. F. T. Lane has shown a rare devotion to duty in that office. The Mission has recently received an energetic recruit in the person of Mr. A. West.

The Roper River Mission has been strengthened by the arrival of Rev. H. E. D. Warren, and Mr. W. G. Vizard. A pumping plant has been erected which will we hope irrigate the whole of the immediate neighbourhood of the Mission Station.

DIOCESAN BOUNDARIES.

At the last session of the Synod of the Diocese of North Queensland the Bishop suggested that a rearrangement of boundaries should take place by which Cairns and the railway to Forsyth should be included in this diocese. The Diocesan Council approved of this suggestion but could not see their way to agreeing to the proposed exclusion of Mareeba from this arrangement. Much conference has taken place on the subject, and I met the representatives of North Queensland at Townsville on June 7th. As no agreement could be arrived at, the committee appointed by the diocese of North Queensland to report on the matter unanimously agreed to advise their Synod to refer the matter to the Archbishop of Brisbane for arbitration, a suggestion with which I and subsequently the Diocesan Council gladly agreed. The Synod of the diocese of North Queensland met in July and decided not to refer the matter to the Archbishop. I prefer at present not to comment on this action. I desire however to express my thanks to the Bishop of North Queensland for the fair and friendly attitude that he has personally taken in this matter.

On the late vacancy of the See of North Queensland I repeated my protest against the use by that diocese of the title "North Queensland" as misleading and incorrect, inasmuch as the diocese does not include the North of Queensland which is part of this diocese. The Queensland Bishops, excluding the two concerned, considered the question and passed the following resolution:—"We are of the opinion that there is no authority capable of effecting a change in the name of the diocese of North Queensland except the diocese of North Queensland itself."

"We recognise that there would be technical difficulties in the way of any change of name involving considerable trouble to the diocese of North Queensland. We are however of the opinion that the present name is highly unsatisfactory, and that if the Diocesan authorities could see their way to an alteration they would be acting in the best interests of the Church."

In connection with this subject we think it may be well to suggest that in view of the

growth of population and development of the railway system of the State it might be desirable for representatives of the two dioceses to confer about the desirableness or otherwise of some alteration in the boundaries as at present defined."

This matter was also discussed at the meeting on June 7th to which I have referred and the committee resolved to make a similar recommendation to that on the subject of boundaries.

This recommendation was also thrown out by the North Queensland Synod. As the Bishops point out might is entirely on their side, so that it seems useless now to discuss the question. I think we ought to acknowledge gratefully the stand which the Archdeacon of North Queensland took in the matter.

DEACONESS BUCHANAN.

There is one matter to which I must refer before turning to other subjects. Deaconess Buchanan has regretfully come to the conclusion that her health will not allow her to work longer in the North where constant walking is practically a necessity and proper attendance unobtainable.

I do not like to contemplate the greatness of the loss to this diocese. Deaconess Buchanan had been already working in Thursday Island for some years when the diocese was formed, and although not actually in it at that time she at once returned at my request.

It is almost impossible to exaggerate the greatness of the work she has accomplished during her years of labour in the North. By her deep piety, her quick humour, her unfailing sympathy, her wise teaching, her boundless charity, she has won and touched hearts that others could not reach. The roughest sailors love and respect her, the Mission at Moa owes its spiritual life to her fostering care. With an absolute devotion, with unfailing patience, without any earthly reward or compensation she has devoted life and means to the service of her fellow men, while at the same time herself in such constant pain and suffering that almost any other person would have been resigned to become an invalid waited upon instead of waiting upon others. Her life and work have been a constant inspiration to us all, and wherever she is or may be working Deaconess Buchanan will be followed by the prayers and blessings of the diocese with which her name has to its honour been so closely associated.

Before concluding I wish now to turn to some subjects of wider and more general interest to the Church at large.

SCIENCE AND MATTER.

The progress of science cannot but have a profound influence on religious ideas, because science in so far as it is true is but another chapter of God's self-revelation to men, but it is only by slow degrees that new scientific ideas become assimilated and become part of our habitual convictions. For a long while though we may hold them formally they fail to affect those settled ideas which were accepted and became part of our mental equipment before the new truths were enunciated. So it is with regard to the new conclusions of science as to matter, or the ultimate substance of things.

We read in text books of the conclusions on which the scientific world is practically agreed, but we do not realise how fundamental and how revolutionary they are; and we go on holding

our old beliefs side by side with conclusions which we admit but do not practically realise.

Perhaps there is no discovery of modern science which will ultimately so largely affect our beliefs as its conclusions on the ultimate constitution of matter, and they have a special interest because of their bearing on one of the central doctrines of the Christian faith—the Resurrection of the Body. It had long been suspected that matter was composed of minute atoms, and modern science alone has shown us how very minute the atoms are; but we now learn that the atoms themselves are composite bodies, being built up of electrons which are relatively so small that if an atom were magnified to the size of Thursday Island the electron would not be bigger than a man running round it. But if we want to be more exact we must substitute for the man a small whirlwind, for the point of the whole matter is that the electron is not a substance at all, but a centre of electric force moving in a circle with such intense velocity as to give to the atom the appearance and properties of reality.

If, then, we ask: of what are things made? "What is the ultimate reality behind all phenomena?" the answer is "Force." What we call matter is in the last resort nothing but a form of force. Yet it is obvious that mere force could never turn earth, air, and water into the roots, stem, leaves, flower, and fruit of a plant, or develop an egg into a chicken. Everywhere we find that force is directed and informed by intelligence, and the whole of science is based on the conviction that nothing comes by chance, but that every effect is produced in accordance with a universal and all-pervading intelligent law.

It is obvious that this new scientific conception of matter, if it be true (and we are so often asked to accept off-hand the results of scientific inquiry which are supposed to be antagonistic that we may be pardoned if we claim the same right to accept what is favourable to Christian belief), vastly simplifies many difficulties, and especially our ideas of the resurrection of the body. The body is not simply a living substance which ceases to be when the breath is withdrawn from it. The body is a collection of forces which at death do not cease but are directed into other channels, where they exercise equal and sometimes even greater energy and motion. So when in the early ages of the world the luxuriant growth of the tropical swamp died and was buried, it seemed to come to an end; but the coal into which it was transformed was a thing laden with even greater force than the plant, and was capable of yet more wonderful transformations in the future. We must remember, however, that we are not merely composed of physical forces. Spiritual forces such as the will and conscience are as real and practical as material forces, just as the immaterial flash of lightning, or the concussion of an explosion which knocks you down, is as real and practical as a bar of iron lying on the ground. When the material body was regarded as something absolutely different in kind to the immaterial part of man it was certainly difficult to conceive of a spiritual body, or to understand how the soul could survive the loss of the body with which it was so closely entwined; but when we understand that it is simply a case of one force replacing another force, then we can picture to ourselves how it is that spiritual forces may replace material forces in the building up of a spiritual body.

Death is not so much the destruction of the forces which constitute the body as the introduction of a new relation and a subordination of the material to the spiritual.

The new science destroys the idea of a material world which was the only reality, and show us that the spiritual is not a phantom evolved from matter, but that it is the spiritual that gives life and reality to the material.

FAMILY LIFE.

All national greatness and all national security is ultimately based upon family life. As even the worldly Horace saw long ago, it was the break-up of family life that sealed the doom of the great Roman Empire, and there is danger of a similar break-up to-day to be followed as surely by a similar fate unless the warning is heeded in time.

When family life decays not only are there not enough men to defend and extend the life of the community, but children deprived of the natural education of family life grow up selfish and neglectful of duty, unwilling to accept for themselves family ties and responsibilities, and the race degenerates and dies.

Two great causes tend to disintegrate family life in the present day. The first of these is the insatiable love of pleasure which is such a prominent characteristic of the present day. Time was when men were content to regard pleasure as an occasional sweetener of toil, whereas to-day toil is regarded as an unpleasant necessity which must be undergone in order to attain the one object of life—pleasure. Nations have risen and prospered while men lived and worked for their country, for their homes, for duty, for their faith; but no nation ever prospered, or can prosper, where men live for pleasure.

No doubt this love of pleasure is largely responsible both among men and women for the modern unwillingness to be burdened with the responsibilities of a family, and the successful efforts to escape from these responsibilities by every perversion and debasement of married life. But there is another and perhaps not less potent cause. There have been times when the love of pleasure was perhaps as great as it is to-day, but when its consequences were less disastrous, because the majority of women had not rejected, as so many do to-day, the ideal of a home life as a woman's greatest ideal and fullest joy.

To-day we are face to face with a widespread revolt of woman against the conditions of nature, a claim not only to be on an equality with man but to be able to prove that women can form a separate social unit, independent of man, leaving men free to pursue their own ends while they themselves are free from all domestic and family responsibilities. It is this spirit which in England has manifested itself in the extravagant violence of the suffragettes. The withholding of the vote is rather the occasion than the reason of their action, and there is no reason to suppose that the granting of it, which is desired by many who have no sympathy with violence, would put an end to their policy, which is the product of a much wider ambition.

The Christian Church has always been the champion of women's rights, and can never oppose the claims of women to equal justice and equal treatment with men; but the modern woman's claim is something very different to

this, and is destructive of all family life and all social peace in that it is based on a theory of the relative injustice and wickedness of man as compared with woman, which is neither charitable nor just. The truth is that the life of men and women is inextricably bound up together, and the modern feminist doctrine of setting men against women is as radically false as the Socialist's policy of setting class against class. Nature will not be permanently outraged, and the present policy will in the end react most disastrously on the women themselves, for were it carried out to its logical conclusion and women pitted physically and mentally in a bitter contest with men there is little doubt as to the result. Women must not expect chivalry and respect to survive their repudiation of every need of sympathy and help.

The only hope lies in the recognition of the Christian teaching that "the man is not without the woman, nor the woman without the man." Man is not greater than woman nor woman than man, but they are each greater in different ways, and neither complete without the other. I am far from saying that women have had justice from men in the past, or that they have no right to claim fuller justice in the present, but the claim must be based on the rights of nature, not by going against nature, and by appeal to what is best in man rather than by violence and outrage.

MILITARY TRAINING.

I heartily welcome the enforcement by legislation of universal military training throughout Australia.

It is quite true that war is a very horrible thing, and that aggressive war is absolutely contrary to the Spirit of Christianity. It is quite true that Our Lord bade us turn the other cheek to the smiter—i.e., He forbade personal retaliation for personal injuries, but I nowhere find that He said, "If a man smite your wife or child on the cheek, give him facilities to smite their other cheek also." Non-resistance takes on quite another aspect when those whom we are bound to protect are concerned. To be forgiving to the uttermost of personal injury, to shame the enemy by gentleness, may be the highest wisdom as well as the truest Christianity, but to stand by and look on while the weak and innocent are wronged is neither wise nor Christian.

No voice would be sooner raised than mine against any war of aggression or oppression. I should regard with horror a war waged by Australia to acquire more territory or to satisfy the pride of racial jealousy; but if we were threatened by an unjust and unprovoked invasion, or were called upon to champion the cause of the weak and oppressed, I should as unhesitatingly say that we were cowards and unworthy of the Christian name if we failed to respond to the call of duty. If we are to so respond we must be able to respond effectively and intelligently, and that we can only do if we are trained, for an untrained mob is worse than useless for purposes of war. I have no patience with those who complain of the expense and inconvenience of defensive preparation, as though it were un-Christian. Is it not Christian to be prepared to defend what you believe to be the right, to be ready to champion the wronged and the oppressed, to face weariness and danger and death at the call of duty? Is there anything particularly Christian in disliking inconvenience and self-sacrifice, in trusting in good luck to escape

your enemies, in trusting to money to buy yourselves out of danger? I cannot believe it.

Incidentally, I believe that the compulsory training is being of enormous service to our boys and youths. It is teaching them discipline and instilling into their minds a quite new idea of duty and of their responsibility for the good of the whole State. Many a wild and dangerous larrikin has been converted into a smart and enthusiastic non-commissioned officer, and I am told that in Sydney the notorious pushes have in many places disappeared since the advent of universal training. Many members of the universities have volunteered as cadet officers with the most satisfactory results. I can imagine no better work that a young educated man can do for the State than to devote his spare time to thus teaching lads the elements of discipline and devotion to duty. Personally I feel sure that the three years during which I served as a volunteer in the Old Country were of enormous value to me in many ways, and I am proud to still retain my connection with the military forces as an honorary chaplain.

BOARD OF MISSIONS.

At the commencement of this year some alarm was expressed lest the contributions to the Board of Missions should fall seriously short of last year, and in consequence of this I thought it right to offer to preach and speak for the Board of Missions during May in Sydney. Happily the fears of serious shortage were not realised, though the amount raised did not quite equal last year.

On the other hand, the report of A.B.M. presented to the annual meeting held on May 20th is full of hope and encouragement. The missionary interest is steadily growing, and a large number of dioceses have assessed themselves for missionary purposes. To us in this diocese it is a matter of special rejoicing that the new secretary of A.B.M. is Rev. J. Jones, for five years Vicar of the Cathedral at Thursday Island. Mr. Jones left for two years change of work and experience in England, with the expressed intention of returning to work in Australia, and his appointment as General Secretary has given him the opportunity of displaying his great gift of organisation and his unbounded missionary enthusiasm. Whenever he is able to pay a visit to the North he will be welcomed with delight by the whole diocese.

While we are devoutly thankful to Almighty God for the progress made by missionary zeal in Australia, we must be quite sure that we are building on safe and enduring foundations.

There are two points on which I feel that a change is necessary.

First, with regard to the constitution of the A.B.M. itself, it is surely an anomaly that the Board should be purely ex officio, and that the clergy and laity should be entirely unrepresented on it. There are other weak points in the constitution, but as I have been asked to read a paper on the subject at the Brisbane Church Congress, I will not enter into the matter here.

The other point is perhaps even more serious. We have hitherto entirely relied on chance for our missionary workers. Although we have on the whole been extremely fortunate, far more so than we deserved to be, the system cannot possibly last. We must have an Australian Missionary Training College to prepare our workers for their task, and to eli-

minate those who have no real missionary vocation before they actually proceed to the mission field. No matter in connection with missionary work is more urgently pressing than this, and I commend it to the earnest consideration of the Church.

MISSIONS TO THE EAST.

A recent visit to the East has impressed upon me very strongly the marvellous opportunity now awaiting Christian missions in China and Japan. In China the rapid increase of means of communication, the crowded population of the great towns, the neglect of the temples, the absence of anti-foreign feeling, the desire for Western knowledge, the wonderful request of the Government for the prayers of Christians, all combine to create a unique opportunity and a solemn call to missionary service which presents perhaps the greatest scope ever offered to man in helping to shape and guide the future of what is destined to be the largest and greatest nation upon earth. Nor is the door of opportunity yet closed in Japan. The opportunity is somewhat more advanced and may sooner be closed, but it is still there. Japan has not yet made up its mind, and we have the opportunity of helping it to higher ideals of life and work through the Gospel of Jesus Christ. I am deeply thankful that A.B.M. has resolved to undertake work in Japan, and I do not believe that our distinctively Australian missions will suffer from the extension of our sympathies to our brethren in the East.

NEGLECT OF RELIGION.

While we have to thank God for the extension of Christ's Kingdom abroad, we cannot shut our eyes to a very distinct falling-off in the number, though not, I think, in the quality, of professing and practising Christians at home.

Of late years the numbers of persons attending church have everywhere diminished, and large numbers everywhere do not even profess to be influenced by Christian motives or to acknowledge any obligations towards the Christian religion.

All this is very distressing, but we must not allow ourselves to be unduly depressed.

In the first place, we must remember that in every age the number of merely nominal Christians has been relatively very large, and that many of those who now neglect the observance of religion have only dropped what was merely a convention and a sham.

There is no sign that the number of those who are really in earnest in their religious life has diminished; on the contrary, it has probably considerably increased. Probably religious interest was never deeper or more widespread than at the present day, but the worldly have become more openly worldly, now that the fear of public opinion and the force of religious custom have been largely withdrawn.

Secondly, there has been no doubt a large amount of genuine religious unsettlement and bewilderment. Times of transition are always upsetting, and have been often accompanied by wild extravagances.

Our ideas of the Bible have undergone a complete revolution in the last fifty years, and though it is quite true that the Sacred Volume has emerged more living and more precious than ever, we cannot but wonder if the man in the street has thought that the Bible was being discredited by a criticism which was really only removing the false accretions and assumptions which had grown up round it.

A generation ago Science was for the most part aggressive and anti-religious, and though at the present day its tone is very different, we cannot wonder if many honest souls have come to think that Christianity is incompatible with scientific truth.

The teaching of Christ Himself has been analysed and criticised with a thorough-going completeness very different to the reverence of previous generations, and although we may thankfully believe that most of this criticism is based upon the genuine desire to get nearer to the true mind of Christ and find out what He Himself said and thought, and that it has done much to obtain its object, yet we cannot wonder if many people have thought that the very foundations of the Christian faith were being undermined by its own professed advocates. All this has been well set forth by Rev. N. S. Talbot in his essay in "Foundations," a book well worth your study.

I would ask you not to despair because congregations are small at the present time. You must not hastily conclude that all those who absent themselves from church are alienated from the Christian faith.

It is I admit a dangerous condition especially with reference to the future, but personally I do not believe that it will last. There are not a few indications of returning stability and I believe the time will again come when the trouble will be not that so few profess religion, but that while so many profess so few worthily practice it. In the meantime we must be patient and hopeful; for it is just when things look dark that Christian faith and hopefulness are most needed and are most effective in winning converts to the faith.

THE NEXUS.

It is not necessary for me to do more than briefly refer to the subject of the Legal Nexus with the Church of England. As you know I feel strongly that the present legal tie is hampering and dangerous, and I should be most thankful to get rid of it. At the same time I have no wish to sever any spiritual tie which binds us to the Mother Church nor do I desire that any one diocese or province should take action by itself to sever the legal tie, much as I dislike it. But when some of our friends in other dioceses tell us that we ought to do nothing and make no agitation because they love their fetters I must protest that because they like to be bound we need not have no wish to be free, and say that we shall continue to use every lawful means to free both ourselves and them. When they are free they will probably be grateful, and in the meantime we must be satisfied with the consciousness that we are trying to do what we believe to be right.

CONCLUSION.

In conclusion let me say this. We have looked to our little life in this numerically small and unimportant diocese and we have looked out on the greater life of the world and the Church, but for one and the other there is but one inspiration and one hope. Other foundation can no man lay than that is laid, Jesus Christ, the same yesterday, to-day and for ever. It is in Him and Him alone that we can find the solution of the problems which confront and bewilder us, and the way in which we can best help both ourselves and the world is by quietly striving to make our Christian creed a reality in our own lives. So shall we best live and best teach the world.

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Presidential Address

BY THE BISHOP OF CARPENTARIA AT THE DIOCESAN CONFERENCE, COOKTOWN, AUGUST 20.

My Lord Bishop, my brethren of the clergy and laity—I bid you heartily welcome in the name of the Holy Trinity to this sixth Conference of the Diocese of Carpentaria held for the first time at Cooktown.

The Conference should have been held last year, but was postponed because of the difficulty we always experience in this diocese in getting our clergy together, owing to the great distances and the uncertainty of boats. The postponement, however, has given us the great pleasure of the presence and assistance of the new Bishop of North Queensland, who has most kindly agreed to my request to be present and to conduct a Devotional day for the clergy.

In the name of us all, I wish you, my Lord Bishop, a most hearty welcome to the Diocese of Carpentaria and to this Conference, and I thank you sincerely for coming.

CLERGY.

Next, my brethren of the clergy, I bid you welcome. I know that those of you who have come have done so at great personal inconvenience and difficulty, because you wish to share in the corporate life of the diocese. I deeply regret that so many of you are necessarily absent from our gathering. Among those who have begged to be excused owing to the very great loss of time which would have been incurred are Rev. W. Wilkinson, who is absent on one of his immense journeys, this time to the southern parts of the N. Territory; Rev. P. T. Lane, who in the absence of the Superintendent cannot leave the Mitchell River Mission, Rev. H. R. Longmore, B.A., who has just come to Croydon; and Revs. W. A. Fletcher, J. Tweedie, B.A., H. Birch, and H. E. D. Warren, all of the Northern Territory.

I welcome you, too, my brethren of the laity, those of you who have been able to be present. Unfortunately distance prevents most of our laity from coming to Cooktown.

Among the subjects for discussion are the Boundaries of the Diocese, The advisability of forming a Synod; Missionary Organisation; Ecclesiastical Fire Insurance; Sunday Schools; Religious Instruction; Incomes of Clergy and Diocesan Accounts. The whole of Friday and also Saturday morning will be devoted to a Devotional Day conducted by the Bishop of North Queensland.

NEW BISHOPS.

Since our last Conference three new bishops have been elected to Australian sees: Bishop Sharp to the arduous work of the Missionary Diocese of New Guinea; Bishop Long to Bathurst; and Bishop Feetham to North Queensland. We rejoice that Bishop

Sharp has recovered from his painful and dangerous illness, and we look forward to great things being done for the Church by the new bishops of the two Continental sees.

THE DIOCESE.

Two years ago I invited the Archbishop of Brisbane, without prejudice to any question of precedent or inherent metropolitan powers, to hold an informal visitation of the diocese as Archbishop, and to send visitation questions to the clergy through the Bishop. The Archbishop kindly undertook the task, and his report, which was published at the time in the "Carpentarian," is extremely interesting.

He terms the work of the diocese a gallant attempt to cope with very great and almost paralysing difficulties, owing to the steady depopulation with its consequences of financial strain and isolation of the clergy.

The Archbishop speaks of the energy and self-devotion of the clergy in terms of praise which I believe to be fully justified by the facts. "They are", as he says, "doing a noble work in the face of quite exceptional difficulties—a work which ought to stir the energies and command the sympathy of the whole Church."

PAN-ANGLICAN GRANT.

It was in very large degree by the help and sympathy of the Archbishop that this diocese had the good fortune to receive since last Conference a sum of £2,500 from the Pan-Anglican Fund for the increase of the Bishoprick Endowment, and a sum of £500 towards the formation of a Clergy Sustentation Fund. By this means the income of the See has been raised to £394 16s., leaving only £25 4s. to be contributed by the diocese.

DIOCESAN FINANCE.

During the last three years our Diocesan receipts have been as follows:—

1910	...	£1617	8	10
1911	...	1749	0	8
1912	...	1602	3	7

and our expenditure—

1910	...	£1660	14	7
1911	...	1791	10	3
1912	...	1518	15	8

Our receipts were made up as follows:—

	ENGLISH GRANTS	ENGLISH SUBS.	AUSTRALIAN SUBS., ETC.
1910	299 16 0	290 0 0	1029 12 10
1911	242 7 4	694 7 4	1055 13 4
1912	395 0 6	400 0 0	807 3 1

I desire to express my most grateful thanks on behalf of the diocese to those generous donors in England and Australia, and to the S.P.G., the C.C.C. Society, and the Carpenterian Association, who have made the work of the diocese possible, and lifted an immense load of financial anxiety from my

shoulders.

Our expenditure has been as follows:—

	GRANTS TO PARISHES	MISSIONS	VARIOUS
1910	284 14 4	856 19 3	519 1 0
1911	531 18 4	782 11 6	476 15 5
1912	368 10 0	585 11 6	936 4 2

The details will be found in the audited accounts for 1910, 1911, and 1912, which are laid upon the table and have been published year by year in the "Carpentarian."

I have to express special thanks to Mr. R. Christison who, in accordance with the promise I announced last Conference, gave £600 in 1910 for the assistance of white mission work in the diocese. We have been enabled to give greater assistance in consequence to the parishes during the last two years, and £900 of this fund is still in hand.

PAROCHIAL WORK.

Parochial work goes on steadily in spite of the difficulties created by an ever-dwindling population in almost all parishes of the diocese. This diminution will be seen from the statistics, which I subjoin, for the last year, 1912, compared with the average of the three previous years.

	1912.	AVERAGE OF THREE PREVIOUS YEARS
Baptisms	130	172
Marriages	52	36
Confirmees	22	62
Burials	27	59
Communicants	447	443
S.S. Teachers	43	45
S.S. Scholars	515	574

It will be seen that in almost every instance the numbers are below the average of the previous year, the only exceptions being the number of marriages which is much above the average, and the number of communicants which has slightly increased. Turning to finance, the sum raised last year in the parishes was £2303, as compared with an average for the previous three years of £1904, so that in spite of bad times the parishes have been doing their best. In this connection attention must be called to the splendid effort made at Croydon, which resulted in the complete paying-off of the long-standing debt of over £400 on the Church and Rectory. We congratulate the late Rector, to whose faith and energy the result was mainly due.

At the present time the total indebtedness of the whole diocese only amounts to £46, which is offset by parochial credit balances £41, exclusive of Sunday School and Building Fund balances. Thus we may say that neither diocese nor parishes have any debts at all. I trust it may long be so.

CLERGY.

This result has been, however, only attained by the personal sacrifices of the clergy. I feel quite ashamed of my own income, although it is none too large, when I think of the utterly inadequate incomes on which the clergy of this diocese are doing their devoted work. There are only two parishes in the diocese which pay £200, or over, while the average below which the incomes of some of the clergy fall considerably is only £170, even when supplemented by diocesan grants. I feel that considering the cost of living in the north no priest should receive less than £200. I am not blaming the laity, who are doing their utmost. Our Church population does not exceed 3000, and is raising £2000 a year for Church purposes. This is a high percentage for a poor population, but the difficulty remains that the clergy are not adequately or nearly adequately paid for their work. They have never complained to me, but I know that the stress is often very great.

CHANGES.

During the last three years there have been changes. We have lost temporarily Rev. H. H. Ayscough who, after a year at Moore College, has gone to England to take his B.A. degree at Durham; and Rev. W. E. Godson, who has also gone to England on leave and who hopes to do some work for the diocese there. Both these gentlemen hope to return to the North, and both will be more than welcome. Rev. J. Prankerd has also returned to England, and Rev. J. H. Brown has left for the South. On the other hand, our diocesan staff has been increased by Rev. L. Ayscough, whom we welcome as our host in Cooktown; Rev. W. A. Fletcher, Rector of Darwin; Rev. J. Tweedie, B.A., who has opened up new work at Pine Creek; and Rev. H. R. Longmore, B.A., who has succeeded Rev. L. Ayscough at Croydon; and Rev. H. E. D. Warren, missionary at the Roper River.

During the past three years I have visited Cooktown, and St. Paul's, Moa Island, five times; Normanton and Croydon four times; Georgetown, Mossman, and the Mitchell River three times; Darwin and the Northern Territory twice; and Burketown, Coen, and the Roper River once.

DIOCESAN COUNCIL.

The changes in our Diocesan Council reflect our changing conditions of life. We have lost by death Mr. H. Milman, a true and faithful friend of the Church, whose welfare lay very close to his heart; by removal Mr. A. S. L. Wells, also an old and tried friend of the Church; and Mr. P. Eggers, and Mr. H. Allen; while we have the assistance of two valued new members, Mr. W. Lee Bryce and Mr. K. O. Mackenzie. The Council has held regular meetings and given me the greatest assistance in the conduct of diocesan business.

CHURCH BUILDING.

The Cathedral has been greatly improved by the erection of the Douglas Memorial Chapel at a cost, including furniture, of over £250. An effort is being made by the members of the Mothers' Union to complete the other aisle, when the building will be complete so far as it goes. A beautiful window given by the Torres Straits Islanders recalls to us with exact faithfulness the much-loved features of our old friend, Hon. John Douglas.

House and land have been bought for a Rectory at Darwin, and a new Church erected at Pine Creek. At Port Douglas the Church and Rectory destroyed by the cyclone have

been re-erected and a beginning has been made for a stone Church at Mossman. Unfortunately the cost of foundations, necessarily very massive owing to the liability to flood, has been so great that we have so far been unable to proceed with the Church itself.

MISSIONS.

During the last three years the diocese has expended an average of £750 a year on missionary work including St. Paul's Mission, Moa, the Mitchell River Mission, and work among the South Sea Islanders. The Mission to Moa is entirely a diocesan mission, and the work so splendidly begun by Deaconess Buchanan has been carried on faithfully by Mr. B. S. Cole. We have this year allowed the men the use of the Banzai for fishing on condition that they run the mail thus effecting a considerable saving to the diocese and also helping the islanders very materially. The new Church is in the process of erection and will I hope be opened before long.

The Mitchell River Mission has made steady and remarkable progress during the last three years. One of the great needs of the Mission is a substantial increase in our small herd of cattle, and Mr. Hopkins who kindly volunteered to stay at the mission during the four months of Mr. Matthews' furlough has promised to report fully on the matter with regard to which he has expert knowledge. We deeply regret that Mrs. Matthews is suffering greatly from a serious affection of the eye and wish her a speedy recovery from the trouble brought on we fear by her over exertions at the Mission. It is impossible to over estimate the benefit the Mission has received from the presence of a chaplain, and Rev. F. T. Lane has shown a rare devotion to duty in that office. The Mission has recently received an energetic recruit in the person of Mr. A. West.

The Roper River Mission has been strengthened by the arrival of Rev. H. E. D. Warren, and Mr. W. G. Vizard. A pumping plant has been erected which will we hope irrigate the whole of the immediate neighbourhood of the Mission Station.

DIOCESAN BOUNDARIES.

At the last session of the Synod of the Diocese of North Queensland the Bishop suggested that a rearrangement of boundaries should take place by which Cairns and the railway to Forsyth should be included in this diocese. The Diocesan Council approved of this suggestion but could not see their way to agreeing to the proposed exclusion of Mareeba from this arrangement. Much conference has taken place on the subject, and I met the representatives of North Queensland at Townsville on June 7th. As no agreement could be arrived at, the committee appointed by the diocese of North Queensland to report on the matter unanimously agreed to advise their Synod to refer the matter to the Archbishop of Brisbane for arbitration, a suggestion with which I and subsequently the Diocesan Council gladly agreed. The Synod of the diocese of North Queensland met in July and decided not to refer the matter to the Archbishop. I prefer at present not to comment on this action. I desire however to express my thanks to the Bishop of North Queensland for the fair and friendly attitude that he has personally taken in this matter.

On the late vacancy of the See of North Queensland I repeated my protest against the use by that diocese of the title "North Queensland" as misleading and incorrect, inasmuch as the diocese does not include the North of

Queensland which is part of this diocese. The Queensland Bishops, excluding the two concerned, considered the question and passed the following resolution:—"We are of the opinion that there is no authority capable of effecting a change in the name of the diocese of North Queensland except the diocese of North Queensland itself."

"We recognise that there would be technical difficulties in the way of any change of name involving considerable trouble to the diocese of North Queensland. We are however of the opinion that the present name is highly unsatisfactory, and that if the Diocesan authorities could see their way to an alteration they would be acting in the best interests of the Church."

In connection with this subject we think it may be well to suggest that in view of the growth of population and development of the railway system of the State it might be desirable for representatives of the two dioceses to confer about the desirableness or otherwise of some alteration in the boundaries as at present defined."

This matter was also discussed at the meeting on June 7th to which I have referred and the committee resolved to make a similar recommendation to that on the subject of boundaries.

This recommendation was also thrown out by the North Queensland Synod. As the Bishops point out might is entirely on their side, so that it seems useless now to discuss the question. I think we ought to acknowledge gratefully the stand which the Archdeacon of North Queensland took in the matter.

DEACONESS BUCHANAN.

There is one matter to which I must refer before turning to other subjects. Deaconess Buchanan has regretfully come to the conclusion that her health will not allow her to work longer in the North where constant walking is practically a necessity and proper attendance unobtainable.

I do not like to contemplate the greatness of the loss to this diocese. Deaconess Buchanan had been already working in Thursday Island for some years when the diocese was formed, and although not actually in it at that time she at once returned at my request.

It is almost impossible to exaggerate the greatness of the work she has accomplished during her years of labour in the North. By her deep piety, her quick humour, her unflinching sympathy, her wise teaching, her boundless charity, she has won and touched hearts that others could not reach. The roughest sailors love and respect her, the Mission at Moa owes its spiritual life to her fostering care. With an absolute devotion, with unflinching patience, without any earthly reward or compensation she has devoted life and means to the service of her fellow men, while at the same time herself in such constant pain and suffering that almost any other person would have been resigned to become an invalid waited upon instead of waiting upon others. Her life and work have been a constant inspiration to us all, and wherever she is or may be working Deaconess Buchanan will be followed by the prayers and blessings of the diocese with which her name has to its honour been so closely associated.

Before concluding I wish now to turn to some subjects of wider and more general interest to the Church at large.

SCIENCE AND MATTER.

The progress of science cannot but have a profound influence on religious ideas, because science in so far as it is true is but another chapter of God's self-revelation to men, but it is only by slow degrees that new scientific ideas become assimilated and become part of our habitual convictions. For a long while though we may hold them formally they fail to affect those settled ideas which were accepted and became part of our mental equipment before the new truths were enunciated. So it is with regard to the new conclusions of science as to matter, or the ultimate substance of things.

We read in text books of the conclusions on which the scientific world is practically agreed, but we do not realise how fundamental and how revolutionary they are; and we go on holding our old beliefs side by side with conclusions which we admit but do not practically realise.

Perhaps there is no discovery of modern science which will ultimately so largely affect our beliefs as its conclusions on the ultimate constitution of matter, and they have a special interest because of their bearing on one of the central doctrines of the Christian faith—the Resurrection of the Body. It had long been suspected that matter was composed of minute atoms, and modern science alone has shown us how very minute the atoms are; but we now learn that the atoms themselves are composite bodies, being built up of electrons which are relatively so small that if an atom were magnified to the size of Thursday Island the electron would not be bigger than a man running round it. But if we want to be more exact we must substitute for the man a small whirlwind, for the point of the whole matter is that the electron is not a substance at all, but a centre of electric force moving in a circle with such intense velocity as to give to the atom the appearance and properties of reality.

If, then, we ask: of what are things made? "What is the ultimate reality behind all phenomena?" the answer is "Force." What we call matter is in the last resort nothing but a form of force. Yet it is obvious that mere force could never turn earth, air, and water into the roots, stem, leaves, flower, and fruit of a plant, or develop an egg into a chicken. Everywhere we find that force is directed and informed by intelligence, and the whole of science is based on the conviction that nothing comes by chance, but that every effect is produced in accordance with a universal and all-pervading intelligent law.

It is obvious that this new scientific conception of matter, if it be true (and we are so often asked to accept off-hand the results of scientific inquiry which are supposed to be antagonistic that we may be pardoned if we claim the same right to accept what is favourable to Christian belief), vastly simplifies many difficulties, and especially our ideas of the resurrection of the body. The body is not simply a living substance which ceases to be when the breath is withdrawn from it. The body is a collection of forces which at death do not cease but are directed into other channels, where they exercise equal and sometimes even greater energy and motion. So when in the early ages of the world the luxurious growth of the tropical swamp died and was buried, it seemed to come to an end; but the coal into which it was transformed was a thing laden with even greater force than the plant, and was capable of yet more wonderful transforma-

tions in the future. We must remember, however, that we are not merely composed of physical forces. Spiritual forces such as the will and conscience are as real and practical as material forces, just as the immaterial flash of lightning, or the concussion of an explosion which knocks you down, is as real and practical as a bar of iron lying on the ground. When the material body was regarded as something absolutely different in kind to the immaterial part of man it was certainly difficult to conceive of a spiritual body, or to understand how the soul could survive the loss of the body with which it was so closely entwined; but when we understand that it is simply a case of one force replacing another force, then we can picture to ourselves how it is that spiritual forces may replace material forces in the building up of a spiritual body. Death is not so much the destruction of the forces which constitute the body as the introduction of a new relation and a subordination of the material to the spiritual.

The new science destroys the idea of a material world which was the only reality, and show us that the spiritual is not a phantom evolved from matter, but that it is the spiritual that gives life and reality to the material.

FAMILY LIFE.

All national greatness and all national security is ultimately based upon family life. As even the worldly Horace saw long ago, it was the break-up of family life that sealed the doom of the great Roman Empire, and there is danger of a similar break-up to-day to be followed as surely by a similar fate unless the warning is heeded in time.

When family life decays not only are there not enough men to defend and extend the life of the community, but children deprived of the natural education of family life grow up selfish and neglectful of duty, unwilling to accept for themselves family ties and responsibilities, and the race degenerates and dies.

Two great causes tend to disintegrate family life in the present day. The first of these is the insatiable love of pleasure which is such a prominent characteristic of the present day. Time was when men were content to regard pleasure as an occasional sweetener of toil, whereas to-day toil is regarded as an unpleasant necessity which must be undergone in order to attain the one object of life—pleasure. Nations have risen and prospered while men lived and worked for their country, for their homes, for duty, for their faith; but no nation ever prospered, or can prosper, where men live for pleasure.

No doubt this love of pleasure is largely responsible both among men and women for the modern unwillingness to be burdened with the responsibilities of a family, and the successful efforts to escape from these responsibilities by every perversion and debasement of married life. But there is another and perhaps not less potent cause. There have been times when the love of pleasure was perhaps as great as it is to-day, but when its consequences were less disastrous, because the majority of women had not rejected, as so many do to-day, the ideal of a home life as a woman's greatest ideal and fullest joy.

To-day we are face to face with a widespread revolt of woman against the conditions of nature, a claim not only to be on an equality with man but to be able to prove that

women can form a separate social unit, independent of man, leaving men free to pursue their own ends while they themselves are free from all domestic and family responsibilities. It is this spirit which in England has manifested itself in the extravagant violence of the suffragettes. The withholding of the vote is rather the occasion than the reason of their action, and there is no reason to suppose that the granting of it, which is desired by many who have no sympathy with violence, would put an end to their policy, which is the product of a much wider ambition.

The Christian Church has always been the champion of women's rights, and can never oppose the claims of women to equal justice and equal treatment with men; but the modern woman's claim is something very different to this, and is destructive of all family life and all social peace in that it is based on a theory of the relative injustice and wickedness of man as compared with woman, which is neither charitable nor just. The truth is that the life of men and women is inextricably bound up together, and the modern feminist doctrine of setting men against women is as radically false as the Socialist's policy of setting class against class. Nature will not be permanently outraged, and the present policy will in the end react most disastrously on the women themselves, for were it carried out to its logical conclusion and women pitted physically and mentally in a bitter contest with men there is little doubt as to the result. Women must not expect chivalry and respect to survive their repudiation of every need of sympathy and help.

The only hope lies in the recognition of the Christian teaching that "the man is not without the woman, nor the woman without the man." Man is not greater than woman nor woman than man, but they are each greater in different ways, and neither complete without the other. I am far from saying that women have had justice from men in the past, or that they have no right to claim fuller justice in the present, but the claim must be based on the rights of nature, not by going against nature, and by appeal to what is best in man rather than by violence and outrage.

MILITARY TRAINING.

I heartily welcome the enforcement by legislation of universal military training throughout Australia.

It is quite true that war is a very horrible thing, and that aggressive war is absolutely contrary to the Spirit of Christianity. It is quite true that Our Lord bade us turn the other cheek to the smiter—i.e., He forbade personal retaliation for personal injuries, but I nowhere find that He said, "If a man smite your wife or child on the cheek, give him facilities to smite their other cheek also." Non-resistance takes on quite another aspect when those whom we are bound to protect are concerned. To be forgiving to the uttermost of personal injury, to shame the enemy by gentleness, may be the highest wisdom as well as the truest Christianity, but to stand by and look on while the weak and innocent are wronged is neither wise nor Christian.

No voice would be sooner raised than mine against any war of aggression or oppression. I should regard with horror a war waged by Australia to acquire more territory or to satisfy the pride of racial jealousy; but if we were threatened by an unjust and unprovoked invasion, or were called upon to champion the cause of the weak and oppressed, I should as

unhesitatingly say that we were cowards and unworthy of the Christian name if we failed to respond to the call of duty. If we are to so respond we must be able to respond effectively and intelligently, and that we can only do if we are trained, for an untrained mob is worse than useless for purposes of war. I have no patience with those who complain of the expense and inconvenience of defensive preparation, as though it were un-Christian. Is it not Christian to be prepared to defend what you believe to be the right, to be ready to champion the wronged and the oppressed, to face weariness and danger and death at the call of duty? Is there anything particularly Christian in disliking inconvenience and self-sacrifice, in trusting in good luck to escape your enemies, in trusting to money to buy yourselves out of danger? I cannot believe it.

Incidentally, I believe that the compulsory training is being of enormous service to our boys and youths. It is teaching them discipline and instilling into their minds a quite new idea of duty and of their responsibility for the good of the whole State. Many a wild and dangerous larrikin has been converted into a smart and enthusiastic non-commissioned officer, and I am told that in Sydney the notorious pushes have in many places disappeared since the advent of universal training. Many members of the universities have volunteered as cadet officers with the most satisfactory results. I can imagine no better work that a young educated man can do for the State than to devote his spare time to thus teaching lads the elements of discipline and devotion to duty. Personally I feel sure that the three years during which I served as a volunteer in the Old Country were of enormous value to me in many ways, and I am proud to still retain my connection with the military forces as an honorary chaplain.

BOARD OF MISSIONS.

At the commencement of this year some alarm was expressed lest the contributions to the Board of Missions should fall seriously short of last year, and in consequence of this I thought it right to offer to preach and speak for the Board of Missions during May in Sydney. Happily the fears of serious shortage were not realised, though the amount raised did not quite equal last year.

On the other hand, the report of A.B.M. presented to the annual meeting held on May 20th is full of hope and encouragement. The missionary interest is steadily growing, and a large number of dioceses have assessed themselves for missionary purposes. To us in this diocese it is a matter of special rejoicing that the new secretary of A.B.M. is Rev. J. Jones, for five years Vicar of the Cathedral at Thursday Island. Mr. Jones left for two years change of work and experience in England, with the expressed intention of returning to work in Australia, and his appointment as General Secretary has given him the opportunity of displaying his great gift of organisation and his unbounded missionary enthusiasm. Whenever he is able to pay a visit to the North he will be welcomed with delight by the whole diocese.

While we are devoutly thankful to Almighty God for the progress made by missionary zeal in Australia, we must be quite sure that we are building on safe and enduring foundations.

There are two points on which I feel that a change is necessary.

First, with regard to the constitution of the A.B.M. itself, it is surely an anomaly that the Board should be purely ex officio, and that the clergy and laity should be entirely unrepresented on it. There are other weak points in the constitution, but as I have been asked to read a paper on the subject at the Brisbane Church Congress, I will not enter into the matter here.

The other point is perhaps even more serious. We have hitherto entirely relied on chance for our missionary workers. Although we have on the whole been extremely fortunate, far more so than we deserved to be, the system cannot possibly last. We must have an Australian Missionary Training College to prepare our workers for their task, and to eliminate those who have no real missionary vocation before they actually proceed to the mission field. No matter in connection with missionary work is more urgently pressing than this, and I commend it to the earnest consideration of the Church.

MISSIONS TO THE EAST.

A recent visit to the East has impressed upon me very strongly the marvellous opportunity now awaiting Christian missions in China and Japan. In China the rapid increase of means of communication, the crowded population of the great towns, the neglect of the temples, the absence of anti-foreign feeling, the desire for Western knowledge, the wonderful request of the Government for the prayers of Christians, all combine to create a unique opportunity and a solemn call to missionary service which presents perhaps the greatest scope ever offered to man in helping to shape and guide the future of what is destined to be the largest and greatest nation upon earth. Nor is the door of opportunity yet closed in Japan. The opportunity is somewhat more advanced and may sooner be closed, but it is still there. Japan has not yet made up its mind, and we have the opportunity of helping it to higher ideals of life and work through the Gospel of Jesus Christ. I am deeply thankful that A.B.M. has resolved to undertake work in Japan, and I do not believe that our distinctively Australian missions will suffer from the extension of our sympathies to our brethren in the East.

NEGLECT OF RELIGION.

While we have to thank God for the extension of Christ's Kingdom abroad, we cannot shut our eyes to a very distinct falling-off in the number, though not, I think, in the quality, of professing and practising Christians at home.

Of late years the numbers of persons attending church have everywhere diminished, and large numbers everywhere do not even profess to be influenced by Christian motives or to acknowledge any obligations towards the Christian religion.

All this is very distressing, but we must not allow ourselves to be unduly depressed.

In the first place, we must remember that in every age the number of merely nominal Christians has been relatively very large, and that many of those who now neglect the observance of religion have only dropped what was merely a convention and a sham.

There is no sign that the number of those who are really in earnest in their religious life has diminished; on the contrary, it has probably considerably increased. Probably religious interest was never deeper or more widespread than at the present day, but the worldly have become more openly worldly,

now that the fear of public opinion and the force of religious custom have been largely withdrawn.

Secondly, there has been no doubt a large amount of genuine religious unsettlement and bewilderment. Times of transition are always upsetting, and have been often accompanied by wild extravagances.

Our ideas of the Bible have undergone a complete revolution in the last fifty years, and though it is quite true that the Sacred Volume has emerged more living and more precious than ever, we cannot but wonder if the man in the street has thought that the Bible was being discredited by a criticism which was really only removing the false accretions and assumptions which had grown up round it.

A generation ago Science was for the most part aggressive and anti-religious, and though at the present day its tone is very different, we cannot wonder if many honest souls have come to think that Christianity is incompatible with scientific truth.

The teaching of Christ Himself has been analysed and criticised with a thorough-going completeness very different to the reverence of previous generations, and although we may thankfully believe that most of this criticism is based upon the genuine desire to get nearer to the true mind of Christ and find out what He Himself said and thought, and that it has done much to obtain its object, yet we cannot wonder if many people have thought that the very foundations of the Christian faith were being undermined by its own professed advocates. All this has been well set forth by Rev. N. S. Talbot in his essay in "Foundations," a book well worth your study.

I would ask you not to despair because congregations are small at the present time. You must not hastily conclude that all those who absent themselves from church are alienated from the Christian faith.

It is I admit a dangerous condition especially with reference to the future, but personally I do not believe that it will last. There are not a few indications of returning stability and I believe the time will again come when the trouble will be not that so few profess religion, but that while so many profess so few worthily practice it. In the meantime we must be patient and hopeful; for it is just when things look dark that Christian faith and hopefulness are most needed and are most effective in winning converts to the faith.

THE NEXUS.

It is not necessary for me to do more than briefly refer to the subject of the Legal Nexus with the Church of England. As you know I feel strongly that the present legal tie is hampering and dangerous, and I should be most thankful to get rid of it. At the same time I have no wish to sever any spiritual tie which binds us to the Mother Church nor do I desire that any one diocese or province should take action by itself to sever the legal tie, much as I dislike it. But when some of our friends in other dioceses tell us that we ought to do nothing and make no agitation because they love their fetters I must protest that because they like to be bound we need not have no wish to be free, and say that we shall continue to use every lawful means to free both ourselves and them. When they are free they will probably be grateful, and in the meantime we must be satisfied with the consciousness that we are trying to do what

we believe to be right.

CONCLUSION.

In conclusion let me say this. We have looked to our little life in this numerically small and unimportant diocese and we have looked out on the greater life of the world and the Church, but for one and the other there is but one inspiration and one hope. Other foundation can no man lay than that is laid, Jesus Christ, the same yesterday, to-day and for ever. It is in Him and Him alone that we can find the solution of the problems which confront and bewilder us, and the way in which we can best help both ourselves and the world is by quietly striving to make our Christian creed a reality in our own lives. So shall we best live and best teach the world.

Diocesan Conference.

The sixth Conference of the clergy and laity of the Diocese of Carpentaria met at Cooktown on Wednesday, August 20th. The Conference was opened by a Celebration of Holy Communion in the parish church at 11 a.m., at which the Bishop, assisted by the Bishop of North Queensland, was the celebrant. The sermon was preached by the rector of Cooktown, Rev. L. Ayscough, Th. L., and was as follows.

Romans VIII., 31—"If God be for us, who can be against us?"

We of the Diocese of Carpentaria do not number more than a handful of priests. We do not meet with a strength of eighty or a hundred for conference and intercourse. Our lot is not cast amidst surroundings of amazing prosperity, but rather amidst intense depression and diminishing populations. We have to live in places which have been, but are not now, prosperous. We hear on all sides that which tends to make us feel depressed. We feel that we want to cry out, "Can these dry bones live?" And it is because of this that we should carry into our deliberations and meditations of the next few days the conviction that if God is with us, no other power can stand against us. Although we are so few, we have to lead religious thought in the far North of Queensland and the Northern Territory. God and His Holy Church have placed upon us great responsibilities. We have to apply the principles of Christianity to the needs of this vast territory. We have to bring cheerfulness and hopefulness to bear upon lives lived under difficulty and hardship. We have to express to those amongst whom we live, the mind of the Christian Church. On the other hand, we need to show to the Church at large our interest in and sympathy with her movements in other parts. We cannot be self-centred. Anything which concerns the Church in other parts concerns us.

First and foremost, we must assure ourselves that God is with us. And so we commence by meeting together at the Lord's own service. Here we are assured at once of the real presence of Christ, and of the living union which exists between us and all saints. Here we know that our Blessed Lord Jesus Christ will feed us with Himself. Here we plead for the guidance of the Holy Spirit that He may lead us into all truth.

Having got so far, the next thing will be for us to be convinced that, because of what we stand for and because God is with us, our

work must be successful. Let us be bold. Let us set out to do big things. Let fear have no place with us. We shall be watched, perhaps criticised. What of that? Let us show no hesitation in what we do. Let us launch out into the deep as St. Peter did at the bidding of His Master and ours.

In this attitude, strengthened by faith and trust in our Heavenly Father, absolutely certain of the result of our work for Him, will lie, not only the success of our deliberations, but also the spiritual strength of the parishes to which we shall return. Do we not need to be continually enlarging our knowledge of life in these large empty tropical regions? Again and again we meet men who have seen better days. They have a home. They have a wife and family dependent on them. In most places living is dear, with but little variety of food. They must stay, as it is too expensive to travel the great distances to other places, only to be faced again with the same dull prospects. The young people are growing up with no opportunities of settling in any form of trade or profession. They find themselves with an over-abundance of spare time, sharing the depression which surrounds them. The climate is such as to produce early physical development, and we find many of them naturally precocious. Surrounded by these conditions, sins of varying degrees of seriousness become easily part of the lives of young and old alike. Truly the work of a priest is at all times beset with difficulties, and more acutely so in some parts of this diocese, especially since distance prevents intercourse with a brother priest; but if God be for us, who can be against us? What power on earth can stand against the power of Almighty God? Our message is so powerful, so hopeful, so full of appeal, that men must listen to it. They cannot resist it. If God be for us, who can be against us?

We need a large-hearted sympathy with all phases of life as they are revealed to us. St. Paul tells us to suffer fools gladly. "His one's peculiarities must not bore us. That one is in want, another in trouble, another in sickness, all are in temptation. Everyone has a soul. And it is our business to love the soul and to sympathise with a whole-hearted sympathy with it in the difficulties, dependencies, and disheartenments which surround it.

Our sympathy must be personal. Real sympathy will bring the influence of God through our personality to bear on the person of another. Our soul should be in living touch with the soul of the other. Our mind should have a strengthening effect on the other's mind.

Our sympathy must be thorough. The good Samaritan not only attended to the immediate needs of the unfortunate man who fell among thieves, but he also left money with the innkeeper and promised more if necessary. Our sympathy is only thorough if it leaves behind it a permanent impression. The way to make sure of permanency is to feel convinced of the Power of God working with us.

We ourselves need above everything a sense of sin. It is so easy to be continually talking about the sins of the world; and to overlook the fact that we have a share in them. We need to recognise that we are sinners too, and that we need the forgiveness of God as much as others do. God is not with us if we do not feel the need of Him. We are looking

forward at present to the time that we shall spend together. It is our opportunity. We should make the best of our time for our own spiritual improvement, for making sure, by our determined self-emptying, that we have God really with us. Then, and then only, can we separate, feeling that we have with us the only Power that can really help us, a Power which must advance, and which nothing can oppose, a powerful message which men listen to. "If God be for us, who can be against us?"

The first session of the Conference was held in the Oddfellows Hall at 8 p.m. After prayers the Rev. L. Ayscough was elected clerical and Mr G. Roberts lay secretary. The roll was then called and the following clergy responded. Rev. E. J. Nash, M.A., Subdean, Rev. L. Ayscough, Rev. A. McD. Hassell. Apologies for absence were received on behalf of Rev. W. M. Wilkinson, Rev. W. A. Fletcher, Rev. J. Tweedie B.A., Rev. Birch, Rev. F. T. Lane, Rev. H. R. Longmore B.A., who were prevented by distance from attending. The following lay members were present: Mr. G. Roberts, Mr. T. Thomas, Mr. R. Roberts, Mr. Cordis, Mr. Tudor. The Bishop then read the letter just received from Rev. W. M. Wilkinson, which we publish in this issue, and then delivered his presidential address. Various reports and statements of accounts were read and laid on the table. A scheme of Ecclesiastical Fire Insurance proposed by the diocese of Rockhampton was then read and discussed and the debate adjourned. The following diocesan assessments were then made. Thursday Island and Darwin £4 4s. each. Mossman, Cooktown, Normanton, Croydon, Georgetown, Pine Creek £2 2s. each. The Conference then adjourned until the following afternoon, when it opened at 4 p.m. The Reports of the Carpentarian, Douglas Memorial Chapel Fund, Mothers Union, G.F.S. and Book Depot were considered and adopted. Hearty votes of thanks were passed to S.P.G., S.P.C.K., C.C.C., Lord Beauchamp, Miss Gascoigne, Miss Paige, Preb. Ponsomby, Canon Peck, Rev. J. Ashton and Rev. J. Jones, the Bishops Commissaries. The subject of Religious Instruction in State Schools was introduced by Mr. Ayscough and all the clergy present bore emphatic witness to the smooth and satisfactory working of the new Act, to the friendliness and courtesy of the head teachers, and to the real progress made by the children in religious knowledge and the popularity of the lessons. The subject of Universal Training and Easter Camps was considered and a resolution passed that while the Conference approved of universal military training as conducive to the national welfare to helpful discipline it expressed strong conviction that camp training ought to be fixed for some other time than Easter.

On Thursday evening a Retreat for the Clergy began conducted by the Bishop of North Queensland and was continued until 1 p.m. on Saturday. The Bishop's earnest and thoughtful addresses were most helpful and stimulating and the diocese owes him a debt of gratitude. On Saturday evening the Mayor of Cooktown welcomed the members of the Conference at a *Conversazione* in the Hall. The Bishop responded and there was a very large attendance. On Sunday the services were very bright and hearty. The Subdean was the preacher in the morning and the Bishop of North Queensland in the evening. Conference was resumed on Monday evening when the Diocesan accounts and the reports on

Landed Property and Capital Funds were adopted.

The debate on the Ecclesiastical Fire Insurance scheme was continued and a motion proposed by Rev. E. Taffs "that it was not desirable to amend the constitution of Provincial Synod in the direction of providing for Fire Insurance, as the area of Queensland is too small" was carried.

The Subdean, Rev. E. Taffs, and Rev. L. Ayscough were elected clerical, and Messrs. W. Lee Bryce, A. Sullivan and K. O. Mackenzie lay members of the Diocesan Council.

The subject of the boundaries of the diocese was introduced by the Bishop who gave a detailed account of the negotiations with North Queensland. A resolution proposing a further appeal to the diocese of North Queensland was proposed but found no second.

Rev. A. McD. Hassell moved that in the opinion of the Conference the combined districts of Kidston, Einasliegh, Forsayth, and Georgetown ought to be worked either by the diocese of Carpentaria or North Queensland. This was carried.

The Bishop introduced the subject of the nomenclature of the diocese of North Queensland and stated what had occurred with regard to it, saying that he had withdrawn his protest on the understanding that the North Queensland Synod would give the matter full and fair consideration. As far as he could gather, however, the proposal of the committee to refer the matter to the Metropolitan's arbitration had been rejected practically without debate.

The Conference reassembled at 4 p.m. on Tuesday. A resolution was passed on the motion of Rev. A. McD. Hassell asking the Bishop to appoint the Sunday before Rogation days, as a day of parochial intercession. Resolutions were passed expressing the Conference's great appreciation of Deaconess Buchanan's services to the diocese and advocating the establishment of the C.E.M.S. in parishes.

Rev. L. Ayscough moved on behalf of the parish of Croydon a motion in favour of a Mission of Help for isolated parishes. At the evening session the following motion was moved by the Subdean and carried. "That this Conference, believing with the Bishops of the Province that if the Diocese of North Queensland could see its way to change its 'present highly unsatisfactory name' it would be acting in the best interests of the Church, regrets very much that the recent Synod of that diocese rejected with apparently little or no discussion the proposal of its own committee to refer the question to the Metropolitan for arbitration, and that this conference emphatically repeats the protest already made against the use of the title of North Queensland.

It was resolved to assess the parishes at £50 for missionary purposes in addition to the diocesan contributions to missions.

It was proposed by Rev. E. Taffs and carried. "That this Conference believes that the time is approaching when it may be practicable and desirable to form a Diocesan Synod and that the Bishop in Council be requested to draw up and submit to the next conference a draft constitution for the Diocese. That if such draft constitution should be approved by the next conference it shall nevertheless not come into force until it has been confirmed by a conference called for the purpose after an interval of not less than twelve months."

Votes of thanks were proposed to the President, the Bishop of North Queensland, the Secretary and others; and after the Te Deum had been said and the Blessing pronounced the conference came to an end, most of the visitors leaving next day by the S.S. Flinders, thus bringing to a conclusion one of the best conferences held in the diocese.

Douglas Memorial Chapel.

The looked for day of the opening of the Douglas Memorial Chapel, St. Peter's Day, June 29th, opened bright and fine and a considerable number of communicants both white and coloured gathered at 7.30 a.m. for the opening Celebration in the Chapel which looked very beautiful in the morning light. The Bishop celebrated assisted by the Subdean and used a special commemorative collect with the Epistle and Gospel for St. Peter's Day.

At 10 a.m. the Church was filled from end to end for the formal dedication of the Chapel. In addition to the members of the Torres Straits Lodge and representatives of the District Grand Lodge of North Queensland the Mayor and Aldermen, and the officers of the R.A.A., there were over 100 representatives of almost every island in the Straits. It was indeed with difficulty that they were restrained from coming in en masse, as it was difficult to find room for the chosen representatives. The Bishop wearing his cope proceeded to the sanctuary attended by Rev. H. E. Longmore, B.A., and the Subdean said the Litany with special suffrages. The sermon was preached by the Bishop who after speaking of Mr. Douglas' life and character said: "Friends and relatives have contributed to the Building Fund from far and near. The Altar has been given by the Wyber Lodge and the Cross by the Torres Straits Lodge of Thursday Island, the Prayer Desk by the District Grand Lodge of North Queensland, the Lectern by the State Public servants of Thursday Island, and the credence table, altar desk, and cases by private donors. The credence is made from the wheel case of the Quetta. On the wall hangs the last Union Jack flown from the Fort before it was superseded by the Commonwealth flag. It is a symbol of a great change. Australia has been well and loyally served in the past by men who like John Douglas were born in the old country, and educated in the public schools and universities of the motherland, but that day is inevitably passing away. Australia is becoming a nation, and she is looking and must look to her own sons to do her service. Thank God it is by no violent disruption, and with nothing but memories of friendship and common service that the change is coming. If we are setting up our own home we still look with love and gratitude to the old motherland and it is fitting that the old flag should rest in honour as a worthy memory of the old Rugby boy, descendant of a race of warriors, who gave a long life to the service of Queensland and lived and died beneath the Union Jack. The sermon concluded with an exhortation to the Torres Straits Islanders to live as their old friend had always tried to persuade them to live. After the sermon the Bishop and clergy proceeded to the Chapel during the singing of Psalm 24 the Bishop carrying his pastoral staff. The Bishop blessed the various gifts and then unveiled the beautiful window given by the Torres Straits Islanders. The window

which is an extraordinarily good likeness of Mr. Douglas, represents St. John with white hair in old age at Patmos and is very beautiful. It was made by Kayll and Reed of Leeds.

The Chapel was then dedicated and the Te Deum was sung. The offertory was devoted to the Building Fund. The whole service was very beautiful and inspiring. The Mothers Union have determined to try and collect the funds to complete the other aisle thus finishing the Cathedral except for the Tower and Vestries at the West end.

The Bishop received the following telegram from Deaconess Buchanan, "My kindest thought and special remembrances at your service to-morrow. II Chronicles VI. 20."

Letter from Rev. Mr. Wilkinson.

July 26th. 1918.

My dear Bishop—
So far on the way—not getting along as quickly as expected. I am delayed here a week awaiting the return of the manager (only the Chinaman cook at home) as I have to purchase one or two horses. I had the misfortune to lose one of my most reliable pack horses last week and the team was rather short before. The horse died from snakebite. All being well will get on the road again next week and should beat Boorooloolo about the 14th. From Westmoreland I went off the track to a new copper mining field about thirty miles out from the station where the Irvinbank Mining Company have ten employees prospecting, some very promising looking country. The prospects are very encouraging, but the lode at present seems to be but a narrow seam rich in quality but too small to be in any way profitable at present. The disturbed condition of the country indicates "floaters" rather than shows a permanent lode. Should other people be successful in their search there is little doubt that the field will attract a large body of workers. Have had interesting camp with bushmen, fencers, and miners, and the new field has had its first service a limited gathering of six. Have gathered a lot of useful information by the way, the bushmen I meet with now know the Territory more or less. It is pretty well decided that my route will be from Boorooloolo to the Elsie, calling at the Roper Mission from Hodgson Downs (a distance of 40 miles) then from the Elsie to Katharine to load up supplies. From the Katharine to Victoria Downs, Victoria Depot, Wave Hill, then direct the course south, I am informed that water is plentiful on that track. I hope to get the western portion visited by January and back on to the line (O.T.L.) so as to follow it South during the rainy season months, returning from the South to Powells Creek about April then taking the country to the left. Of course all plans are subject to alteration as occasion demands or the way opens up. Will be able to indicate more positively by the way.

Am thinking this will reach you about the time of the Assembling for Conference, am praying God may direct the proceedings with His grace, wisdom and understanding and that the occasion may prove a season of refreshing. My word to the conference is contained in Joel II, 23 to 27, none need be discouraged but take heart and go forward. With prayerful good wishes, Yours obediently,

W. M. WILKINSON.

DIOCESE OF CARPENTARIA.—Diocesan Statistics for the Year ending 31st March, 1913.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total White Population of District	Estimated No. of Church People reached by the Church's Ministrations	No. of Clergy	No. of Lay Readers	No. of Lay Workers	No. of Centres at which Services are Regularly Held.	No. of Weekday Services.	No. of Sunday and Holyday Services.	CELEBRATIONS OF THE HOLY COMMUNION		SUNDAY SCHOOL TEACHERS		SUNDAY SCHOOL SCHOLARS ON ROLL		Average attendance of Scholars.	Number of Communicants in Parish.	Baptisms.	MARRIAGES		BURIALS.	PERSONS CONFIRMED		Schools where Religious Instruction Given.	Weekly Religious Instructions
										Sun- days	Week days	Fe- males	Males	Girls	Boys				Banns	Li- cense.		Fe- males	Males		
COOKTOWN	...	800	400	1	1	1	1	284	168	63	5	7	1	63	44	85	72	12	—	7	—	—	—	2	142
CROYDON	...	1102	300	1	2	2	2	624	226	71	15	3	5	56	43	68	70	28	—	4	—	—	—	4	141
NORMANTON cum BURKETOWN	...	500	260	1	1	1	2	500	91	37	2	3	2	27	21	40	40	14	—	3	—	4	1	1	96
DARWIN cum-INE CREEK	...	1182	400	2	—	—	5	—	236	51	7	2	1	18	17	30	60	4	—	5	—	—	—	—	—
MOSSMAN	...	700	200	1	—	—	2	300	148	50	4	—	—	18	11	21	49	12	—	5	—	3	—	1	29
cum-Port Douglas...	...																								
THURSDAY ISLAND	...	900	600	1	1	1	1	636	168	78	14	7	2	43	40	51	84	23	—	13	—	4	6	1	112
(FORSAYTH* CASTLETON* FOREST HOME* GILBERT RIVER*)	...	1100	400	1	—	—	6	70	76	14	5	4	—	38	41	60	42	40	—	11	—	2	—	8	50
ST. MICHAEL AND ALL ANGELS	...																								
LAURA MISSION DISTRICT {Ebagoolah* Maytown*}	...	700	500	1	—	—	12	100	104	20	5	3	—	20	15	25	30	22	—	4	—	2	2	2	20
TOTALS		6984	3060	9	2	1	31	2514	1207	384	57	32	11	283	232	380	447	150	—	52	27	15	9	19	790

*Outside Centres at which Services held.

FINANCIAL INFORMATION

PARISH.	RECEIPTS.										EXPENDITURE.										PAROCHIAL CR. BALANCES						PAROCHIAL INDEBTEDNESS					
	Direct Offerings.		Indirect Giving.		From Diocesan Funds		Miscellaneous Income		TOTAL		Diocesan Objects		Church Buildings		Interest on Loans		Charitable Objects.		Miscellaneous		TOTAL		Current Account		Church Funds		Sunday School Funds		Other Items		TOTAL	
COOKTOWN	98	23	52	—	39	15	34	11	268	—	18	—	—	—	—	—	—	—	28	250	—	4	—	—	—	—	—	—	—	—	—	—
CROYDON cum-GOLDEN GATE	10	90	75	96	15	18	24	1	626	—	20	—	—	—	—	—	—	410	618	—	8	—	—	—	—	—	—	—	—	—	—	—
NORMANTON cum BURKETOWN	—	39	46	12	88	18	24	1	228	—	5	—	—	—	—	—	—	7	191	—	10	—	—	—	—	—	—	—	—	—	—	—
DARWIN	—	133	134	—	83	52	—	26	424	—	18	—	—	—	—	—	—	125	412	—	16	—	—	—	—	—	—	—	—	—	—	—
MOSSMAN cum-Port Douglas	—	57	50	9	64	—	—	98	278	—	12	—	—	—	—	—	—	13	499	—	83	—	—	—	—	—	—	—	—	—	—	—
THURSDAY ISLAND	—	100	27	103	—	—	30	6	178	—	42	—	—	—	—	—	—	34	326	—	51	—	—	—	—	—	—	—	—	—	—	—
GEORGETOWN	—	100	28	—	—	—	100	—	200	—	28	—	—	—	—	—	—	100	200	—	6	—	—	—	—	—	—	—	—	—	—	—
LAURA DISTRICT (estimated)	—	50	50	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
TOTALS	762	538	481	331	124	29	1142	2597	—	—	143	6	23	410	18	2	2	723	2606	—	34	51	83	39	46	253	34	8	6	48	—	—

R. H. ALLEN, Diocesan Secretary.

1913

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FINANCE.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

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FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's Movements.

On October 9th, the Bishop left for Darwin by the s.s. Mataram, arriving on October 12th. On the evening of the 14th a most pleasant and largely attended gathering of churchpeople was held in the Town Hall to welcome the Bishop. Addresses of welcome were made by the Rector Rev. W. A. Fletcher, Messrs Roberts and Barnes. The Bishop in his reply referred to the fact that religion no longer occupied the central place in national thought and feeling, as it did at the greatest periods of our national history. The time might come, and come soon, when we must let it again assert its old supremacy or perish. In view of the great renaissance of the East, we could no longer depend on our superior intelligence or superior efficiency. Our sole remaining asset was character, the result of the teaching of centuries. Character, however, depended vitally on religion. The Bishop said that he thought that the present wave of religious carelessness was temporary rather than permanent in its character; and that he was himself hopeful as to the future, if only churchpeople could be brought to realise their responsibilities and do their duty.

On Saturday, October 18th, the Bishop visited the aboriginal reserve with the Chief Protector. On Sunday, October 19th, he held a confirmation at Christ Church. There was a large congregation, and five adult men and two women, two boys and one girl were confirmed. It was especially pleasing to see the large proportion of men at this service. Next day the Bishop left for Pine Creek, where he was the guest of Mr. and Mrs. Tamblin at the Battery, about one and a half miles from Pine Creek. The Church property at Pine Creek has been greatly improved since Rev. J. Tweedie's arrival. A "post-cutting" bee was held and about sixty posts cut in one day. These have now been erected with cyclone wire round the Church land. A small room has been built, and also a bathroom and stable, and a useful sulky and horse acquired for the Church. Unfortunately, there has been a considerable falling off of population instead of the expected increase, and it is difficult to keep the Parish going. The Bishop preached morning

and evening on Sunday, October 26th, besides giving a lecture on October 22nd. He returned to Darwin on October 28th.

On the following day the Bishop was present at the opening of the Government school for half-caste children at Darwin, the event having been postponed for a week to enable him to be present. The Bishop said that he thoroughly sympathised with the effort being made to teach the half-caste children, but he hoped that they would receive religious as well as secular training. He was glad to understand that the matter would shortly be dealt with. He then addressed the children, urging them to diligence and perseverance.

On the same day Mr and Mrs Birch arrived from the Roper River. On Saturday Mrs Gilruth invited a number of residents to meet the Bishop at lunch at Government House.

On Sunday the Bishop preached at all services, and the following morning he left by train for Batchelor Demonstration Farm, where the Government are prepared to show settlers how to farm in the North. It cannot be said that very much has been demonstrated so far, but, as with many things in the Northern Territory, "the expectation of things not seen" is an important factor.

The Bishop was hospitably entertained by the manager, who has only recently taken charge; and in the evening he held service which was well attended by the men working on the farm. Next day he returned to Darwin, and on Wednesday conducted a Devotional Day for the Parish, returning to Thursday Island by the steamer Mataram on the following Tuesday.

The Bishop expressed the great pleasure that he had had in visiting Darwin, and his appreciation of the good work which is being carried on there by the Church.

It cannot be said that things are satisfactory in the Northern Territory. In spite of the host of officials prepared to deal with a great population when it comes, in spite of the expenditure of over a quarter of a million a year by the Government, settlers do not arrive, or if they do, leave again by an early boat. The point to be proved is one that we are all united in desiring to see demonstrated, namely, that white settlers can make a living by agriculture in the Territory. It may be so, but the point is not yet answered clearly in the affirmative. In the meanwhile, the constant going and coming and general unsettlement put many difficulties in the way of the work of the Church.

We regret that the name of Rev. E. Taffs was accidentally omitted from the list of Clergy present at the Diocesan Conference at Cooktown.

Diocesan Council.

A meeting of the Diocesan Council was held on Tuesday, November 18th, at the Bishop's house. Present;—The Bishop, the Subdean, Messrs. Lee Bryce, Mackenzie and Sullivan. Mr. Mackenzie reported that the subscriptions to the Cathedral North Aisle Building Fund amounted to £98; about £80 more was still needed.

A resolution of sympathy with Deaconess Buchanan in her illness was unanimously agreed to. It was resolved to paint the Bishop's house. The Bishop said that Rev. Walker of Badu had kindly lent the Goodwill to take visitors out to Moa for the opening of the Church. A proposal from the A.B.M. Secretary relative to the Board's taking over the Moa Island Mission was considered, but it was resolved that if the Board take over Moa it must take over the other missionary responsibilities of the diocese at the same time.

International Medical Congress.

The International Medical Congress lately held in London was attended by 1,500 of the most prominent medical men in the world. One of the most remarkable results of the congress was the practically unanimous agreement of those foremost representatives of medical science that the system of State regulation of vice, so often advocated as scientific and necessary in spite of its brutalizing and soul-destroying consequences, is utterly useless and futile, and should be abandoned. To our disgrace, this system, repudiated over thirty years ago by England, still prevails in parts of Queensland, and we have been told that efforts are being made to introduce it into the Northern Territory. Perhaps those who pay no regard to religious protests will pay some attention to the opinion of the foremost representatives of medicine.

Memorial to Mr. Milman.

A mural brass tablet in memory of the late Mr. Hugh Milman was unveiled by the Bishop in the Cathedral at evensong on Tuesday, October 7th; about forty persons were present. The Bishop, in a short address, dwelt on Mr Milman's deep affection for the Church, his wide interests, his kindness of heart, and his strong sense of public duty. The inscription is as follows,

IN MEMORY OF HUGH MILMAN.

Government Resident at Thursday Island. Who served Queensland faithfully for thirty years. He was kind of heart, true to his friends, And an earnest supporter of this Church, Which he served as Parochial councillor and Churchwarden. He died September 23rd 1911.

Draft of Determination.

The following is the corrected draft of the proposed Determination which will be submitted to the next session of the General Synod. The Bishop will be glad of any criticisms or suggestions before the final draft is sent in to the Standing Committee of General Synod who have already received notice that the Determination will be moved by the Bishop of Carpentaria.

Amended rules for the constitution of a Board of Missions of the Church of England in Australia and Tasmania.

1. The Australian Board of Missions of the Church of England in Australia and Tasmania, established in 1850, shall in future consist of—

Four (4) Diocesan Bishops, to be elected by General Synod.

Three (3) Bishops who may or not be Diocesan Bishops, to be elected by the Bishops

Fourteen (14) clergymen and laymen, to be elected as follows:

Three (3) clergymen and two (2) laymen by the province of New South Wales.

Two (2) clergymen and two (2) laymen by the Province of Victoria.

One (1) clergyman and one (1) layman by the Province of Queensland.

One (1) clergyman or one (1) layman each by Adelaide, Tasmania and West Australia.

Such Representatives of Auxiliary Missions or Missionary Societies as may be elected as herein-after provided

Each Diocese and each Province as above and West Australia shall decide in what way its representatives are to be elected. They need not be members of Provincial or Diocesan Synods nor locally resident.

2. The Primate shall be the President of the Australian Board of Missions.

3. The function of the Board shall be to promote the Missionary work of the Church among (a) the aboriginal inhabitants of Australia, Papua, and Melanesia, (b) the various immigrant non-Christian races, (c) among the heathen in foreign lands; to raise funds for Missionary purposes and administer the same; to arouse Missionary interest and co-ordinate Missionary effort at home; to act as Trustee for such Missionary funds as may be entrusted to it; and to aid as far as possible the work of all Auxiliary Missions.

4. In addition to the members of the Board elected under clause 3, there shall be a permanent Chairman who shall be called the Chairman of the Board. He may be either a Bishop, priest, or layman, and shall be nominated by the Board and his appointment confirmed by General Synod, of which he need not be a member. He shall be the responsible officer of the Board when not in session, and the Secretaries and Accountant shall be subject to his general authority. He shall receive an adequate salary, shall devote the whole of his time to the work of the Board, and shall hold office for five years. In event of the death or resignation of the Chairman, it shall be in the power of the Board to appoint an Acting Chairman who shall hold office until the next session of General Synod.

5. There shall be appointed by the Board a salaried Secretary, Assistant Secretary, and an

Accountant; also a Treasurer who shall not be paid.

6. The Board shall meet once a quarter, but special meetings may be held at the discretion of the Chairman, provided proper notice be given. Seven shall form a quorum, and the Chairman of the Board shall have power to defray the travelling expenses of members to the place of meeting. The Board shall meet not later than 11 a.m., and shall sit with only short necessary adjournments until its work is concluded. Any Bishop may be present at a meeting of the Board, and may speak by permission of the Chairman, but shall not vote unless he be a member.

7. The President shall, on receipt of a request signed by five members of the Board or by five Diocesan Bishops, direct the Chairman of the Board to summon an extraordinary meeting of the Board, and at such extraordinary meetings the President shall take the Chair. Such extraordinary meetings shall, as far as possible, be held immediately before or after the ordinary meetings of the Board.

8. The Board shall appoint a sub-committee or sub-committees of its members to assist the Chairman, Secretaries, and Treasurer. Such sub-committees shall meet once a month, and the Board shall appoint as associates to the sub-committees any person being a member of the Church of England to a number not exceeding the members of the sub-committees, together with the Chairman, Secretaries, and Treasurer. Such sub-committees shall report to the quarterly meetings of the Board.

9. Each Diocese shall elect through its Synod a Diocesan Corresponding Committee of the Board to assist the Board, unless a province shall by its provincial Synod substitute a Provincial Corresponding Committee through which the Diocesan Committees shall work. The members of the Provincial or Diocesan Corresponding Committees need not be members of Provincial or Diocesan Synods.

10. It shall be a part of the duty of the Board to estimate carefully the amount that each Diocese should raise for Missionary work. This estimate shall take into consideration the population, communicants, and amount raised for parochial purposes. Each Diocese shall be apportioned its just percentage of the whole sum needed for Missionary purposes, and the estimate shall take into consideration all moneys raised by Auxiliaries and Missions recognised by the Board in addition to the direct work of the Board. It is not intended that this apportionment should be legally enforceable.

11. The Board may recognise Missions or Missionary Societies as Auxiliaries to its work. Funds contributed in a Diocese to such Missions shall pass through the Diocesan accounts, and be published by the Board, but the Board shall not have any right to dispose of or administer such funds, unless asked to do so by the Mission concerned, or to interfere with the internal affairs of such Missions unless invited to do so. Such Auxiliaries shall recognise the authority of the Diocesan Committee in the arrangements of Missionary campaigns, and the initiation of commercial undertakings in connection with Missionary work. All missionaries shall hold the license of the Bishop in whose Diocese they work.

12. Any Auxiliary which raises annually an average sum of over £5,000 in Australia, shall be entitled to elect one clerical and one lay representative on the Board, one raising

over £10,000 one clerical and one lay representative, and one over £20,000 three representatives of whom one shall be a layman.

13. All appeals for money shall be authorised by the Board, which shall notify to the sub-committee through the Chairman the amount available for any particular Mission. This shall not be held to apply to Auxiliaries recognised by the Board, but in these cases all appeals shall be authorised by the governing body of such Auxiliary.

14. General Synod shall set apart one clear day during the first week of Synod for the consideration of the Missionary work of the Church. The Chairman of the Board shall be present at such session of the Synod, and shall have the right to speak but not to vote unless a member of Synod.

15. Determination IX Session 1905 is hereby repealed but such repeal shall not revive any determination heretofore repealed.

Report on Northern Territory Aborigines.

Professor Spencer, the late Chief Protector of Aborigines for the Northern Territory, has issued a Preliminary Report. The Professor recommends the establishment of Government reserves. Each reserve is to have a married superintendent receiving £350 and rations; a teacher at £250 and rations; and two assistants at £200 and rations. Reckoning rations for five persons at £125 only, and interest on the erection of their quarters (in Darwin these cost £1200 each, and the cost would be much greater) at only £125, we find that the staff alone would cost £1250 a year. For other expenses the Professor allows £1000, which is much too low an estimate if we are to be guided by the cost of other Government experiments in the Northern Territory. Hence, each station would cost at least £2,250 a year, or £15,750 for the seven stations proposed to be established. Our own impression is that on the Professor's basis the cost would be at the very least £20,000.

Now, we are not in any way cavilling at this expenditure. We owe the aborigines a heavy debt, and ought not to grumble at our efforts to repay some of it. What we do object to is the fact that the Professor practically ignores the work of missions as a solution, or part solution, of the difficulty. The Government as it subsidises the mission station to the amount of about £250 a year, and the existing reserves are managed by voluntary workers without any additional cost to Government, either for staff or buildings. Seven mission reserves would cost £1750 instead of £15,750 a year, to say nothing of the cost of erection of Government buildings, fencing, and a host of incidental expenses. Now, there may be good reason why the Government should spend £15,750 for what it can get done for £1750. It may be that Government management is so enormously more efficient and productive of good results as to justify the expenditure; but if this is the case, we hold that the Professor should have said openly that this was his opinion, and should have supported it by some arguments. Personally, we feel that there is not so much sympathy with the aborigines as to justify the adoption of a costly scheme if the less costly one is fairly efficient.

especially as there is as yet no proof whatever of the superior efficiency of Government reserves. The Protector does indeed condemn the Hermannsburg Mission in the Macdonald Ranges, which represents a small and foreign community, but has no criticism either of the Roper River or the Bathurst Island missions. We believe that the work can be better done by missions than it can be by the Government; certainly the missions never lack the healthy light of criticism. We suggest the Government should double the present grants to missions, when they would still only cost a fifth of a Government station, and insist on what conditions of efficiency they think good. Missions do not resent the visits of Government officials. Their only complaint is that, as a rule, they so very seldom indeed are helped and encouraged by such visits.

Letter from Miss Robson.

Our readers will be interested in the following extracts from a letter received by the Bishop from Miss Robson, who is now working for the New Guinea Mission:—

(Address—Dogura, Papua.)

"Ganuganua,

"St. Matthew's Day. 1913.

"My dear Lord Bishop,—Thank you very much for sending me the picture of the opening of the Memorial Chapel. We can't make out who the men in the belts are; they don't look like soldiers. The window looks beautiful; I showed it to the Dogura people this morning.

"I am doing fairly well with the Wedau dialect. It is as picturesque and full of idioms as Greek. The native Eucharist on Sunday mornings is a wonderful sight. The people attend from the outlying villages in their native dress, the women rustling and swishing their airepas (grass petticoats) as they rise or sit. The men are fine-looking bronze figures. My work is only among the half-castes, which prevents me picking up the language quickly. We only speak English here. Some of the boys and girls are wonderfully intelligent. Indeed I mean to ask the Bishop can I begin Latin with two boys and prepare them for Th.L. before long.

"We have staying with us a young widow of three days' standing. She is a Malay half-caste; her husband a well-to-do white man on the Trobriands. They were coming into Samarai last week on their launch and the benzine caught fire. The husband and his two native boys were killed, and the wife, who was singed, jumped into the sea and was the only one saved. Mr. Newton brought her here as she was a former pupil; she will be here until the Bishop, who is a trustee, makes arrangements. No doubt she will soon be rushed by suitors. The Bishop has her brother—Charlie Dollar—with him in Brisbane.

"I am going to service at Wedau this afternoon. I am a little shy at going to the villages, as I can't talk much. Still it is the only way to learn.

"I am looking forward to the account of the Brisbane Church Congress.

"Government guards the interests of the natives here carefully.

"Life is not so hard here for the natives. They have fine gardens and a fine system of irrigation, and are altogether more sleek and independent than our natives.

"I must now start off to Wedau. I never saw such tracks to walk on as we have here. No wonder the Governor wears hob-nailed boots. I shall have to do the same. We are either walking on pebbles or over stream-beds, or down perpendicular hill-sides, and ordinary walking shoes are very short-lived."

Mr. Wilkinson's Northern Territory Trip.

"Borooloola, August 29th,

"My dear Bishop—

"No serious difficulties since my last. One horse got back to Woollagarang Station, 45 miles, which caused nearly a week's delay. On arrival here I found the Royal Commission taking evidence for their report on the overland railway. They had arrived a day or two before by steamer from Darwin, with all equipment except horses which travelled overland. I held a service on Sunday when all the community including the commissioners attended. Next week I propose starting for Elsie, calling first at McArthur Station on the Anthony's Lagoon road and from there across country on to the Western road. From Hodson Downs I propose going to the Roper, and to follow the river up from the Mission Station. I shall have to go to the Katherine for supplies. I am due there about October 25th. I do not think that I shall have time to visit Pine Creek and Darwin. I have been greatly surprised at the good pastoral country traversed since leaving Woolloogarang. There are stretches of heavy sand and dense scrub but 75 per cent of the country is good cattle grazing country well watered and could be greatly improved by periodical burning off. The Calvert and Robinson Rivers are very fine streams of water, tidal to the crossing places but I am told that there is good water above the tidal flow. I did not see any natives away from the stations but plenty of evidence of their presence in the neighbourhood. I had my boys dressed in white braided khaki uniforms which I think made the natives afraid. I am having a very interesting journey and am led to expect that it will be more so as I proceed. The one great cry is Population as an echoing and re-echoing voice. I trust that all went well at the Conference. I had you all daily in remembrance—With all good wishes, yours obediently, W. M. WILKINSON." I am camped four miles below the town and on the opposite side of the river for grass and water.

The Francis Pritt.

While the Francis Pritt was preparing to cross the bar for her last voyage for the year to Thursday Island a violent westerly gale sprang up, and drove her ashore at high water. She was left high and dry with a bank of sand and shingle between her and the water. Tom Solomon summoned all the surrounding natives, and after days of strenuous labour dug a trench five feet deep and lined with branches of trees to keep back the sand. After a week's unceasing toil the boat was at last got back into the water. Meanwhile Mr. Lane had sent a telegram overland to Normanton, telling us that it was doubtful if the boat would be able to come up at all. We at once set to work to get

another boat to take down the stores for the wet season, but it was a difficult task and we should probably have been unsuccessful had not the Wyben Company most kindly lent us the Venture, though they needed her themselves. With much difficulty, as it was the busiest season of the year, a crew was got together and the boat left with Nurse Grimes, who had volunteered to go to the mission for six months, as a passenger. She had hardly left with the tide when Mr. Hockings towed in the Francis Pritt from the boat passage. He completed his kindness by going after the Venture and bringing her back from Booby Island. The cargo was immediately transferred, and next day, December 6th, the Francis Pritt left with Nurse Grimes and Mr. West, who had come up to consult the doctor about a strain from lifting an over-heavy weight. Nurse Grimes had another patient in Peter Bendigo, who was seriously ill with pleurisy. Great credit is due to Tom, his crew, and the coast natives for the strenuous way in which they worked to get the boat off the shore, and to bring her up to Thursday Island as quickly as they did.

Australian Religion.

"In Australia we are in the midst of general religious decay." We were rather startled by these words of a learned professor until we discovered that he was referring to the aborigines of Australia and not to white Christianity. "We are," he continues, "not witnessing the birth of religion, nor in the presence of a pre-religious period. The worship of the gods who figure in the myths has ceased, but their names live on; the names of the beings worshipped in the first-fruits ceremonies have disappeared, though the ceremonies are elaborate, solemn, reverent, complicated, and prolonged." (Professor Jevons, "Idea of God in Early Religions," page 87.)

We were told by Comte, and the doctrine is still very popular, that the theological is the lowest stage in the evolution of the human mind. Now, here we have a people who are so enlightened that they have passed completely through the first stage of Comte's evolutionary progress, and so might be supposed to be superior to their, nominally at least, religious white neighbours, but we doubt whether the most ardent Comtist would be inclined to claim the aborigines as a happy illustration of his theories.

We have always held that the aborigines were a deteriorated and not a primitive race, and it is interesting to have the theory confirmed. It is incredible that the elaborate rites and ceremonies of the natives should not at one time have had a meaning and a purpose.

The Secretary of the Carpentarian begs to acknowledge with thanks the following subscriptions:—Miss E. Jardine 5s. Mesdames Luca and Waters 4s. each, Mrs. Huband Smith 4s 6d., Mrs. Bird 2s 6d., Mesdames Finnis, Marsh, Luxton, Barnes, Griffiths, Lauder, Witherden, Tamblyn and Ashton 2s. each, Miss McIntosh 2s., Rev. W. A. Fletcher 2s. Dr. Wassell 6s., Mr. Hindmarsh 2s 6d. Messrs Mendis and D. A. Roberts 2s. each, Rev. D. M. Jones and Rev. F. Walker each 2s., Mrs. Mackenzie 2s., Mr. Leo Bryce and Mr. McCreery each 2s.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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British Association.

The British Association met this year on September 10th at Birmingham, when the President, Sir Oliver Lodge, delivered an important address on the subject of "Continuity." He pointed out that in spite of the emphasis laid on discontinuity in the present day in view of the atomic theory of matter, it was equally impossible to ignore the existence of continuous aether behind all the phenomena of the universe. It was necessary for physical science to recognise its limitations. "I hold that science is incompetent to make comprehensive denials, even about the aether, and that it goes wrong when it makes the attempt. Science should not deal in negations; it is strong in affirmations, but nothing based on abstraction ought to presume to deny outside its own region. It often happens that things abstracted from and ignored by one branch of science may be taken into consideration by another."

With regard to the laws of chemistry and physics,—“The business of science is to trace out their mode of action everywhere, as far and as fully as possible; and it is a true instinct which resents the medieval practice of freely introducing spiritual and unknown causes into working science. In science an appeal to occult qualities must be illegitimate, and be a barrier to experiment and research generally; as, when anything is called an act of God—and when no more is said. The occurrence is left unexplained. As an ultimate statement such a phrase may be not only true but universal in its application. But there are always proximate explanations which may be looked for and discovered with patience. So, lightning, earthquakes, and other portents are reduced to natural causes. No ultimate explanation is ever attained by science: proximate explanations only. They are what it exists for; and it is the business of scientific men to seek them. To attribute the rise of sap to vital force would be absurd, it would be giving up the problem and stating nothing at all. The way in which osmosis acts to produce the remarkable and surprising effect is discoverable and has been discovered.”

In all life there was a supraphysical element which must be taken into account. “The behaviour of a ship firing shot and shell is explicable in terms of energy, but the discrimination which it exercises between friend and foe is not so explicable. There is plenty of physics and chemistry and mechanics about every vital action, but for a complete understanding of it something beyond physics and chemistry is needed, and life introduces an incalculable element. The vagaries of a fire or a cyclone could all be predicted by Laplace's calculator, given the initial positions, velocities, and the law of acceleration of the molecules; but no mathematician could calculate the orbit of a common house-fly.”

In all natural objects there was a deeper meaning than the mere surface one. “The mechanism whereby existence entrenches

itself is manifest, or at least has been to a large extent discovered. Natural selection is a *vera causa*, so far as it goes; but if so much beauty is necessary for insects, what about the beauty of a landscape or of clouds? What utilitarian object do those subserve? Beauty in general is not taken into account by science. Very well, that may be all right, but it exists nevertheless. It is not my function to discuss it. No; but it is my function to remind you and myself that our studies do not exhaust the universe, and that if we dogmatize in a negative direction, and say that we can reduce everything to physics and chemistry, we gibbet ourselves as ludicrously narrow pedants, and are falling far short of the richness and fulness of our human birthright.”

The address concluded with the following words: “Many scientific men still feel in pugnacious mood towards theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way: but the struggle was a miserable necessity and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We cannot really and seriously suppose that truth began to arrive on this planet a few centuries ago. The pre-scientific insight of genius—of poets and prophets and saints—was of supreme value, and the access of those inspired seers to the heart of the universe was profound. But the camp followers, the Scribes and Pharisees, by whatever name they may be called, had no such insight, only a vicious or a foolish obstinacy; and the prophets of a new era were stoned.”

“Now at last we of the new era have been victorious, and the stones are in our hands; but for us to imitate the old ecclesiastical attitude would be folly. Let us not fall into the old mistake of thinking that ours is the only way of exploring the multifarious depths of the universe and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures. Men and brethren, we are trustees of the truth of the physical universe as scientifically explored; let us be faithful to our trust.”

“Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal, and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind, therefore, to the immanent grandeur around us, unless we have insight enough to recognise in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growning garment of a transcendent God.”

Mrs. Matthews has lingered on in great pain and without hope of recovery. She has shown great patience and courage, and repeatedly urged Mr. Matthews to leave her and return to his work, but the Board of Missions and the Bishop alike felt that in her weak condition they had no right to accept such self-sacrifice.

The Church Congress.

The Brisbane Church Congress was an unqualified success. The attendance was good, the services were impressive, and the papers almost all on a high level of ability. Much interest was aroused by the visiting Bishops from overseas, and the missionary exhibitions and missionary addresses kept the cause of missions well to the front. The presidential address by the Archbishop of Brisbane was a most noteworthy utterance, especially on the subject of the renaissance in Asia and the Labour movement. We quote the concluding paragraphs of the addresses on the latter subject in the hope that our readers will read the whole address for themselves. We have no hesitation in saying that there are few men in Australia who could have treated the subject with such a combination of true sympathy and yet such fearless discrimination.

“Truly, this movement is mighty in possibilities and the hope is great. But if our hopes are to be realised, there are weighty questions to be decided first. It is natural of course that the first object of the Labour Movement should be to secure for itself that measure of material well-being which is necessary for the development of the higher kinds of life. Everyone will concede the justice of this claim. But if anything like the development I have pictured is to follow, we must even now look below the surface and estimate the real aspirations of the people. Leisure and easy circumstances do not greatly benefit a man unless he knows how to use them well. Good wages and short hours are good things in themselves, but they are not by themselves going to be the salvation of society. There must be intellectual interests, there must be a development of the spiritual side of life. Here is the question of questions. Is the Labour Movement going to be Christian? Is the strong young life surging up around us going to rise above the materialism which threatens to blight its promise? Will the young man develop that reverence and self-control which befits noble manhood, or will there be revolt and wreckage as his strength develops? I confess that the immediate outlook in Australia is not reassuring. But again our thoughts recur to history and the Roman Empire. The strong young Gothic nations filled the Roman Empire as the new wine fills the old bottles. The Empire was not able to contain them and collapsed; but the Church rose to the occasion, and taught by her the Goths learnt their great task and became the fathers of modern Europe. Will history repeat itself? Can the Church play her part again and inspire the new movement in the midst of its human strength with a hunger for things unseen? To doubt it would be to deny Him whose presence is daily manifested in her life and work. The Church of the 20th century is the same body as the Church of the Roman Empire, and what she has done once she can do again. But nevertheless, to-day she is on her trial. If she has not the vision to see whither this great movement is tending; if she fails to welcome and foster all that is good in it, she will alienate many of her noblest sons, and will without doubt herself suffer irretrievable loss. No doubt with sympathy there must be discrimination, and true sympathy and earnest co-operation with the movement in its wider aspect does not necessarily involve sub-

scription to its present political creed. But sympathy and co-operation there must be. Let us have faith in the Church's message. Let us make sure that the Church reflects the spirit of Christ in society and we shall see—nay, we do already see from day to day—that the necessary economic changes, whatever they be, will come without convulsion as the fruit grows on a tree."

Among the speakers were several old friends of this diocese—Mr. and Mrs. Jones and Deaconess Buchanan. A full record of the papers and discussions can be obtained from the Brisbane Church Book Depot, price 2.6.

Deaconess Buchanan.

Universal grief has been caused throughout the diocese by the news of the serious illness of Deaconess Buchanan. She was present at the Brisbane Church Congress and read a paper, also giving an address to the meeting for girls. After the Congress she went down to stay with her brother and afterwards with Mrs Milman at Southport, but being in great and constant pain, she came up to Brisbane and underwent an operation in St Helen's Hospital on Monday, October 6th. She continued in great pain, and it was decided to have a further operation on October 24th. Canon Pattinson administered the Holy Communion at 7.30 a.m. on that day. It is needless to say that she showed the most wonderful power of patient endurance. The doctors found on examination, however, that no operation was possible, and held out no hope of recovery or of life for more than a few days. It was at this stage that the Deaconess's illness became generally known, and excited everywhere, but especially at Thursday Island and Darwin, the deepest sympathy and anxiety for further news. The Deaconess, who in addition to the hospital staff, was watched constantly by her two brothers and Mrs Pattinson, was unconscious for another week, but at the end of the month there was a decided change for the better, and she finally recovered consciousness. There is now a very slow improvement in the Deaconess's condition. Her brother, Mr Nigel Buchanan, writes:—

"We scarcely expected her to live for more than a day or two after the operation, but since that she has rallied in the most wonderful manner, as much to the astonishment of the doctors and nurses as anyone; and at the present time it is hard to say what will happen. She suffers dreadfully at times, and I am much afraid this is going to wear her out, though she is struggling bravely and shows a wonderful amount of vitality. She is not able to read anything except a very short note."

Under the most favourable circumstances it is not expected that the Deaconess will be able to leave the hospital before the new year.

Opening of the new Church at St Paul's, Moa.

(BY A LADY VISITOR.)

With a view of assisting a little in the preparations for the many visitors expected, Mrs. Nash, Mr. Culverwell and I accompanied Mrs Cole to Moa on the 26th November. The Bauzai brought us over very well, as the wind was fair, and we did the trip in just over four

and a half hours. On Friday afternoon a contingent from Badu arrived, including Mrs. Walker and her children, Mrs. Zahel, Miss Brown and Mr. Kemp. The village was filling up steadily with coloured visitors from the other islands. Four large booths or sheds of plaited cocoanut branches had been erected and allotted for their entertainment. In each shed some of the chief men and women of Moa prepared and served the food for their visitors. We watched one batch of men squatting on cocoanut mats before two long rows of plates and pannikins ready for a repast of yams, rice, bread and butter and I don't know what else. Some pigs had been caught on Hammond Island and a large quantity of turtle kept ready in captivity, besides large quantities of flour, sugar, fruit &c. The white folk each brought some supplies, chiefly tinned, and we were supplied from the village with turtle, roast pig, &c. We had meals in the school hall as soon as our party grew too large for Mrs Cole's verandah, and for sleeping some of us used the school verandah and the rest of us had tents. Mrs. Nash and I shared a commodious edifice with side walls of grass, end wall of cocoanut branches, a tent fly for a roof, and a thick layer of grass for a carpet. The bathing off the beach was glorious, especially when some dozens of native girls joined us and devoted much energy to seeing that we did not drown. On Saturday soon after midday the Bishop and the rest of the Thursday Island visitors arrived in the "Goodwill," kindly lent for the occasion by Mr. Walker of Badu, and Mr. K. O. Mackenzie most kindly taking charge of her. A large number of people had hoped to avail themselves of the opportunity for a visit to Moa, but various causes, among which might perhaps be reckoned a very boisterous wind on the preceding day, and the prospect of the 7 a.m. start, had thinned down the number of passengers to 10, Miss McKaé and Miss Mills representing the lady visitors. The "Goodwill" is fitted with steam auxiliary power, but unfortunately the engines refused to play their part. The wind was contrary at starting, but Mr. R. Hockings kindly came to the rescue with his motor launch and towed the Goodwill out as far as Tuesday Island. After that all went well except for the trouble that the Bishop was the only passenger not prostrated by seasickness. On Saturday evening at 7.30 a short service was held outside the school house. Some hymns were sung very sweetly in native dialect by rows and rows of dark figures squatting in the sand. Mr Cole then gave notice of the Sunday services and, in the name of the community generally, welcomed all visitors, white and coloured. The Bishop then gave a short address telling the folks of St Paul's what pleasure it gave him to be present at Moa for the opening of their Church. He proceeded to remind them that gladness and rejoicing were acceptable to God, but that they must be careful that these never degenerated into over-excitement, and licence, and that they should also remember that gaiety and pleasure were given us as a refreshment, that after them we might return with renewed vigour to our daily work.

As a rule dancing is severely discouraged on Saturday nights, but this being an exceptional occasion notice was given that dancing would be allowed till 10 p.m. when all the village must be quiet. We went to see a little of the dancing. Any one in search of

good movements for physical culture drill might well take notes on the Torres Straits islanders' dances. They consist of one set of movements repeated over and over again to a spirited but rather monotonous chant, and each island has its own particular songs and dances. The men's voices are sweet and deep but the women's are apt to be shrill. On Sunday morning the whole village assembled outside the school hall to be marshalled for the procession. First came the processional cross borne by the head boy of the mission school. Then all the mission school boys in clean white singlets and red and white striped lava lavas. Following them came the school girls and then the women. There were all dressed alike in white dresses with a bow of dark red ribbon on their hair and the effect was excellent. The men of St Paul's came next and after them followed the Bishop in his cope preceded by Mr Cole bearing the pastoral staff. The native visitors formed up and lined the route to be taken by the procession and the white visitors took their places in the Church. At 9.30 all were ready and the procession moved forward singing, unaccompanied, "Onward Christian Soldiers." It was very picturesque to see the gaily clad islanders with their eager dark faces moving solemnly along. They walked in procession all round the Church and then, still singing, filed up the aisle and took their places. The Church just held the white visitors and the St Paul's folk and then all the others came up close to the open doors along each side of the Church to hear the service. The Bishop proceeded with the Dedication and Consecration Service followed by a celebration of the Holy Communion. The singing throughout was beautiful and displayed the clear enunciation of the English language which is one of the excellencies of the Moa teaching. The congregation were very reverent and attentive. The Bishop in his sermon congratulated the people of St Paul's on having collected out of their own money the entire cost of their Church with the exception of two small grants from English societies; and on having built it entirely themselves without having to employ any hired labour. He pointed out to them that the need of a community for a building set apart and consecrated as a Church might be compared with the need of a sea-port town of a jetty. It represented the spot on which they met to offer their prayers and praises just as the jetty was the place where all the produce of a country was collected together and then loaded on the vessels and sent forth across to sea. Also they met in the Church to receive the blessings of God, just as the jetty was the place where all the imports to a country were discharged by the ships which brought them from abroad. His Lordship also made a touching reference to Deaconess Buchanan, now laying dangerously ill in Brisbane, and reminded his hearers how much the Mission owed to her devotion and love. He hoped that their new Church would be a great blessing to them and to their children after them, and that gradually the sacred memories associated with a place where we have prayed and praised in joy and sorrow might cling to their Church and make it to each one of them the dearest spot upon their island. After the sermon the head man of the visitors from Mobuiag took his place just below the Sanctuary holding an offertory bag and the stalwart Mobuiag men and women filed up the

aisle, dropped their offerings into the bag and passed out through the Chancel door. When Mobuiag had filed through Badu followed and then successively the Yam, York, Adam and Cocanut Island representatives filed up the Church and dropped their offerings into the bags held by their respective head men. Some of the children had been grasping threepenny and sixpenny bits so firmly in their hot little fists that determined efforts were needed on the part of the mothers to shake them off into the bags. Hymns were sung while the offerings were being made and then a collection was taken up among those inside the Church. The whole offertory amounted to over £52. Besides the white visitors there were a large number of native communicants. The Church is of fibro cement and is painted a greyish blue inside with dark benches and a soft pink outside. It holds about 200 people and is seated with very good home-made benches. Three doors opening down each side as well as the doors at each end make plenty of ventilation and the building is well put together. It has cost so far £160 for material, all labour being given free, and is free of debt. An Altar has been given and a Lectern and Prayer Desk are on their way. A credence table and brass Altar Desk are promised. A Font and several other things still remain to be provided. The brass compass bowl from the "Volga" wreck was lent from the Quetta Memorial Cathedral for the occasion and in the afternoon the Bishop baptised three babies, Gaysha Alfred, Nappio and El-ie. At 7.30 we had evensong and the Bishop gave an Advent Sermon on the words "Thy Kingdom Come." The village slept in peace until about 1 a.m. on Monday when dancing was begun very vigorously and kept up till 5.30 a.m. It would probably be resumed at short intervals all Monday and Tuesday by day and night until all the supplies ran out and the 500 visitors would then disperse to their various islands and the people of Moa resume their usual work-a-day life. At 7 a.m. on Monday our party from Thursday Island were on board the Goodwill for the return journey. We had a splendid trip and landed safely about 3 p.m. having all thoroughly enjoyed the share we took in the opening of St. Paul's Church at Moa.

Notes.

The Archbishop of Brisbane left Brisbane on November 11th for England, whither he travels by the steamer Otranto. Archdeacon Le Fanu will act as Administrator of the Diocese of Brisbane, and the Bishop of Carpentaria becomes Acting Metropolitan. The Archbishop will return in September 1914. The Archbishop is a tremendous worker, and the Church Congress has entailed on him much extra labour. No one will grudge him a thorough holiday. We only hope that his Grace will really take a holiday, and not as is often the case with Bishops on a so-called holiday, work a little harder than usual.

An article by the Bishop of Carpentaria appears in the October number of the Commonwealth Military Journal. It is entitled "The Doctrine of Non-Resistance," and contends that those who oppose universal military training in Australia, in the supposed interests of religious conviction, are labouring under a mistake as to the Christian teaching and hold

for the most part an irrational and half-way position. The horrors of war are most obvious, and an aggressive war is a crime wholly contrary to the spirit of Christianity, but there is a redeeming side even to war, and it is a duty to be ready even at personal self-sacrifice to protect the weak and to prevent wrong and injustice.

The two small Mitchell River boys taken South by Mr. Matthews seem to have thoroughly enjoyed themselves, and returned by the Nikko Maru on October 9th. The following letter from the younger boy to the Bishop is given verbatim. It was written without influence or correction:—

Nikko Maru
7th October, 1913.

Dear Bishop White

I am very glad to right to you (and Mrs. Nash told me) about what I saw in Sydney a lot of anamel in the Zouse. I saw the rhinoceros and I saw the tiger and the lion, elephant stork, bear, duck, emu, Monkey, ostrich (and I ride on the elephant) cammul, possum and parrot. The Boy gave the football and Mr. Jone the great bat.

From Tommy.

Mr. and Mrs. Hopkins and Miss Sharp returned from the Mitchell on October 22nd, en route for Sydney. They rendered much willing service during their stay on the Mission. They had an alarming experience on their voyage up in the Francis Pritt. The ship was struck by an extra heavy squall and heeled over so greatly that a quantity of water came into the cabin before she could be got up into the wind.

The following letter is of interest:—
"Tighnault, Aberfeldy, October 8th, 1913—My dear Lord Bishop—I received the post cards [of the Douglas Memorial Window] and have distributed them according to your wish. The window is a very delightful memorial to Mr. John Douglas; the likeness is very good. I have been much interested in reading the account of the opening of the Chapel. I hope it will not be long before the other aisle is also finished. With kind regards to Miss White, I remain, yours sincerely, H. CHARLOTTE DOUGLAS."

Copies of the poem "Australia" given in this issue can be obtained from the Diocesan Book Depot, price 1d.

Rev. H. H. Ayscough writes to the Bishop from "South View, Bearpark, Durham—I arrived in England on the 15th ultimo, after an exceedingly pleasant trip. I spent one week in London and then came on here. I have now commenced work with the Vicar of Bearpark as his assistant Priest. The work is such as to enable me to keep terms. As my leave lasts till the close of 1915, I have promised him only two years. The first term at the University commences on the 17th instant, and closes on the 16th December. I like London but I cannot say that I care for Durham. I am sure that I shall never care for these dull grey days, and I am dreading the approach of winter. However, I mean to try and endure the two years. I have taken rooms at the above address and have settled down, so I expect that will be my address while in England. I was glad to hear from my brother of all the preparations for the Conference, from which he expects great things. So far it has not been at all cold. I have

bought all sorts of warm things for it when it does come. I am hoping that it will be a mild winter as they say the last was. I think I shall be happy in this parish as the standard of service is about the same as throughout Carpentaria. I do not think I would be happy where they went to extremes. I shall write again later to say how I am getting on at the University, so that you may be aware of my progress. I am delighted to hear of the progress that is being made at Darwin and throughout the Diocese. I remember the work constantly in my prayers, and at this distance I expect that is the utmost I can do."

Douglas Memorial Chapel.

We publish below the full list of subscribers to the Douglas Memorial Chapel Building and Furnishing Fund.

The cost of the building was £184, and of the furnishing including the window, £53 2s 6d, or a total of £237 2s 6d. While the subscriptions amounted to £208 17s 9d, leaving a debit balance of £28 4s 9d.

	£	s	d
Torres Straits Islanders	29 11 9
Diocese of Carpentaria	25 0 0
Japanese	17 10 0
Collected in Papua	13 3 0
Wyben Lodge	10 10 0
Grand Lodge of N. Q.	10 0 0
Magell	10 0 0
Hon. A. Morgan	5 5 0
Mrs Pritt	5 5 0
Sir. S. W. Griffiths	5 5 0
T. I. State Public Servants	5 1 0
Torres Lodge	5 0 0
Mr. A. C. Douglas	5 0 0
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Mr. J. Douglas	5 0 0
Mrs. Douglas	5 0 0
Mr. J. C. Sharp	5 0 0
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Rev. F. Walker	5 0 0
Bishop of Carpentaria	5 0 0
Bishop Stonewig	3 0 0
Misses Douglas	2 2 0
Mr. J. M. Lees	2 2 0
Sir. H. Nelson	2 2 0
Deaconess Buchanan	2 2 0
Anon	2 2 0
Mr. E. Monro	2 2 0
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Mr. C. H. Hindmarsh	2 2 0
Sir. G. R. Le Hunte	1 1 0
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Mrs. Thomas	1 0 0
Mr. Farquhar	1 0 0
Mr. Ainger	1 0 0
Mrs. A. C. Douglas	1 0 0
Miss White	1 0 0
Rev. N. Hey	1 0 0

208 11 9

St Peter's Church, Normanton

Several improvements have been made in the Church lately; the east window has been painted pale green to obviate the glare of the sun, and the Sanctuary floor is being stained. A faculty has been obtained for the removal of the present unsightly altar rails, and the substitution of more suitable ones. An oak Sanctuary chair and silver mounted baptismal

shell are being sent from England by Miss Lillie of Eastbourne. New globes are needed for the gas brackets. Mr Cant, an old resident of Normanton, has presented a quantity of gas piping which has enabled the gas to be laid on to the Rectory. Mr. Schipke and Mr. Bolles did the work of laying the pipes and fixing the brackets after their working hours. Rev. A. McD. Hassell has recently paid a visit to Burketown, driving over from Normanton.

Croydon.

Arrangements have been made with the Diocese of North Queensland by which George-town and Forsayth will for the present be worked by the Bush Brotherhood of North Queensland, with which they are in close touch by railway.

A Sunday Morning.

It was sunrise in a tropical township. Not a breath of air stirred. The leaves hung motionless on the trees and behind them lay a dull leaden sea, motionless also. No voice of bird or joyous insect saluted the dawn. The long hot night was passing into the fiercer heat of day, and nature was, as it were, silently bracing itself to endure. Man seemed to find small place in the pitiless immobility. Was that long, dreary, desolate coastline a fit home for him? Was this breathless heat an environment in which he could do aught but suffer? Was it not a reflex of life? All the conditions given with small regard to man's tastes and wishes; circumstances which held him in an iron grip, sufferings from which he could never win free, failure which ever dogged his efforts at self-realisation.

As I waited and thought there came a soft, singing sound, the leaves began to stir and rustle, a cool breeze touched my brow, the sea began to wrinkle and reflect a thousand points of light, there was a flash of blue and green wings, a hum of insects and a stir of life. Then I remembered that it was Sunday morning and that the parish priest would soon be celebrating the Holy Eucharist in the little Church; and a shame came over me for my momentary faithlessness.

It was true that in nature there was a universal givenness of conditions, this inevitableness of sequence? Surely in order to make life possible, life abounding and exulting in a thousand shapes by sea and land in bird and beast, in flower and tree. It was true that man finds himself surrounded and shut in by a thousand facts and conditions, hampered by his physical, mental, social, and often his moral environment straining and fretting because he does not understand, because he cannot do as he would. But why, again? Surely that there may be life, spiritual life, life triumphing and exulting and rising up to God Himself. I thought of the serene faith of St Paul. "I am confident that he who hath begun a good work in you will perform it unto the day of Jesus Christ." The conditions of our life are indeed given with strange inequality of incidence and often with strange inevitableness and sternness, but behind it all are two great transcending facts, the love of God and the power of God. It is because of these things that the spiritual life is a blessed reality and that the man who has faith can face with

equal calm the rages of nature, the fury of unreasonable men, and the subtle assaults of the enemy of souls. The bell calls to the Eucharist, in which God assures us, unworthy though we be, to gather up the crumbs under His table, that he has for us not only a continual support and refreshment by the way, but an ultimate purpose of life and regeneration beyond our present capacity to conceive.

Roman Catholic.

It would be well if the suggestion contained in the following notice which has been issued in India by the Indian Government could be more generally put into practice:—"It has been recently brought to the notice of the Government of India that the term 'Catholic' has been used in an official communication as being synonymous with 'Roman Catholic.' As the claim of the Church of Rome to exclusive catholicity and to the exclusive right to be styled 'The Catholic Church' is disputed on historical and other grounds by other Churches, the Governor-in-Council desires that such loose phraseology may be carefully avoided in future, and that in all official communications the Roman Communion and its authorities may be addressed and described as 'Roman Catholic.'"

"Australia."

The following poem appeared in the in the Sydney Morning Herald of May 17th last, and we re-print it as the subject is one of deep importance to all of us, who have it in our hands to make or mar our country.

AUSTRALIA.

O land of the good grass plains,
Where wander the countless kine,
Fair land of the swelling downs,
That are fat with corn and wine,

Whose capes for ten thousand miles
Shock full to the surging tide,
And girdle the far-flung hills,
Where the gold and silver hide.

Where slowly the vaster winds
Than blow in the older world,
Are wafting from south to north
Thy banner of peace unfurled.

O land where the whitening dawn
Turns ever a smiling face,
Where nature is kind of heart,
Fit home for a goodly race.

O land that our fathers gained,
Through hunger and thirst and toil,
Uprooting the matted scrub,
And ploughing the world-old soil.

They scorched on the fiery plains,
And gasped on the desert sand,
They tramped out the white man's trail,
And sighted the promised land.

They waited and worked and won,
Strong men of the ancient stock,
As true to their friends as steel,
In trouble and danger rock.

Their sons, by their toiling, heirs
To leisure and wealth and ease,
Give thanks to their gods that they
Have only themselves to please.

O men of a race too small
To handle your fathers' spade,
To shoulder the ringing axe
And level the forest glade.

Ye crowd to the reeking town,
And swarm in the stifling street,
But shrink from the calling land,
Too rough for your dainty feet.

Ye measure and dole your work,
Give least for the greatest pay,
Work not for the honour of work,
But only for means to play.

Your wives have a barren womb,
Your stock fill the empty wild,
Your paddocks are filled with lambs,
Your homes with a single child.

Endowed with a land set free
From hunger, disease, and war,
You gather your easy gold,
And hug to yourselves your store.

"O pleasure, be thou our god,"
Comes ever your restless cry;
"To-day let us eat and drink,
To-morrow, perchance, we die."

O people that honour well
Your prophets that flatter your pride,
Grown used to resent alarms,
And turn on the other side.

Ye sneer at the faithful friends
Who care for your honest name,
Condemning as traitors vile
The sons who bewail your shame.

Who count you as souls asleep,
Not dead to the nobler strife,
Who bid you arise and stand,
And strive even yet for life.

By all the good gifts of God,
By all the fair hopes for man,
Awake from the sleep of death,
And fight while as yet ye can.

By all that have died for men,
By Christ who endured the cross,
Count nothing but honour gain,
Count all that is selfish loss.

Take up with a loyal heart
The burden upon you laid;
Who fights on the side of God
Needs never to be afraid.

Be true to the great good land,
And rear 'neath the southern sun
A race that shall hold its own,
And last till the world be done.

O land that we love so well,
Awake and redeem thy fate,
Arise ere the watchers cry—
"O land of lost hopes—too late."

1914

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FINANCE.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

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On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpentarian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's Trip to the Gulf.

The Bishop left Thursday Island by the Suva on Tuesday December 16th for the Gulf and arrived at Normanton at 2 a.m. on Friday December 19th, staying at the Rectory. On Saturday the Sunday School children met at the Rectory at 3 p.m. for games, and at 5 p.m. the Bishop distributed the Sunday School prizes after a short address. On Sunday the Bishop preached at Matins, and on Tuesday met the Parochial Council. During the week he visited a number of the parishioners. Great preparations were made in the way of decorating the Church for the Holy Communion at 9 a.m. on Christmas Day and a large gathering was expected, but he rain which had held off all the week and all night selected from 6 to 7 a.m. to come down in a perfect deluge converting all the flats round the church into a series of waterholes. The expected congregation dwindled down to a faithful dozen who ventured to brave the storm. It was a grievous disappointment after all the preparations for a united communion of the people. There was, however, a good attendance at Evensong at which the Bishop preached. On the day after Christmas Day the Bishop went by train to Croydon where he stayed with Rev. H. R. Longmore at the Rectory, and gave an address on Saturday afternoon to the members of the G.F.S., and celebrated and preached on Sunday.

Normanton appeared nearly deserted, but Croydon in proportion to its size is in an even worse condition. At the Bishop's last visit, six months ago, it seemed as if it could hardly become less prosperous than it was, but since then a number of old residents have left and the emptiness of streets and houses is pitiable. The question of the possibility of maintaining religious ministrations in these places is becoming a serious question, and through no fault of the people themselves, who have done all they can to make good the great loss that the Church has suffered.

During the week the Bishop visited a number of churchpeople in Croydon and Golden Gate, and also drove out to the new tin mines, returning by the Richmond.

On Sunday he confirmed two girls at Golden Gate, gave an address to men on

Sunday afternoon at Croydon, and at Evensong instituted Rev. H. R. Longmore as Rector of Croydon and preached. On the following day he returned to Normanton and completed his visitation of the parishioners. On Wednesday a meeting of communicants was held to meet the Bishop. The Bishop gave an address, and a number of fresh workers volunteered for service in the parish. He left for Thursday Island on January 9th.

The Bishop.

The Bishop left Thursday Island on February 2nd, intending to take a month's holiday in Brisbane before taking confirmations for the Archbishop in March. He was to return on March 28th, and visit Mount Carbine on April 5th, to spend Holy week and Easter at Mossman; and the following week at Cooktown, returning to Thursday Island on April 21st. On May 10th, he hopes to leave for Darwin and drive overland from Pine Creek to the Roper River Mission, returning to Darwin about the third week in June, and to Thursday Island about the end of the month or the beginning of July.

St. Paul's, Moa.

Our readers have had an account of the opening of the new church from the pen of a white visitor, but we feel sure that they will read with interest the following account of the same event written by one of the Moa schoolboys, Andai.

"THE CHURCH DEDICATION FESTIVAL"

"When the notice was given out to all the Island that the Church of St. Paul, Moa, was to be opened on the thirtieth of November all the cutters came from all the islands on 28th of November and there were houses made for all the people. There were four houses made, one for the South Sea people and the other three for the tribes of Mabiag and Badu, but when the people came from the other islands they were divided into three, and some gentlemen came on the Goodwill and there was great feasting.

"When the bell went on Sunday morning for to open the Church all the strangers from all the islands made a line from Mr. Cole's house and right round the Church in two lines, but there was a space in the middle and the people of St. Paul's went through the middle. All the boys wore the same kind of lavlavas and singlets and the women and girls wore white dresses. They had red ribbon on their head and we, St. Paul's people, sang a hymn 391 Onward Christian Soldiers, marching as to war with the cross of Jesus going on before, and our big

boy wore a white dress like a quire, and he bore the cross before us. His name is Gayai. and when we went in, then the Bishop and our Missionary Mr. Cole went in, and there were hymns sung and the Bible read, and in the end we sang hymns and the collection was made. A head man from every island comes and stands near the Bishop and Mr. Cole. He has a little basket in his hand. The people put their money in the basket and go out on the other door, and when all the people from the other islands had finished then we had some more prayers made and then we childrens came out and the Bishop gave the ladies and gentlemen and the men and women of St. Paul's the Holy Communion and after that the service ended.

"On the next morning, on Monday morning, there was a great play in the village. We danced on the very hot day and were very happy and there was capamoury made of turtle and flour about five or six turtle, and in the night we danced and there were paper lamps hanged all around. The Yam Island boys their play was about spears. The Cocanot Islanders their play was about shovels. The Mabiag boys their play was about a parrot. Their hats were made like a parrot's head, and when they moved the heads it looked like a parrot's head moved, and in the next morning they sailed away to their own places and the yams that left behind the councillors shared it out for them, and only the Mabiag people stopped, and then they went away on the next morning and we were very sorry to see our friends go away.

"ANDAI."

Memorial to Deaconess Buchanan.

A meeting was held at the Vicarage on Tuesday, January 27th, to consider the question of a memorial to the late Deaconess Buchanan. It was resolved to put a stained glass window in the west wall of the Cathedral at a cost of about £37 and to devote all other money received to the erection of a memorial hospital at St. Paul's Mission, Moa. Mr. K. O. Mackenzie kindly undertook to act as hon. treasurer for the fund, and it was resolved to issue an appeal for subscriptions to the memorial. About £100 is needed for the hospital in addition to the window.

The Bishop's poem on Australia which was reproduced in our last number has been repeated in "The Outlook," which is one of the most widely read of the higher class American magazines.

Mr. Wilkinson's Journey.

After leaving Borooloola Mr. Wilkinson headed for the Roper River. He says that water was fairly plentiful and there was abundance of dry grass but without substance or nourishment, and the horses got very poor and weak. So poor was the grass that though it was abundant one station visited had lost over 1,000 head of cattle. At McMinnis Bar one of Mr. Wilkinson's horses was drowned in the river. From Borooloola he went to the McArthur Station, and from there across country to Bohinea Downs on the valley of the Limmen, owned by Mr. S., who took stock to the Cape York Peninsula fifty years ago. Thence to Tarumbernie, where there is a married manager with a wife and one child, a lonely spot 140 miles from Borooloola. At the next station, Neilwood Downs, there is also a married manager and family, and a married son with his family. From here on to Hodgson Downs, and thence to a survey camp at the Leichart Bar on the Roper. From here to Paddy's Lagoon where he was welcomed by Mr. and Mrs. Rogers; and so on to the Mission Station. Mr. Wilkinson considers the site a very good one, and the land far better than any of the mission stations in Queensland; but comments on the hindrance caused by constant changes of superintendent. He stayed four days and was much pleased with his visit. At the Roper, one of his blackboys deserted, but he was able to get another as far as the Katherine. From the mission he travelled up the Roper to the Elsie Station, and then on to Bitter Springs, where he saw without enthusiasm the beginning of an attempt at Government sheep-farming. From here he went on to the Marrenboy tinfield. The prospects seemed favourable, but little or nothing is being done in view of the promise of the Government to erect a battery. Thence he went on to the Katherine and so down to Pine Creek for supplies. From Pine Creek he went with Mr. Tweedie to visit the Daly River, the expedition taking about a month. Mr. Wilkinson says: "The place is very disappointing. There is nothing phenomenal about the land. The coast district contains far better land and facilities for agriculture. The demonstration farm is only a name as yet." On December 29th Mr. Wilkinson left Katherine for Willeroo, Victoria Downs, and Wave Hill, and Tanami goldfield. From there he hopes to return to within 30 miles of Victoria Downs, and then strike across country (a distance of 300 miles) to Newcastle Waters. He hopes to get to Powell's Creek in April, and from there to travel down the telegraph line to Alice Springs. He says: "The horses have improved in condition, but leave much to be desired; the flies give them a restless time. I have now but one blackboy and miss the extra pair of hands. I am desirous of getting across as many rivers as possible before they are swollen by the wet, and get across the dry stretch to the overland telegraph line before the waters dry up again." Later news has been received that Mr. Wilkinson was safe at Willeroo Station during the heavy fall of rain early in January. It will probably be some time before any further news is received of him.

The Rev. W. M. Wilkinson writes as follows, under date February 8th, from Wave Hill, Victoria River, Northern Territory:—

"The above address indicates the progress

of the journey. To-morrow I hope to start out for Tanamai, the end of the tour in this direction. From there I return here to pick up the track for Newcastle Waters on the overland telegraph line, where I hope to be before the end of April. I had a very interesting trip with Mr. Tweedie to Daly River. I hurried away from Pine Creek to get to the south side of the Katherine River; it was well I did so, as twenty-four hours after crossing water commenced to come down, and since I left they have experienced the highest flood on record. I am thankful to say that I have come through without any great trials and difficulties so common in the wet season. Heavy downpours have followed me, but I have found myself comfortably housed when they caught me. Thus I was delayed a week at Willeroo, and nearly a fortnight at Victoria Downs station. Strange to say, they have had very little rain out here, and everything points to the fact that I could not have got through earlier; there would have been miles and miles without grass. It is quite an innovation for the people to have a priest visit them. Since leaving Burketown, at quite 90 per cent of the places, I have been told, "No minister has been this way before." They all seem to appreciate the opportunity of meeting together for worship. The congregation varies from one or two to ten. One man who came to a service said he was glad of the opportunity, as he had not attended a service for twenty-seven years. It is a great problem how these people are to be ministered unto, so few, so far apart. The difficulties in getting to them—weather conditions, state of the country, and many other stern facts have to be considered, which do not occur to the man of ordinary experience. I don't think the populating of the Territory will be at all rapid: they have neither the land nor the climate . . . that Queensland and the southern States have to offer settlers. To all intents and purposes it is a pastoralists' country, and will be for many years.

My address until the beginning of June will be Powell's Creek, via Darwin."

A Revised Prayer Book.

Bishop Gore has done the whole Church a service by suggesting the issue of a Specimen Revised Prayer Book to serve as a basis of discussion on the subject of Revision. He states in his preface that he hopes that we shall be in no hurry to take any action, but in the meantime it is well to consider the lines on which Revision might run when it becomes possible. The Lectionary Psalter and Epistles and Gospels are for the present not considered, and no change is made in the Ornaments Rubric. Some interesting additions are made to the saints commemorated in the Calendar, such as Caedmon, George Herbert, Ken, William Law, Raymond Lull, St. Catherine of Genoa, Bonaventure and Nicholas Ferrar. Mattins and Evensong are shortened but Prime and Compline added as services which may be used after the former. The difficulty of the Athanasian Creed is got over by placing it in the office of Prime. Services are provided for rogation, missions, times of trouble, thanksgiving, etc.

In the Holy Communion the Scottish and American offices are followed more closely than our present office, especially in the Invocation of the Holy Spirit, otherwise there

is little change. The full form of administration need only be used once after which the shortened words are allowed. In the marriage office the woman's vow is the same as that of the man and the references to the old Testament are omitted.

There is a new office for the visitation of the sick and the burial service is enlarged, offices being provided for the burial of a child and for cases where the Prayer Book office may not be used, and for the commemoration of the departed.

On the whole the book is very wisely conservative and there is nothing to which real exception can be taken on doctrinal grounds, though no doubt there are those who would prefer other lines of revision. We hope that other suggestions will be made and the whole subject well talked out before any steps are taken either here or in the old country.

Unselfishness.

It is possible to be selfishly unselfish, and this kind of selfishness is none the less harmful that we often find it difficult to give it such a hard name. It is far more common in women than in men. The mother who allows her big daughter to sit on the veranda with a novel while she is toiling at the washtub over the same daughter's clothes is really selfish. She is gratifying her maternal instinct for self-sacrifice at the cost of her daughter's real welfare and happiness. The wife who insists on blacking her husband's boots is selfishly feeding her desire for service at the cost of her husband's manliness and self-respect. Not all self-negation is good, it is only good when it subserves the highest good of others. Some women toil for others from morning to night and only succeed in thoroughly spoiling husband and children, besides incidentally ruining their own health.

As a rule this kind of self-negation is not welcomed at first by the recipient, who only after a time comes to expect it as his due. Such a woman, often after years of self-negation, poses as a mild martyr, but the reply is obvious, "Why did you do it? Your husband and children would have been much better off if you had allowed them to do and seen that they did their own proper work and duty instead of doing it for them, and you yourself would be fresh and interesting instead of being unnecessarily worn and faded."

On the other hand, real unselfishness is the noblest thing in life and if women are preeminent in spurious unselfishness it must also in fairness be admitted that they are preeminent also in the highest and truest unselfishness.

True unselfishness means being willing to be thought at times to be hard, unkind or unsympathetic. It is often far easier to do a thing than to refuse to do it, to smile than to frown. Unselfishness is by no means to be compared with softness. It means doing what is for the highest good of your neighbour however unpleasant it may be to yourself and however unpleasant it may be to them. It often requires the highest courage, and a willingness at times to risk being considered even selfish because you will not do what you feel cannot do real good in the end.

Our Blessed Lord is the highest type of unselfishness yet we find him constantly allowing himself to be ministered to, because he saw that it was for others good that they

should to serve him, while we find no trace of that unreal and false unselfishness which with its foolish sentimentality disfigures so much of modern life in which people have almost forgotten the ideals of duty and of discipline.

The Adventure.

Once on the slope of the ice-ridge,
In the roar of the falling snow;
Once in the pause of the fever,
When the light of the lamp sank low;

Once when the waterbag wilted,
In the midst of the Deadman's Plain;
Once when the whizz of the arrows
Smote the camp in the dawn like rain;

Twice in the green, tumbling water,
With a sob of the bubbling breath;
Once from the heels of my horses,
I have look'd on the face of death.

Burden'd with age and its weakness,
Of the savour of life bereft,
Ever I strive to prepare me
For the one great adventure left.

Whither at last will it lead me?
And in what shall my trav'ling end?
Question all questions transcending,
Whence all hoping and fear depend!

Death, irresistibly final,
Bids the curtain of darkness fall:
What, if relentlessly silent,
He should be but the end of all!

Will, paradoxical always,
In the future the past appear,
Dogging and shaping our living
Till we murmur "No change is here"?

Passing the portals of darkness
Shall I waken to nameless fears,
Hopeless and terrified groaning,
And the gnashing of teeth, and tears?

Trembling and half-understanding,
Shall I waken to cleansing fires,
Feeling their keenness no torment
In the purging my soul desires?

Finally, what if as children
After terror of night's alarms
Wake in a measureless wonder
To the dawn and their mother's arms,

So should I wake from death's darkness,
With amaze at the road I trod,
Joyous and filled beyond measure
With the fathomless peace of God!

Firmly, as bent on adventure,
I will strive to my latest breath,
Then yet again without trembling
I may look on the face of death.

—G. W

Pompeii.

Mr. E. J. Sewell in a lecture at the Victoria Institute gives some very interesting details as to life in Pompeii in the year A.D. 79. The people were very keen about municipal elections and many hundreds of

notices are painted on the walls such as "Vote for Publius Furius. He is a good man"; or of another candidate, "He will keep an eye on the expenditure." Sometimes a candidate was put forward by a trade guild as, "The goldsmiths all recommend Crispus Pansa for the aedileship." Sometimes a man's enemies make sarcastic recommendation—e.g., "The thieves beg for the election of Katia," and, "The hard drinkers and sleepy heads are voting for Vatia"; or, again, "It is Claudius' sweetheart (*Animula*) who is winning his election for him." Other notices deal with ordinary business affairs—the finding of a strayed mare, a reward for the recovery of a stolen copper pot, and an additional reward for the capture of the thief; and advertisements of particular brands of wine, olives, fish-sauce, &c. Gladiatorial shows occupied the most prominent place in the thoughts of the people, and the walls are covered with countless references to them, advertisements and backing of favourites—e.g., "Twenty pairs of gladiators, provided by G. M. Rufus, will fight at Nola on May 1st, 2nd, and 3rd. There will be a killing of wild beasts. Awnings provided." None of the programmes, which were sold in advance, have survived, but in one case a spectator has copied the programme on the wall with notes as to the result; "V" means "won"; "P", "killed"; "M", "let off", as when the audience was in a good humour they turned up their thumbs to signify that the defeated man was not to be killed. The numbers after the name indicate the number of times the gladiator has fought before. Nero College was a gladiatorial school. A part of the programme was as follows:—

Thracian and Mirmillo

V. Pugnae. Nero College (3).

P. Murranus Nero College (3).

Heavy-armed and Thracian.

V. Cynus. Julian College (9).

M. Atticus. Julian College (14).

War Chariots.

M. P. Ostorius (51).

V. Scylax. Julian College (26).

It is a strange glimpse of the old heathen world when men gazed on public murder, for the gladiators were usually slaves and had no choice in the matter, as calmly as we look at a footrace or a jumping contest. It is a measure of what the faith of Christ has done for the world.

Subscriptions to the Diocese 1913.

	£	s	d
Anon	15	0	0
Dubbo Bush Brotherhood	1	11	7
Girls' Grammar School, Sydney	5	0	0
Hindmarsh, Mr. C. H.	2	2	0
My ne, Mrs	5	0	0
Parnell, Mr. W. H.	10	0	0
Parnell, Miss E. F.	10	0	0
Paull, Mr. W. J.	5	5	0
Pritt Mrs	10	10	0
Robson, Miss G.	1	10	0
Stephen, Sir H.	3	0	0
Traill, Miss E. M.	2	2	6
White, Mrs.	2	2	0
White, Miss E. F.	10	0	0
	£59	8	1

Some Books.

V.V's EYES.—By H. S. Harrison (Constable, London), is a remarkable and inspiring book. It tells the story of a young American doctor who devoted himself with absolute unselfishness to the service of the people. The indirect effect of his example on the life of a selfish young society lady is described with extraordinary cleverness, and though the theology is very nebulous the book is most stimulating and inspiring. A religious background of motive is apparently assumed, but it is nowhere expressed.

THE KINGDOM.—By Harold Goad (Heinemann). This is a very beautiful book, giving the spiritual experiences of a modern Franciscan at the convent of San Damiano, near Assisi, his early life, his spiritual struggles his final triumph. The author has so completely identified himself with Italian conditions that it is difficult to believe that it is not an Italian who is writing. The style is exquisite and the whole tone of the book delightful in these days, when so few novelists care to make a good, and so many only, a paying book.

VICTORIAN AGE IN LITERATURE.—By G. K. Chesterton, (Williams and Norgate, Home University Library 1s). This is a small but most delightful book. Mr Chesterton is of course paradoxical but generally sound. "The free-thinker who found himself outside the Victorian city, found himself in the fork of two very different naturalistic paths. One of them went up through a tangled but living forest to lonely but healthy hills; the other went down to a swamp. Hardy went down to botanise in the swamp while Meredith climbed towards the sun. Meredith became, at his best, a sort of daintily dressed Walt Whitman. Hardy became a sort of village atheist, brooding and blaspheming over the village idiot. It is largely because the free-thinkers as a school cannot make up their minds whether they want to be more optimist or more pessimist than Christianity that their small but sincere movement has failed." Of Mrs. Browning "Her real inferiority to him (Robert Browning) in literature is that he was consciously while she was unconsciously absurd." "It may be fun though it is not poetry to try rhyming to ranunculus; but even the fun presupposes that you *do* rhyme to it, and I will affirm and hold under persecution that "Tommy-make-room-for-your-uncle-us" does not rhyme to it." We advise all our readers to expend one shilling on this book.

MISSIONS.—By Mrs. Creighton. This is an excellent little book in the same series, and at the same cost as the previous book. There are interesting chapters on methods of mission work, women's work, the Moslem problem, the civilising work of missions, and the present opportunity. Mrs. Creighton is the widow of the late Bishop of London, and a recognised authority on social subjects.

VISIONS.—By Bishop Montgomery. S.P.C.K., 1/6. This little book is a continuation of the "Scripture Messages" published by the Bishop in 1906 and the first series of "Visions" published some three years ago; and it consists of papers which appeared in the "Mission Field." They show no diminution of power, although the Bishop has been writing them monthly for eleven years; and are direct pointed, and spiritually helpful.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Volume XIV. - No. 54. Thursday Island, April 1, 1914

Loss of Workers.

We have lost by death two most faithful missionary workers in this diocese.

On December 14th Mrs. Matthews died in Sydney after a long and painful illness extending over six months. Coming to the Mitchell River Mission as Miss Pick in September 1909, she worked devotedly both before and after her marriage to Mr. Matthews on September 14th, 1910, devoting herself especially to teaching and to the care of the young children. The work was often hard but she never complained. It had been arranged that she and Mr. Matthews should go for their furlough at the end of 1912, but at their own suggestion the furlough was postponed for a year, and before the time was up Mrs. Matthews became seriously ill that she had to come up to Thursday Island Hospital, and finally to go on to Sydney where she passed away after months of great pain borne with great patience and faith on Sunday December 14th. On the following day a service was held at Christ Church and was largely attended by many who had known and esteemed her. The Mitchell River Mission has suffered heavily from the loss of two such faithful workers as Mr. T. Woodd and Mrs. Matthews within a comparatively short space of time.

Deaconess Florence Griffiths Buchanan was known to a wider circle of friends and fellow workers. She had worked in the diocese for 18 years and was universally beloved. We have attempted some estimate of her life and character on another page, and will only say here that she has left a permanent mark on the diocese which will last as long as the generation that knew her wonderful unselfishness and her saintly labours. We are indeed privileged to have had such an one lent to us even for a time. She died in St. Helen's Hospital, Brisbane, after a most painful illness of three months, borne with her accustomed cheerfulness and patience on December 30th, a fortnight after Mrs. Matthews, and after a service at St. John's Cathedral was buried in Toowong cemetery, in the grave formerly occupied by the body of the late Bishop of Brisbane, Dr. Webber, whose remains were afterwards transferred to the Cathedral. The workers pass but the work goes on, and we who remain should be stimulated and strengthened by the noble examples of faithfulness unto death which have been set before us.

The Samaritan Pentateuch.

An interesting paper was read by Rev. J. Ivorach Munro at a late meeting of the Victoria Institute on the Samaritan Pentateuch.

It is clear from examination of the documents that the Samaritan Pentateuch was received by the Samaritan colonists in or about the time of Hezekiah. From this fact arise various noteworthy results. In the first place it is written in ancient Hebrew characters exactly like those of the Moabite Stone; in the

second place, it has clearly undergone a drastic revision, and it was also translated into the Samaritan dialect. The great Hebrew scholar Gesenius has proved that the Samaritan Pentateuch has been thoroughly revised grammatically, and the Hebrew to which it is brought up is the Hebrew of the time of Hezekiah. These facts agree with the reception by the Samaritan Colonists of this copy of the Law when the priest was sent from the exiles to Samaria to teach them "The manner of the God of the land." There is no assignable reason for the Samaritans revising their Pentateuch if they had received it after the return of the Jews from exile in B.C. 527. If they did revise it, why should they have revised it to the Hebrew of Hezekiah's time 200 years before?

The real and adequate reason for the revision lies in the appeal of the Samaritan Colonists to the Assyrian King. We may be sure that before appealing to him every effort had been made to secure the appeasement of the God of the land. We know that the Pentateuch existed in the northern kingdom, and the Samaritans were able to procure a copy, but to their mind it was not authentic or good enough, because the lions were as bad as ever, and the revised copy, brought up to date in its Hebrew grammar, was the result. The lions did disappear, and no doubt the new version was given much of the credit and became in the opinion of the Samaritans far better than the old and authentic version which it supplanted. The translation into the Samaritan dialect is also very interesting since a study of it shows that its date was very early. If these facts are correct they give a serious blow to the theory of the "higher" critics, that the Pentateuch was composed in post-exilic times, for we find it in common use and being revised and translated 200 years before the first of the exiles returned from captivity.

Diocese of Carpentaria.

I.

We propose to give in this and following numbers a brief history of the Diocese from 1900-1910, as events of real interest soon become forgotten.

The Diocese owes its existence to the efforts of Bishop Barlow, the present Bishop of Goulburn, and at that time Bishop of North Queensland. He collected chiefly in England a sum of £10,000 which produced an income of £300. This was all the income of the diocese until a few years ago when gifts from the Pan-Anglican Committee and other sources raised it to slightly over £400. When we remember that all the Bishop's travelling expenses have to be met out of this sum it cannot be said to be excessive.

The present Bishop of Carpentaria was at the time, and had been for many years, Archdeacon of North Queensland, and in November, 1899, he was nominated by the Primate as Bishop of the new see. Soon after and before the nomination was made public it was discovered that the primate had not the power to nominate until it was formally conferred on him by the Synod of the Diocese of North Queensland. This meant considerable delay, as the Synod did not meet until August 2nd; when a canon was passed constituting the Diocese and placing the nomination of the first Bishop in the hands of

the Primate. The consecration of the Bishop followed almost immediately on St. Bartholomew's Day, August 24th, at the great Missionary Jubilee gathering in Sydney, and 19 Bishops took part in the service. The Bishop spent September and October in appealing for funds, for the new Diocese lost all grants and endowments which it had enjoyed as part of the Diocese of North Queensland, and especially in appealing for means to start a Diocese Training College for clergy, as it was obvious that the supply of clergy would be one of the great difficulties of the new Diocese.

The Bishop was installed on Sunday, November 18th by Ven. Archdeacon Pritt, M.A., representing the Bishop of North Queensland. The Bishop of New Guinea, Lord Beauchamp, and Mr. Le Hunte, Governor, were to have been present, but unfortunately their boat was not signalled until after the service had begun.

Before the installation a public meeting of parishioners was held and an agreement come to as to the parochial and diocesan sides of work in Thursday Island. It was resolved that the Quetta Memorial Church should become the Cathedral and that the Bishop should be Dean and appoint a subdean to have parochial charge.

Immediately after the installation Lord Beauchamp made the proposed college for training clergy a practical possibility by generously contributing £150 a year for three years for the purpose, and subsequently renewing his gift from time to time. The college lasted for seven years and did good work, but when a Parochial Training College was founded at Nundah it seemed more loyal to the province and better for the men themselves to transfer the students to the new and larger institution.

At the time of the Bishop's installation there were four clergy working in the Diocese, namely: Rev. R. W. Thomas at Thursday Island, Rev. H. L. Curtis at Croydon, Rev. F. Barton at Mossman, and Rev. E. E. Grabham at Cooktown. All these with the single exception of Mr. Curtis were under engagement to leave immediately for the Diocese of North Queensland; so that work began with practically but one priest. A Church School was started at Thursday Island under a capable teacher, Miss Smith, but it did not receive sufficient support to make it possible to carry it on. The effort was repeated six years later but again failed from the same cause. The Bishop appointed as the first Subdean Rev. W. P. Glover, Diocesan Registrar for the Diocese of Grafton and Armidale, and now rector of Warwick. Mr. Glover arrived at Thursday Island early in April, 1901.

Early in the year the Bishop visited Port Darwin, when no services of our Church had been held for twelve years. The people immediately organised lay services and continued them for twelve months until it was possible to send a priest.

Herald's Book.

We have received a copy of the "Heralds of the King Book of Prayer and Praise" for use at children's missionary services and meetings. It contains a good selection of hymns besides services of admission and special litany, Missionary Service and Service of Thanksgiving and intercession. We heartily commend this little book.

Deaconess Buchanan.

AN APPRECIATION OF THE BISHOP OF CARPENTARIA.

The outward facts of the life of Florence Griffiths Buchanan are soon told. She was born at Canterbury on September 16th, 1861, and was the youngest child of Captain Buchanan of the 93rd Highlanders. In 1882 she came out to her brother in Bundaberg and became interested in the work done among the South Sea Islanders by Miss Young of Fairymead. She returned to England in the following year, but finding the climate too cold resided at Malta and in Egypt. She returned to Bundaberg in 1887 and at once resumed her work among the islanders on her brother's plantation and elsewhere. Here a terrible riding accident left her maimed and crippled, and subject to the most terrible pains and headaches for the rest of her life.

She left Bundaberg after the great flood of 1893 when she was rescued from her cottage when it was nearly submerged, and came up to Thursday Island and began her work here among the South Sea Islanders in 1894. Her work was not confined to the islanders, but she was always ready to help in every good work that was going on in the parish, and from this time to her death, 19 years later, she devoted herself entirely at her own cost to the service of the church in the far north, except for short intervals occasioned by sickness. On the creation of the Diocese of Carpentaria she withdrew from a punctilious fear of forcing her services on the new Bishop, but immediately returned at his request and resumed her work.

On January 5th, 1908, she was ordained Deaconess by the Bishop of Carpentaria, and later in the same year she undertook at the request of the Administrator, during the Bishop's absence in England, the charge of the new mission at Moa, where she did most splendid work both as teacher and superintendent. Three years later, the Bishop, feeling that the work was beyond her strength, asked her to resign it, and lent her for some months to the Diocese of Singapore which was in great straits for a temporary helper. On her return she worked at Darwin, winning the hearts of all, until during a visit to Brisbane for the Church Congress the last fatal illness came upon her, and she died in her 53rd year after a lingering illness of some months in which terrible pain was borne with extraordinary courage and patience.

It so happened that when the telegram about her illness reached me with its unexpected and overwhelming news I had just laid down Baron Von Hugel's great study of St. Catherine of Genoa, and the coincidence deepened in my mind the impression formed many years ago that the Deaconess was in very many ways to be compared with the great women saints of the mediaeval church. She had a psycho-physical nature and outward appearance rare at the present day, and her character was as uncommon as it was stimulating and inspiring.

There are not a few striking points of likeness to St. Catherine. There was the

same frail body compelled to obedience by the imperious soul but revenging itself by occasional fits of utter prostration; there was the same life of constant unremitting service of the sick and suffering whether in body or soul, the same consecrated life independent of any community or religious order, and the same sturdy independence of character which made Catherine dispense with a spiritual director for the greater part of her life, the same extraordinary influence on those who surrounded her, the same teaching by conversation and example rather than by any formal address or written statement.

When we reflect on this life of singular beauty and extraordinary usefulness we are struck by the following characteristics:

1. The well nigh absolute mastery of the soul over the small and fragile body marred and crushed by her terrible accident. She suffered from tubercular disease of the foot and walking was always pain and not seldom agony, and she was ever on foot, walking long distances to visit those who needed her help. Her headaches would at times grow so acute that any movement or any word was im-

supported by who knows what power from on high.

3. Perhaps the most obvious feature of her character was her wonderful sympathy and thoughtfulness for others, and the winning magnetic force which sprang from the forgetfulness of self.

All who came within reach of her influence became her devoted servants; ready and willing to do anything for her. It mattered not who they were, pilots and seamen, wharf labourers and draymen; high officials, and heedless girls, overburdened and sometimes short tempered mothers, children of all ages, Japanese, South Sea Islanders and men of every nationality, all found in her someone to trust and love, someone who seemed in each individual case to regard them with special care and affection, someone who always remembered and marked the special occasions and anniversary of their lives. It was this particular and individual care that gave her such a wide-reaching personal influence.

4. This affection for all who needed her care in no way blinded her to their faults and failings. She had a robust intellectual keenness which saw through all attempts at fraud or imposition, and enabled her to form cool and independent judgments. While she had an invincible optimism of heart and of hope she had none of the blind zeal which overlooks difficulties that ought to be faced, and trust to good fortune instead of to prudent preparation. Every detail of a proposed scheme was studied, and every possibility carefully considered. She had tremendous faith but her insight into men and things was too keen to allow of false hopes or rash experiments.

5. One of her most delightful characteristics was her keen and unquenchable sense of humour. Humour is a most blessed gift of God and she had it in full measure. She could smile without a trace of malice, or of bitterness at the exasperating weaknesses and follies of those among whom she worked, and at her own pains and sufferings, as with St. Francis the eager soul would deride the slowness and incapacity of "brother body" and then smile at itself for its impatience. There was never the least touch of sarcasm or wounding in her bright humour, but her ever ready smile and playful jest will ever remain one of the happiest memories of her friends.

6. She had a rare and most remarkable talent for teaching. It was probably as a teacher that her best work was done, and it was by a true instinct that the Moa people gave her at once the title of "*Teusher*." Whether during the many years during which she conducted South Sea Island classes, during the years at Moa with its regular school duties, or teaching her little school of white children at Darwin she was pre-eminently gifted with the power of attracting and holding the attention of her hearers, and of conveying the truth to them in language so simple, so clear, so full of homely yet piquant illustrations that the impression made was seldom if ever effaced. To hear her give a lesson was to hear the art of teaching carried to a point of well nigh



perfection.

7. No doubt the marvellous winningness and personal magnetism had something to do with her success as a teacher. It was impossible to be in her company without being drawn to her. The mobile pain-drawn face, the great spiritual eyes, the frail little body dressed always in the plainest uniform, were but some of the outward marks of the tremendous energy, the unconquerable will and the ever-present purpose behind all that one saw. Few indeed could resist the appeal of a personality so fitted to soar to the loftiest heights and so cruelly bound to a feeble frame.

8. It was impossible not to feel that her life was dominated by a supreme purpose, a purpose which forbade her to avail herself of that personal ease and comfort which were within her reach and ever drove her forth into new fields of active and laborious service. Her personal path was simple and evangelical, her great purpose in life, like that of her Master, was to seek and to save those that were lost and to lead the young into the way of life. She allowed herself little if any rest or recreation. "Wist ye not that I must be about my father's business?" was the unexpressed but silently determined response to every effort to induce her to spare herself; a thought so dominant that every other consideration gave way before it. Duty towards God, duty towards her neighbour, these two thoughts were supreme. It was not that she did not feel the loneliness and the weariness, the pain and exhaustion of her work. She did feel these very keenly, at times almost overwhelmingly, but her resolution and courage were so great that they were never allowed to deflect her from her purpose.

9. It is almost needless to add that such a soul as this was distinguished by an innate clearness and purity and by a close and constant communion with God. One may picture the smile with which, her painful illness borne to the end with her accustomed patience. ("It is good to suffer" she said during her last illness), she entered at last into the land of the divine presence.

By one of those associations which we scarcely care to call coincidences, the following words formed part of the second lesson for the day on which God called her to himself, "God will dwell with them and they shall be his people, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

The world is the richer that she has lived in it, but we, O, so much the poorer that she is gone from it!

Her memory will ever live among those who loved her as that of the tenderest and most beautiful spirit imprisoned for a time in the body, but ever eager to seek its true home in the presence-chamber of God.

Students Ordained.

At the last examination for the Th.L. degree Mr. Cyril Massey, Carpentaria Diocesan student, obtained a first class and Mr. John P. Parker a pass. In St. John's Cathedral, Brisbane, on Advent Sunday Rev. C. Hall, one of our late students, was ordained priest and licensed as assistant curate to St. John's, Dalby, until he comes to his work in

this Diocese. Mr. Cyril Massey was ordained deacon on the same day and licensed as assistant curate to St. Luke's, Toowoomba, and Mr. J. P. Parker was ordained deacon and licensed as assistant at St. Thomas', Toowoong. These two gentlemen will receive two years' further training in the Brisbane Diocese before coming North.

The Mitchell River Mission.

The Francis Pritt which left Thursday Island on December 6th, had a quick though somewhat rough passage down to the Mitchell, and landed Miss Grimes and Mr. West safely on December 11th. Miss Grimes writes most cheerfully of her work and of the mission, and the other members of the staff write of the great help and relief afforded by Miss Grimes' arrival. The overland mail has been for the present discontinued as the Government can find no one to carry it for the absurdly small sum allowed.

Mr. Lane writes: The boat arrived at Ebenezer, (the landing three miles from the mission), about 3 p.m. on December 12th, and all the available mission folk, buggy and dray, met her and carried cargo and stores. Next day, supplemented by 75 bush natives, we made two trips and left only a dray and buggy load of stores for Monday morning. Our thankfulness for the help of Miss Grimes may be imagined. Bendigo seems better, and suffers no pain. The transition between the dry weather and the beginning of the wet tried us a good deal. Miss Matthews is better again, John Savo has not been well but is coming round. The common-room building has been roofed with iron, also the school and boys' dormitory. Most of the married people's houses have been rethatched with cabbage tree palm. We hope to finish this in a fortnight. A fair amount of ploughing has been done, but we must get in vegetable seeds, cassava cuttings and sweet potatoes as soon as possible. There is a chance of selling some bullocks and unproductive cows while the market price is good, and we are strongly advised to do this.

Miss Grimes writes: "On the whole we had a good voyage. On Tuesday it was very rough and a high wind and very heavy storm at night. Tom and Jack were greatly relieved next morning that we had got through it all right. I like being here very much and already feel quite at home, and as if I had been here quite a long time instead of only five days. The weather is not exactly comfortable, but I suppose I shall get used to that. Every morning after breakfast I see to the patients until 10 o'clock, and again at 5 p.m. if necessary until church time. Last Sunday as there were so many heathen round here Mr. Lane sent word round to them to ask them to come to the service to be held outside the Church at 6 p.m. It was so nice to see such a large number. There must have been over 300 present including the Christians, and one of the men interpreted for Mr. Lane."

It will probably be the end of March before we get any further news. Mr. Matthews has gone to Victoria to see his mother and for a rest after his trying experiences. He hopes to arrive at Thursday Island on March 17th on his way back to the mission.

"The Carpentarian."

The following subscriptions are thankfully acknowledged:—

10s.—Captain Cleveland, Croydon Parish
2s. 6d.—Bishop Stone-Wigg, Mr. Hindmarsh.
2s.—Mesdames McLeod, Ives, Zaher, Woodhead, McKee, Robeson, Allom, Miss C. White, Mes-rs. Buckland, Toulasik, Bryholtz, Hepworth.

Jim.

In every direction stretched the bare down with its covering of pale, dry grass; near the brown earth showed through the tussocks, far off all was one sheet of yellow away to the horizon, where the mirage showed broad sheets of water and lines of shady trees. The road was hidden in clouds of dust from the feet of the 20,000 travelling sheep that spread out far over the grass. The sheep were not feeding but travelling restlessly. They had had no water the previous day, and they had already gone far in the hot sun. The sheep did not know what the drovers did—that there was a waterhole three miles ahead. There were only three men, one on horseback and two on foot, and they were tired and jaded. As they tramped silently and sullenly along in the blazing sun, Jim—Karundera Jim—he had no other name that anyone knew, was reflecting bitterly on what life had brought him. He had been "knocking about" the district all his life. He had never known any motive strong enough to induce him to save, and had squandered his earnings as openhandedly as they came. His religious training had been nil. He had read the sermons in a weekly southern paper when every other item of news had been exhausted. He had attended one or two services, when a clergyman had visited a station or shearing shed. He had occasionally stood outside for half-an-hour on a similar occasion in a little bush township. He had some considerable experience of men—not always the best men—and their ways; and had formed such a creed as he had been able. It would have run somewhat as follows, had it ever been put in words or even consciously thought out: "I believe in a God somewhere or other who favours good rather than evil, and I don't believe he will be very hard on a poor chap that knows very little. I believe all religions are alike and mostly humbug, though there are some real good religious people here and there. I believe in helping your fellow-men all you can unless they are Chinamen or aliens, and they are all poison. I don't believe there is any harm in a bit of a spree, but men who live only for drink and women are fools, and some I know are beasts too. I believe that when I have been trusted with a piece of work to do I ought to do it at all costs, but I am very glad when it is over." His creed had somehow not brought him much satisfaction in life, but he did not blame his creed. It is doubtful whether he knew that he had one, though if you asked him his religion I believe he would answer "Church of England," because he had heard his mother speak of the old church at home.

Suddenly his attention was arrested. The foremost sheep had come to a dry creek and maddened by thirst had commenced to run down it. Jim shouted to the man on the horse but it was too late, sheep after sheep joined in and soon the whole 20,000 were

they found Jim, fallen forward on his face, dead. I do not know his real name, but whenever I think of Jim I remember those old words, "The good shepherd giveth his life for the sheep." Men will be judged with a just judgment and we cannot believe that Jim's faithfulness will be forgotten in the day when men will be judged, not according to the opportunities they have not had, but according to those which they have had. Far away under the Western sun he lies forgotten and unknown, but his deed lives among the many heroisms of the bush that never find a chronicle.

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1914

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Thursday Island, Queensland.

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DIO. SECRETARY:

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HON. TREASURER

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The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aboriginals on the Mitchell and Roper Rivers.

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On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop left Thursday Island by the Suva on February 2nd, on a visit to the south of Queensland, partly for the purpose of holiday and partly to fulfil a promise to take confirmations etc. for the Archbishop of Brisbane.

On arrival at Brisbane after a short visit to Canon Pattinson he went out to Esk and spent a week Mr. Nigel Buchanan, the brother of the late Deaconess Buchanan. On his return to Brisbane he went for a fortnight's holiday to the Tambourine Mountain and much enjoyed the beautiful scenery, fresh air and numerous rare and beautiful birds that abound in the scrubs. Returning to Brisbane he stayed for a week with Archdeacon Le Fanu, taking some confirmations and presiding at the profession of a new sister of the community of the Sacred Advent. On March 14th he went to Rockhampton to visit the Bishop, and addressed a large missionary meeting on work among the aborigines on Tuesday 17th, and on Sunday 22nd he preached at North Rockhampton and in the evening at the Cathedral. On Sunday afternoon he addressed the girls at the Church Hostel, and on Tuesday afternoon the girls at the Girls' Grammar School. On the following day he left for Townsville by the s.s. Bombala, and on Sunday he preached at St. James Cathedral, in the morning and St. Peter's Church in the afternoon and evening. On the next day he left by the Musgrave and travelled to Cairns where he was met by the Yarrabah launch, and paid a visit to the mission, returning to Cairns next day and travelling overland to Mount Carbine, where he arrived on April 3rd. Services were held at Mount Carbine on Sunday and at Mount Molloy on Tuesday. On Wednesday he drove down the range to Mossman, where he held a confirmation of 8 male and 8 female candidates, five of the male and three of the female candidates being adults. The little temporary Church was crowded and the service most hearty. On Good Friday the Bishop preached at Morning and at Evening Prayer. The services were much better attended than in previous years, the large proportion of men being noteworthy, and the singing excellent. On Easter Eve the Bishop conducted a service

of Preparation. Easter Day began with a very bright and happy celebration of Holy Communion at 7.30 a.m. The singing was excellent, and there were 41 communicants of whom nearly half were adult men. The Church was filled again for the second celebration at 10 a.m. at which several were present from the country farms. The rector should be greatly encouraged at the response to his long and faithful labours among his people. The Bishop preached at the Morning and Evening Services and left on Monday for Port Douglas where he preached at Evensong and celebrated Holy Communion next morning leaving at 10 a.m. for Cooktown.

On Thursday evening he held a Confirmation at Cooktown at which 12 male and 8 female candidates were presented by Rev. L. Ayscough. The service was very hearty, and there was a good congregation in spite of the threatening weather. After the service the Bishop met the members of the Parochial Council at the Rectory. Rev. L. Ayscough announced that the period of three years service with the diocese was up at the end of the year, but, that with the Bishop's approval he had decided to stay on for the present. The members of the Council expressed their satisfaction. On Friday evening the Bishop took a Service of Preparation for Holy Communion and on Sunday morning celebrated and preached, leaving at night by the Aramac for Thursday Island.

Diocesan Council.

A meeting of the Diocesan Council was held at Bishops House on Thursday, April 30th at 5 p.m. Present: The Bishop in the chair, Rev. the Subdean, Messrs. Lee Bryce, Mackenzie and Sullivan.

Mr. Mackenzie reported that £120 6s. 11d. had been contributed towards the funds for the second aisle of the Cathedral and £74 3s. 1d. towards the Deaconess Buchanan Memorial Fund. Plans were considered for a superintendent's house at Moa in place of the grass house at present in use and it was estimated that the materials would come to about £180 exclusive of the cost of erection. It was resolved to contribute £100 from the diocese towards the cost of the house.

It was resolved to obtain a tender for the completion of the aisle of the Cathedral and that the diocese contribute £50 towards the work. Messrs. Lee Bryce and Mackenzie were appointed a building sub-committee.

It was resolved to proceed with the matter of the Deaconess Buchanan Memorial window as soon as the plans arrived from England; and to hold over the matter of the

hospital until the subscription list had been completed. It was stated that of the money received, £45, was without special direction, £2 10s. for the window and £26 for the hospital. After deducting the probable cost of the window about £40 would remain towards the hospital, the cost of which would be at least £140. Mr. Lee Bryce was authorised to sign diocesan cheques in place of the Bishop during his absence. The meeting then terminated.

New Window.

A number of officers of the Bank of New South Wales have asked permission to erect a window in the Quetta Memorial Cathedral to the memory of Mr. Archer, who was inspector of the bank, and who was lost in the Quetta. It is probable that a window will be erected to match that to be erected to the memory of Deaconess Buchanan at the west end of the Cathedral.

Giving.

The Archbishop of the West Indies writing lately of the coloured churchpeople of Jamaica, says:

"As regards ordinary parochial work, and maintenance of the clergy, the Jamaica Church is mainly self-supporting. With the exception of the very poor, and persons out of employment who are specially exempt, the rule of the Church is that men and women contribute 3d. weekly, and this rule is very generally complied with, even though the cash weekly earnings of Church-members frequently amounts to no more than 10s., from which all family expenses must be met. In the case of women earning a small wage it is considered sufficient if they contribute 6d. a month. This is in addition to what may be given in the weekly Church collections."

This (with the exception of the amount which ought to be at least four times as great, as the wages are more than four times as large), is precisely the scheme which the Bishop of this diocese has been urging in vain on the Churchwardens for the last twelve years. It is the only method of sound finance, and it is very humiliating to find the despised negro willing to make sacrifices and show method and regularity in his support of his Church, when the superior Australian will not even hear of anything that imposes the slightest restraint or implies any acknowledgement of duty.

War.

We have received a pamphlet from an excellent member of the Society of Friends containing an attack on the Australian system of National Training for Defence. As usual, however, no practical suggestions are made as to the way in which aggression is to be met. We realise the horrors of war, we hate the very thought of an aggressive war, a war of hate and revenge, a war of greed and ambition, as strongly as any Quaker can do, but what is to be done if your neighbour wantonly attacks you?

"It ought to be easy to settle all international questions by arbitration." No doubt it should, and it is being increasingly done, but though the dog may arbitrate with the wolf, it is not easy for the lamb to arbitrate with either.

You may arbitrate with a burglar; you may agree with him that if he leaves your property alone you will put no hindrances in the way of his speedy retreat from your home, but you can only arbitrate with any prospect or success if you have an effective weapon in your hand. If the burglar happens to have a revolver and you have none the odds are that your goods will go with him in spite of your well-meant efforts at arbitration, and it is quite possible that you will be left unconscious of your loss—or anything else.

The suffragette war in England is an example of the policy of non-resistance. The people of England, or at least the Government of England, which is not quite the same thing, has apparently decided that a woman who commits criminal acts for a political purpose is not to be punished, or if punished at all that she is to be liberated after a few days imprisonment of the least rigorous kind. Are the suffragettes grateful for this leniency? Do they cease their attacks on the property, or cease to risk the lives of innocent persons? Not at all. Their bitterness and recklessness grows until we are told that last year they caused fire which did £250,000 worth of damage.

Nor would it help matters to grant their particular demands, which may or may not be right. There is no security that these women will stop methods of violence when they have gained the suffrage. The method will be applied to the next thing that they choose to demand and so on until either everything must be yielded to mob violence, or else the community is driven to protect itself by returning war for war.

No doubt the ever-growing armaments are an almost intolerable burden, though it is not clear that they tend to encourage war, for there has been no war between two great European nations for nearly fifty years. What is clear is that the larger nations fear to go to war unless they are sure that they are stronger than their opponents. It ought not to be impossible to limit armaments by mutual understandings. Great Britain has tried more than once to do so, and may yet succeed, but it is at least arguable that to allow yourself to become much weaker than an ambitious neighbour is the way to precipitate, not to avoid, war.

As Christians we are bound to avoid war by every honourable means in our power, but until someone explains to us how we are to act towards the wantonly aggressive invader, not

in vague generalities but in a detailed practical manner, we shall do well to stick to our Defence Act.

It is a hard fact, but if we throw down our arms we lose the power to arbitrate. It is possible that we ought literally to carry out Christ's command to turn the other cheek, and to give up our very clothes to the invader or marauder, possible though not at all probable, and it is possible that if we had the faith to do it we should not suffer, but can we honestly say that we are prepared to do this, to accept a conquering force, to live as slaves under a foreign despotism, to give our wives and children to the enemy's pleasure. If we are not prepared to take this course and trust absolutely to the divine protection to rescue us, then we must learn to protect ourselves, and if we are to protect ourselves in God's name let us do it thoroughly or we shall rue it.

A Mute Inglorious Milton.

He was a journeyman baker. He went to work at 5 p.m., and it sometimes happened that he was lucky enough to get off at 5 a.m., more usually it was six, seven, or eight in the morning. When he came home he went to bed in the little room of the wooden shed in the boarding-house yard which he shared with a mate; a partition seven feet high separated it from the next room and above was the unlined roof. The noise was continuous. A slatternly maid carried on a conversation with the inmate of a room at the further end, drunken men woke up with many oaths, impatient horses rubbed against the veranda post shaking the whole place, aboriginal hewers of wood and drawers of water screamed at one another, the sun grew hotter and hotter until the room was like the oven he had just left. Flies and mosquitoes streamed in through the ragged net and nearly drove him wild. The whole place was inexpressibly sordid and miserable. He tossed through the heat of a tropical summer day, got a miserable meal of half-cold scraps from a sleepy maid, and went blinking back to work.

He had been following the same round since he had gone to work seven years before. On Friday night he worked eighteen hours, and was too tired to be thankful that he had one night a week in bed. He might have gone for a walk on Sunday but there was nowhere to go. The mining township was inexpressibly dreary. Every tree for miles round had been cut down for fuel. Heaps of stone, gaunt machinery and ridges of arsenical dust made up the views, so he went to the nearest hotel by the back door, the front being demurely closed, and spent the day with a few choice spirits, declaring against society, religion, capital, morals and everything else good, bad, or indifferent. He got good wages but had never anything to spare except for his needs. Yet the man was a poet. Unknown to even his room mate he wrote strange wild lyrics full of bad grammar and worse spelling, but instinct with natural power. His visits to the hotel grew less frequent. Sunday was spent in writing and re-writing his treasured verses. He compared them anxiously with the effusions in the poet's corner of the "Dustyville Digger" and they seemed to be altogether different. Was he a genius? he asked himself. Was it

possible that he, a bakehouse drudge, was going to astonish the world, to triumph by his innate power over priests and bank managers, over capitalists and society, over that rank hypocrisy which was called religion? The longer he brooded the stronger grew his certainty, but how to obtain an independent verdict, how be sure he was not deceiving himself? He gathered together his papers, dressed with care, and repaired to the office of the great man of Dustyville, the editor of the "Dustyville Digger." He was sufficiently free from prejudices in favour of religion or morality, and he sold his paper by its vigorous abuse. And was he not a judge of poetry? Did he not admit or exclude it from his columns at will? The great man took the sheets and glancing at them burst into a roar of laughter. "You'd better take them round to Ah Gow the grocer. He may give you a penny for the lot and use them to wrap up the stinking fish he sells to his countrymen." The baker took the papers back, walked quietly home, opened a box, took out a cheap revolver and, pointing it at his breast, pulled the trigger.

When he recovered consciousness he was lying in bed in his room with a big bandage round his chest and a burly policeman sitting beside the bed; then the scene changed as if by magic. He stood on a great mountain peak in the early dawn, and saw the rosy light flush and spread in ever-growing glory. He swept like a disembodied spirit over the ocean, and watched it in all its moods as it shimmered pearly soft in the sun, or wantoned in the breeze, or growled and raged in the fury of the storm. He walked through enchanted forests where the ground was a carpet of flowers and the nightingale sang in the branches. He dived beneath the sea and walked through caves of coral where the crimson parrot fish darted like birds through the red and yellow trees of seaweed; then he passed through the cities of men and heard their talk and watched their ways, so it seemed, day after day; he read the works of the great men of old, and the outpourings of the modern poet's art; he trod unseen through crowded court and quiet village, and watched with eager eye the play of human life, the mystery and the pathos, till he felt his whole being swell with wonder and love, and he longed to pour out his soul in song. It seemed to be a lifetime since he had thought the complacent editor of a mining newspaper an infallible judge of poetry. His own verses seemed to him indeed unspeakably crude and narrow, but he knew now what poetry was, he knew that he had within himself a poet's power, and he said aloud, "I will write such a song of life and death as men have never heard before." "Not so," said a quiet voice. "God has given thee back the life thou wouldest have presumptuously taken. Go back and learn, and one day perchance thou mayest obtain."

Once more the narrow bed, the iron roof and the stolid policeman stifling a yawn. He slowly recovered health and escaped punishment on the ground of the sufferings he had gone through. He returned to the bakery quiet and subdued. His soul was filled with lofty thoughts which clothed themselves in his mind with magnificent language, but he could not write one line of poetry, or put into articulate words the dreams that surged

within him. He went no more to the bar nor did he often leave the town. All his spare time was spent in watching with eager eyes the human life around him. He was strangely patient and sympathetic, and his wages were more sufficient than before, for they flowed in many a stream of unknown charity. He lived nearly five years with gradually declining strength, gently tended towards the end by one or two who loved him deeply—they hardly knew why. He scarcely ever spoke, and never of himself until shortly before his death, when he suddenly cried, "The fire is kindled. I can speak with my tongue." But he spoke no more and he died and was buried, and none the wiser; but in the other world they said "A new poet has entered upon the work of his life."

Some Books.

MARRIAGE.—By Mr. H. G. Wells. This is a remarkable book, and more remarkable as coming from Mr. Wells, whose views of marriage have not always had the inspiring note which distinguishes this book. It is also free from the coarseness which has disfigured some of Mr. Wells' later novels. The story is briefly this: Maror (ie, a young and beautiful woman, belonging to a large family in somewhat straitened circumstances, is on the point of marrying a wealthy suitor whom she does not love, when the ideal man, Trafford, a young professor of physics, appears dramatically on the scene. They marry and for a while are blissfully happy. Then Trafford discovers that his wife is extravagant in her tastes, and after two years of indecision he gives up for her the work of research to which he is devoted and in which he is brilliantly successful and turns to money making. They become wealthy and fashionable, but neither are happy, and after some years of luxury they go off together to spend a year in a lonely hut in the wilds of Labrador, in order that they may try to find out the true meaning of life and if it may be found God. In the privations and dangers of primitive life they are drawn together into a perfect sympathy which they never felt before, and go back to devote their lives to higher things in the service of man and if it may be of God. There is of course much to criticise. Mr. Wells does not look at things from a Christian point of view, and he indulges in a few cheap sneers, but he upholds a noble ideal of what married life ought to be, and he draws a scathing picture of modern life untouched by ideals of service and spiritual ends. There is much to be learnt from the book apart from its interest as a story and the clever touches which always mark Mr. Wells' work.

SCOTT'S LAST JOURNALS.—These have been so widely read and reviewed that we do not propose to comment on the noble story of strong purpose, patient endurance, and loyalty of man to man. They form a page of our national history which will never be forgotten, but it is worth noting that Scott, Wilson, Cherry, Gardard and others were firm believers in Divine guidance and providence. The will of God was with them an ever-constant thought and lent reality to the church services which were so regularly held during the expedition.

FATHER PAUL.—By Gerald O'Donovan, (Macmillans). This is a well written and striking book. It treats of the life and train-

ing of a modern Irish priest up to the point at which he finds himself driven out of the Church for the very mildest of modernist opinions. The writer who seems to be a sincere Roman Catholic, and who writes more in sorrow than in anger draws a terrible picture of the inefficiency and ignorance of Maynooth and still more the diocesan seminaries, and the priests appear in a very unfavourable light with certain exceptions which shine like stars out of the surrounding darkness. The Church is represented as sucking the life from the people, as allied closely with the publican and the gombeen man, or petty moneylender, as erecting huge buildings with ill-gotten money but as caring little for spiritual things. If one half of what this book says is true we do not wonder at the Ulster fear of Home Rule. The importance of the book is that it is not written from the outside Protestant point of view but from that of one who knows and loves the Church, and deplores its loss of its own ideals. By a curious blunder which seems inconsistent with the knowledge elsewhere displayed the author makes the father of Paul contemplate his marriage to his cousin. We cannot believe that the proportion of faithful priests is so small as this book assumes it to be, and the Bishop is surely too odious to be natural.

CHANCE.—By Joseph Conrad (Methuen's). Those who have read "Typhoon" will be prepared to believe in Mr. Conrad's extraordinary faculty for delineating character and motive, but he has never written anything to equal this amazingly clever book. The knight of the sea, Captain Anthony, the luckless Flora, the selfish old scoundrel De Barral, the frank sailors Powell and Franklin, the aloofly inquisitive Marlow, the ultra serious, well-meaning and hopelessly unattractive feminists Mr and Mrs Tynes, the vindictive governess, all stand out before us with a weird intensity that is almost terrifying. The story comes out in an odd disjointed impersonal kind of way just as stories emerge by degrees in real life. There is only one incident in the way of plot, but the attention is chained from beginning to end by the intensity of the psychological interest, and the subtle unfolding of motive.

CHILD OF THE DAWN.—By Arthur C. Benson. This book contains Mr. Arthur Benson's ideas on the subject of immortality. They are very wild indeed. He says that he is an earnest believer in God but he omits from his story all references to Christianity apparently from a needless fear of compromising it. There are passages of power and beauty and others of extreme bathos, and we fear we must say vulgarity. He bases all his ideas of heaven on the theory of the transmigration of souls, although he says in the preface that he does not believe in it literally. We prefer the wild flights of Monsignor Benson who has at least definite convictions and is supercilious only towards members of the Church to which he once belonged.

The Nationality of David.

Mr. Houston Chamberlain in his remarkable book "The Foundations of the Nineteenth Century" has some interesting remarks on the Nationality of David, and of our Lord. He points out that the purely Jewish race was a comparatively small body, centred in Jerusa-

lem and much less numerous than the Jew by religion. The older inhabitants of Palestine were not exterminated by the Jews but lived on and were in part mingled with them, the Jews adopting the practice they still retain, of marrying their daughters freely to strangers, but never allowing their sons to marry any but a full-blooded Jewess. Among the most prominent of the older inhabitants were the Amorites, tall, fair, blue eyed men of a ruddy complexion from the north (the sons of Anak) and the Gittites who formed the best soldiers of David's body guard. Both these tribes were of European origin, and are represented on monuments with entirely European features. The district of Bethlehem was known to have been thickly populated by Amorites, and it is not impossible that David had an Amorite mother. His ruddy complexion and the peculiarities of his character, his daring spirit of adventure, his carelessness, his generosity and play of fancy, all seem to distinguish him from the genuine Jew. It is noteworthy that he was on good terms with the Philistines who were hated by the pure Jew. A portrait of a grandson of David's on one of the Egyptian monuments shows an Amorite type of face.

With regard to our Lord Mr. Chamberlain points out that the inhabitants of Galilee were only Jews by religion not by race. Indeed not long before one of the Maccabean leaders had gathered all the Jews by race out of Galilee and transplanted them to Jerusalem.

We do not know to what extent Mr. Chamberlain's positions are tenable (and from some of them we strongly dissent), but he supports them with a massive weight of learning and they are worthy of fuller investigation.

The above considerations are only incidental to the general argument of Mr. Chamberlain's book to which we shall refer in a later number.

Eternal Life.

Eternal life is just to know
The only truth on earth below,
The only hope in heaven above,
The only source of lasting love.

Eternal life makes values plain,
And turns to dross our earthly gain,
It unifies the heart's desire,
And fills the lukewarm soul with fire.

Eternal life is having here
The vision of the Godhead clear:
To him who sees the central Sun
The future and the past are one.

Eternal life is living so
That God is all we want to know,
And all we meet of good or ill
Is welcome just because His will.

Eternal life is knowing Christ,
And keeping with him deathless trust;
A dying day by day to "Mine,"
A living evermore to "Thine"

Eternal life is just to see
What was and is, and is to be;
To find in God eternal peace,
And in His love from self to cease.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Is a Revival Probable.

There are not a few signs that the present wave of religious indifference is in some directions at least beginning to spend its force, and there are grounds for hope that another ten or fifteen years may see a remarkable revival of faith and religious observance. It is somewhat remarkable that so far as our own Church is concerned a spiritual revival has taken place at or about the end of the first quarter of each of the last four centuries.

In 1520 Luther burnt the Pope's Bull, and a few years later there began in England that strange mixture of good and evil which we call the reformation.

One of the evil results was a reaction not only against the abuses of the old system but against all order and decency in worship, and a studied neglect of the externals of religion which was too often accompanied by an inner neglect of spiritual truth. Early in the seventeenth century the church had sunk into a very lamentable state. A large number of the clergy were openly Calvinist, and there was the grossest indecency in the celebration of divine service. Communion was made only the necessary three times a year and a majority of the churches were in a state of neglect.

In 1619 Lancelot Andrews was made Bishop of Winchester. His example till his death in 1625 was of enormous influence in raising the tone of church life, and his work was carried on by Laud, Bishop of London, 1628. Had it not been for the revival of church life and feeling from 1620-35 it would have been scarcely possible for the church to survive the troubles of the Civil War 1642, and the abolition of Episcopacy and the Prayer-Book 1645.

Again, at the beginning of the Eighteenth Century we find that apathy and carelessness had largely settled down on the Church. A cold deism was the popular creed. Never had the clergy been held in such contempt; many of them indeed were but hangers on to great families; parochial visiting was the exception; catechising had fallen into disuse. Formalism reigned and the bones of the Church were very dry.

In 1728 William Law published his "Serious Call," and in 1729 Charles Wesley formed the little society in Oxford which won for him and his friends the name of "Methodist." It was the beginning of a movement which affected the Church profoundly, and was the means of a great spiritual revival.

At the beginning of the Nineteenth Century the Church had again sunk into lethargy. The force of the evangelic movement had largely spent itself. Erastianism had largely become the creed of the Church. It was simply "The Establishment," and the heads of the Oxford Colleges who showed their utter incapacity to understand the "Tracts of the Times" were its fitting representatives.

Again, it was at the end of the first quarter of the century that life returned. In 1827 Keble published the "Christian Year,"

and in 1839 he preached the sermon on "National Apostasy" which was, Newman declared, the beginning of the Oxford movement, so rich in blessing to the Church.

We have again nearly reached the fateful time. Will 1925 see a new spiritual movement for the uplift of the Church? There is much reason to think that it may, for potent forces are at work and must bring forth their fruit. It is not safe to prophesy what form the movement, if there is to be such a movement, will take, but there are two lines along which it may possibly run.

(1) A great revival of intellectual faith in Christianity. The whole attitude of science is rapidly changing. The old material and mechanistic theories of the universe are being rapidly scrapped. Science is ever more and more acknowledging that the spiritual is behind the material, and that the material, so-called, is but one form of the manifestation of Spirit. The time may be rapidly approaching when it may be deemed as unscientific to disbelieve in God as to disbelieve in the earth's revolution round the sun.

(2) It may, however, be that the movement will run on the lines of a great impulse towards reunion. The desire for it is ever spreading, and the whole attitude of Christians is changing. Will it come with a great spiritual uplift? Who can say?

At least, we can note with hope the possibilities of the immediate future, and pray that God will direct and rule it according to His will and the purposes of His love.

The Kikuyu Conference.

The first dusty of controversies is settling down, and it becomes possible to consider the letter of the Bishop of Zanzibar and the pamphlet on the Kikuyu Conference by the Bishop of Uganda (Longmans, Green & Co., 6d each) with a certain amount of calmness and detachment.

In the first place it is evident that exaggerated and inaccurate accounts of the Conference were in the first instance circulated, and this may partly account for what strikes one as the somewhat overstrained and exaggerated tone of alarm in the Bishop of Zanzibar's letter. He has undoubtedly done the Church a great service in drawing attention to the serious nature of the Kikuyu proposals, but they are only proposals; the Bishops of Mombassa and Uganda neither propose nor desire to take any steps without the concurrence of the whole Church, and we consider it unwise to condemn without careful consideration proposals which, wise or unwise, are prompted by no personal or party motives, but by the statesmanlike desire to provide in good time for the future of the native Church.

The Bishop of Uganda's letter is courteous and temperate, a model of all that a letter on such a subject ought to be; but it does not follow that we either approve or think it probable that the Church at large will approve of all the suggestions of the Conference. It may be well to consider first the more unexceptionable points of the proposed scheme.

In the first place it must be noted that it is a Federation, not a Union, that is proposed. It is quite true that an ultimate union some day is thought of in the background, but the

Bishop admits that so far as the Church of England is concerned, it is for the present out of the question. The Federation is for the purpose of opposing a more united front to Mohammedan aggression, preventing overlapping of work, securing some kind of uniformity in practice and discipline. We do not see how in principle this can be objected to. It does not necessarily imply the surrender of its convictions or principles by any religious body, and has in fact been already informally largely accepted in Australia when agreements have been made between various religious bodies as to spheres of work in New Guinea and among the aborigines, and common meetings held to consider and provide for the common interests of missions in their relation to Governmental action, and commercial interference. In Africa where an ever-growing Mohammedanism is ever competing with Christianity the need for a common understanding is infinitely greater than it is in Australia, and the details must be far more precise. Whether the Kikuyu proposals go beyond what is possible for the Church of England is another question, and we fear that that it must be reluctantly answered in the affirmative. While the proposed Federation contemplates no immediate alterations in our own Church teaching yet it ultimately contemplates a Union of all non-Roman native Christians on a basis which, as the Bishop of Zanzibar points out, contains no provision for Confirmation, Absolution, or Episcopacy, which has no rule of infant Baptism, and which provides that the Holy Communion shall be celebrated "normally" only by a minister. It must not be forgotten that the proposed Union also levels up, that it accepts the Nicene and Apostles' Creeds, and the two Sacraments, kneeling in prayer and a form of service practically on the lines of Morning and Evening Prayer, the use of the formula "In the name of the Father, the Son, and the Holy Ghost" in Baptism, the exclusion from Holy Communion of those who are not full members of the Church to which they belong, the admission of the episcopal jurisdiction of the Bishops over all members of their own communion. This is all to the good, but the omissions are so serious that in spite of the admission by the Bishop that Union is not at present within the sphere of practical politics we have to ask ourselves whether we have any right to accept an idea of Union in which they are not specifically mentioned.

Two things strike us as gratuitously useless errors of policy. The first is the proposal to allow interchange of preaching. This is one of those short cuts which assume unity where it does not exist. It is in no respect necessary and unduly weights the proposals. The other was the united communion which, as the Bishop says, stands apart from any general scheme of Federation, and which is again a needless and misleading short cut, which in the end will hinder rather than promote real reunion. It will be time enough for United Communion when we are really united in doctrine and discipline. To sum up we do not think that the Kikuyu proposals ought to be lightly rejected. They have been brought forward because of the urgent need of some such action if the cause of non-Roman Christianity is to survive in East Africa. We think that some kind of Federation, or mutual understanding is probably desirable, but we trust that the Church will deliberate very care-

fully before sanctioning the exact form recommended by the Kikuyu Conference.

Reunion.

We believe that the Protestant Episcopal Church of the United States is on the right lines in the following resolution which is so important that we give it in full. It breathes the spirit which can alone lead to ultimate success.

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or adopt resolutions, is the next step toward unity

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for achism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and the full consideration of other things in which we differ, as well as of those things in which we are at one, we respectively submit the following resolution:

"WHEREAS, There is to-day among all Christian people a growing desire for the fulfilment of Our Lord's prayer that all his disciples may be one; that the world may believe that God has sent Him:

"RESOLVED, The House of Bishops concurring; That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference"

Diocese of Carpentaria.

II

On June 4th, 1901, the Bishop left Port Darwin on an overland journey to Adelaide in order to visit the remote southern parts of the diocese. The journey which took eleven weeks was made on horseback and by buggy. The Bishop went quite alone, but the people at the various telegraph stations showed the greatest kindness, coming out great distances to meet him and escorting him half way to the next office. This often meant a long journey as the offices are from 150 to 180 miles apart, with often little or no water available. No minister of religion had ever visited these parts before, and some of the men (there were no women)

had not had an opportunity of attending Church for 30 years. When the Bishop reached the southern border of the diocese at Charlotte Waters he found that it would be much quicker in time to go on to Adelaide and return via Melbourne, Sydney and Brisbane than to travel back the 2,000 miles he had come from Thursday Island. This he accordingly did, reaching Adelaide on August 17th. His journey aroused so much interest in Australia that an enterprising Adelaide paper sent a reporter 500 miles to meet him and obtain the first interview. The Bishop delivered several lectures on his way home, visiting Tasmania and arriving at Thursday Island on November 11th, and leaving again the following day on a visit to the Gulf parishes. The new year 1902 opened hopefully. The "Carpentarian" of January 1st, 1902, says: "A year ago there was very little that could be called diocesan life at all. The permanent clerical staff was reduced to one, and the first student had just entered at Bishops College. Parishes were without clergy, and had been for several years without episcopal supervision, while the Northern Territory had been for 12 years unvisited by any clergyman of our Church.

"There is much to be thankful for in the past year. The clerical staff has increased to four, and two more are to arrive in a few weeks time. Bishops College has been erected and paid for, and four students are in residence. The Northern Territory has been visited three times and a Rector of Port Darwin has been appointed."

The first conference of clergy and laity of the diocese met at Thursday Island on February 25th, 1902. The clerical members were Revs. Glover, (subdean), Curtis, Smith, Gocher and Pitt, and the lay Hon. J. Douglas, Messrs Bennett, Hodder, Murray and Wilkinson, and Mr. A. Kashiwagi. His Excellency, Mr. E. Le Hunte, Governor of New Guinea, was present as a visitor.

It was resolved to start a Mission on the Mitchell River as soon as possible, a parochial assessment was fixed, and the Bishop was asked to hold property in trust for the diocese until a Synod was formed. The scheme of a Province for Queensland was approved, and raffles and all questionable means of raising Church funds were condemned, and diocesan regulations were approved.

Shortly after this the Rev. G. H. Frodsham, Commissary to the Bishop, was elected Bishop of North Queensland. Before his consecration the Bishop and Diocesan Council made a vain protest against the use of the title North Queensland for a diocese which does not include North Queensland.

In May the Bishop accompanied Dr. Roth on a trip down the Gulf in the Melbidir and landed at the Mitchell, hoping to meet Rev. E. Gribble, who was travelling overland to the same spot, but the parties did not meet.

The year 1902 closed with a Quiet Day at Croydon, conducted by the Bishop.

The Bishop left Thursday Island for the Roper River at the beginning of May. He hopes to be back at Thursday Island by the end of June.

Miss White returns to Thursday Island by the Nikko on June 18th. She has greatly benefitted by her stay in the south and is in excellent health.

The Evil the Good May Do.

We hear much of the evil done by bad people, but we do not always remember that the harm done by good people is often greater than that done by the bad.

When a bad man does evil, the world suffers of course from the evil that he does, but the average man is repelled rather than attracted. He serves as a warning rather than an encouragement to do evil for others.

When however a good man in a moment of weakness or carelessness does evil, the effect of that evil is tremendously greater than the evil wrought by the bad man. It seems as an excuse for wrongdoings to thousands, who argue "If so and so, who is a good man can do this thing, why should not I?" It is not too much to say that the better a man is the more harm is he capable of doing. It is this fact which justifies a certain abstention even from harmless things on the part of the good, and by the good I mean those who are definitely aiming at righteousness and doing God's will.

They know that the very fact of their having set their faces upward involves a certain responsibility. There are many things which they could justify to their own conscience, which they cannot feel to be wrong for them considered solely as individuals, but they are not solely individuals, they are members of society and they have to take care that their good be not evil spoken of, that they do not cause others to offend by their example however innocent in itself. They often refrain from innocent things because they know that others will take occasion by their example to make a use of them that is not innocent. This is often thrown in their teeth as puritanism and over-scrupulousness, but it ought rather to be credited to them as "love of the brethren," and a due sense of responsibility. They know what a tremendous thing it is to seek after God and to find Him, and how their responsibility grows with every fresh revelation.

It is when good people forget this that they work so much evil. They are tempted at times to say, "Why can I not have as much freedom as other people?" "Why should I consider what people may think? As long as my own conscience is satisfied what does it matter?"

Nearly all the slackness and lowering of the tone of public opinion comes from the fact that the good people do not keep their end up and fail by example and precept to show that there is such a thing as healthy public opinion in existence.

Even the bad pay the tribute of an unwilling admiration to the good, but when they see the good growing slack they go on their way untroubled. The power of even a few who have a high ideal and stick to it is still tremendous. We need to remember Abdiel who found himself unwittingly among the host of rebel angels and fearlessly proclaimed his loyalty.

"Among the faithless faithful only he,
Among innumerable false unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, nor change his constant
mind
Though single."

Mr. C. D. O'Brien.

Mr. C. D. O'Brien, Gold Warden at Croydon, has been appointed Federal Electoral Regi-trar at Rockhampton and we cannot allow him to depart from the Diocese without expressing our sense of his devoted service to the Church. In Normanton, Thursday Island and Croydon Mr. O'Brien has ever given the fullest and most ungrudging service as Parochial Councillor and Church Warden. However busy, he could always find time to be in his place in Church and at the Lord's Table and to give up his Sunday afternoons to the work of teaching in Sunday School. We wish him every blessing in his new sphere of work, and if we are the losers the Church in Rockhampton will be the gainer.

Notes.

Rev. E. J. Nash and Mrs. Nash will sail for the Mitchell River Mission on June 29th. Mr. Nash will inspect the Mission this year on behalf of the Bishop, who in consequence of his trip to the Roper will not pay his usual visit to the Mitchell.

Next year is the centenary of the first missionary visit to New Zealand of Rev. Samuel Marsden. A Church Congress will be held at Auckland on February 7th-10th, and will include a visit to the Bay of Islands and a service at Rangihoua, the spot where Marsden first preached the Gospel in New Zealand. The Bishop has received an invitation to be present, but does not yet know whether he will be able to do so.

The Bishop of Rockhampton has left for England for reasons of health and to obtain men for his diocese. The Bishop of North Queensland and New Guinea are expected to return shortly.

Mitchell River.

We were very glad that Mr. Matthews was able to return to the Mitchell by the Francis Pritt on April 14th, after his long absence. He was in excellent health and ready for work.

Miss Grimes has accepted a post in South Africa and to our great regret leaves the Mission in June. She has done excellent service. Rev. F. T. Lane has been ill with malaria fever and will soon go on furlough, when he is to be married to Miss Matthews.

Owing to the Bishop's visit to the Roper River, he has arranged not to visit the Mitchell this year for the first time since it started. Rev. E. J. Nash and Mrs. Nash will go in his place, and will leave Thursday Island on June 28th, returning on July 19th.

It is hoped that in accordance with a long-standing promise the Archbishop of Brisbane will visit the Mitchell River Mission next year.

Mr. Walter Cross, who died last November, was married to an aboriginal woman, and has left all his property valued at about £100 to the Tubanaman Mission. He appointed the Bishop executor, but described him as Bishop of North Queensland, thereby causing much confusion, another testimony if one were needed to the unsuitability of the name "North Queensland" for a diocese which does not include North Queensland. Had the

money been left to the diocese, it would have lost it all through the confusion of name.

Angeram.

Our readers will be interested in the following letter from Jack Giebo, at one time caretaker of the South Sea Home, and now in charge of Angeram, an outstation of the Mitchell River Mission "The boys and girls" are the married couples of the settlement.

Trubanaman and Angeram Missions.

March 24, 1914.

"My Lord Bishop.—I am just to thank you very much indeed for your kind letter and the post card, and am just to let you know our work here in Angeram. We try our best work in this season and the boys and girls they try to work, and we all work together. They try their best planting potatoes and other things and I so pleased. The boys and girls they do all take notes very much about what I tell them to do. They do it alright. My wife she very good doing her best to help me work on our garden. We building our church last year but I hope we try to put some cabbage tree on this year and we try to finish. Soon we can do it. This season we had plenty rain. We hope we got some potatoes. The crews very well. So that all I let you know this time. So I say goodbye God be with you always and I remember in my prayers to you all, who are praying for us, and we pray for you our greater loving to us in all the mission works. Yours truly faithfully, J. Giebo.

Mossman Notes.

Having noticed the general absence in "The Carpentarian" of any news from Mossman, not the least of the parishes in the Diocese, a few notes on the recent Easter there may perhaps be of some interest to Church of England members who have left the district.

His Lordship the Bishop of Carpentaria after visiting Molloy and Mount Carbine, where he held services, arrived at Mossman on Wednesday, April 8th.

On Wednesday the Bishop held a confirmation service at which sixteen candidates were presented and confirmed by him. On Good Friday services were held at 10 a.m. and 7.30 p.m., the Bishop assisted by the Rev. Edward Taffs, Rector, officiating, the former preached interesting and instructive sermons at both services, which were well attended.

A communicants' meeting was held on Saturday at which the Bishop gave an earnest address.

Easter Sunday turned out a glorious day, showing off nicely the pretty floral decorations inside the Rev. E. Taffs's Parish hall, which since the cyclone in 1911 has been so kindly placed at the disposal of the parishioners for divine service.

Mrs. Taffs and her two daughters decorated and saw to it that the building was as clean and neat as it always is for Divine Service, the cedar seats had been re-varnished by the energy of the Rector and Councillor, F. G. Boswell, who has always been ready and willing to assist the Rector in work which might be required.

Services on Easter Sunday were Holy Communion 7.30 a.m. at which there were forty-one communicants. Mattins and Holy Communion at 10 a.m. at which fifteen partook of the Holy Sacrament. Evensong at 7.30 p.m.

The Bishop, assisted by the Rev. E. Taffs, officiated and preached at the two services.

The attendance of parishioners was extremely good, so much so that at the 10 a.m. service the seating accommodation of the building was taxed to the utmost capacity.

The singing of the choir heartily joined in by the congregation, was exceedingly good, and praise is due to the rector for his indefatigable efforts in this direction, as in many others, and he himself should, I think, be pleased at the result of his efforts.

The choir consists of the eight members of the Girls' Friendly Society and the ten members of the Church of England Men's Society, admirably guided and advised respectively by the Rector's wife and the Rector.

On Easter Monday the Bishop, accompanied by the Rector, left Mossman for Port Douglas to hold service there prior to the former leaving on Tuesday for Cooktown.

The Parishioners have had a pleasurable Easter and they hope the Bishop enjoyed his trip to Mossman and takes pleasant memories away with him.

At Mossman on the same day the members of the Church of England Men's Society gave their friends a very enjoyable picnic at the Mossman River heads; between twenty and thirty young people were present, games, boating etc. were indulged in, and after an alfresco tea on the beach the return home in a motor launch under a full moon and on a fine high tide, brought to an end at about 10.30 p.m. a very pleasant outing which all seemed to have thoroughly enjoyed.

Mossman,

17th April, 1914.

A Wet Journey.

The following experience of Rev. E. Taffs and Mrs. Taffs on their return from a visit to Mt. Carbine must show some of the difficulties of the country clergy. They are contained in a letter to the Bishop.

We had a most trying experience coming back from Brooklyn Station, near Mt. Carbine. It was thorough wet season weather and Rifle Creek was in flood and out over the country around. We started from Brooklyn on Thursday shortly before 12 noon; about an hour after starting we came into the rain, and at 3 p.m. we came to Sandy Creek, 3 miles from Mount Molloy. It was in flood, the water was dammed back from Rifle Creek. My horse got into it and swam across, thoroughly drenching me up to the chest. I had to go back because Mrs. Taffs's horse could not get across, and we went back to Brooklyn, where we arrived at 6 p.m. We rode through tropical rain, except near Brooklyn where they had no rain. On Friday we started again and got into Mt. Molloy at 5 p.m. being wet through nearly all day from rain and through fording creeks, and we remained wet, with renewed wettings, right on to Monday when we returned home. On arrival at Mt. Molloy we found that the mail

coach, which got through Sandy Creek earlier in the day on Thursday, had to stay out all night and got into Mt. Molloy on Friday morning. On Saturday we got to Rifle Creek which was in flood and had to wait at Mrs. Green's house until 12 noon on Sunday, when the flood having subsided, an aboriginal led the way across the bridge; the rails on one side had gone, the flood was up to the top rail on the other side (the up-stream side) and came nearly to the seat of the saddle. We again got wet crossing Slaty Creek. The horse which I was riding on Sunday—Carbine—had a very bad back, so bad indeed that I walked all the way from Mt. Beel, not far from Rifle Creek, to the Mowbray, at the foot of the Range. Cassowary Creek was in flood, so we went to Port Douglas, which we reached at 8 p.m., and we came home on Monday by the tram, very glad to get into dry clean clothes. The horses are still at Port Douglas, one will not be fit to ride for about a month, and the other is thoroughly knocked up.

Rev. W. M. Wilkinson.

The Rev. W. M. Wilkinson has safely returned to the overland telegraph line, and is continuing his journey southwards. But some anxiety was felt about him as April passed and no news came. However, on May 11 a wire reported his safe arrival at Wave Hill Station. Another long silence ensued while Mr. Wilkinson was making his way to Powell's Creek, which he reached on May 16, having met with great difficulties owing to the dryness of the country. He has since reported all well at Tennant's Creek on June 5.

Incidents During the Wet at Trubanamam.

Before "the wet" actually commences the new chum on Trubanamam is rather glum at the prospect of being cut off from his friends and civilisation generally. He resigns himself to the inevitable, and is cheered by the thought that there will be no letters to answer and that he will have a good chance of clearing off arrears of correspondence during the wet days. Four months and no mail seems a long period to look forward to: but it slips away. Moreover, the "no mail" part of the business is not quite the truth; mail sometimes comes through unexpectedly by private messenger. Some belated cattle-man or station "boy" readily brings letters if he "happens along"—papers are left by mutual consent until the rivers are down and the road no longer a quagmire. At other times we have received a fragmentary mail by foot messengers who are not afraid of negotiating three or four miles of water, deep and shallow, running fast or slow, according to the lie of the country. Those of our black friends who volunteer for such a trip generally prefer it to hard manual labour, such as the agricultural work entails. "The wet" generally begins with storms which often travel rapidly and compactly. In consequence of this only a restricted area benefits from the downpour. It is a peculiar sensation

to the new chum to see one storm to the north and another to the south and to participate in refreshment from neither, but on the contrary receive only a copious supply of dust and wind—especially dust. Before the storm comes, the grass country to north, south, east and west has been burnt by rushing, crackling bushfires; the roads and pathways well powdered. At this time of the year—i.e., the "dry time" before "the wet," whirlwinds are a trying feature when one's house (with windows and doors wide open) happens to lie in their track.

The staff is at lunch—flood waters at a high level. "Do you feel like giving us a haul on a rope this afternoon?" said the boss to the chaplain. Experience teaches one to be wary of requests so mildly put! It is just as well sometimes to indulge in a little inquisitive catechising, on such occasions, before eagerly replying to the affirmative. On this occasion no questions were asked—the lesson was yet to be learnt! "Yes, certainly," replied the chaplain. "You won't want much in the way of clothing," was the rejoinder, "Just a pair of 'shor's' and a pair of old shoes and a singlet if you like."

On rising from lunch—satisfied, the question was gingerly asked, "When do we start?" "As soon as you are ready." "Oh! all right." "Gee, whiz!" you say to yourself. (It is hot you know, and a good lunch just eaten.) Then out loud, "Are we to swim the lagoon?"—or a number of boys with sulus held aloft are already half across cracking jokes and laughing and yelling! "No" saith the boss, "Bernard is down there with the old punt," but you will probably have to swim coming back, as the punt will be used to pull the log down stream." "Oh! we are going for timber then?" "Yes, there is an alfarret log about half a mile away which must be hauled in somehow." "A big one?" "Oh, medium." "Must you bother about it to-day?" (Saturday, half-holiday.) "Well, the water may have subsided if we leave it till Monday; it is better to be sure than sorry; come on!" Dressed for the part, we stepped into our little flat-bottomed punt, and Bernard, a young dusky Apollo, who reckons life worth living, rapidly pulled us across the lagoon and some way up a reedy swamp and landed us in two feet of water, and then got out himself and pulled the punt with its cargo of rope, tackle, chains and axe over shallow water to the lagoon, higher up. This swamp for nine months out of the twelve is a dry—very dry—gully, but on this occasion a sluggish stream—an overflow from the main water. That afternoon was a memorable one. The rope was greasy, and not too thick! The log was heavy and cumbersome; the line of hauling not all down hill. The log would not roll; it would slowly rise to a point where it would poise, waiting for an extra pound or two before it would flop over with a thud and await further persuasion. The rope slipped; the rope broke; an iron hook on the chain broke; a stump was jumped; and a bloodwood tree which would not be jumped felled to earth; Bernard flattened his little finger in the block; sweat ran, hands and arms ached—but the log amid vociferous acclamation was at last floated. After the treatment received one could quite sympathise with the way it gaily rolled this way and that, turning

over into the water those who made frantic efforts to bestride it and get a cheap ride. For some time Bernard had been nursing his throbbing finger, but the triumph of towing that prize down with a four-knot current was too much for him, and he took the oars again. We took a short cut home, swam the lagoon and arrived tired, bedraggled, wiser, but satisfied and hungry boys and men. Bernard and the log forced the pace coming down the straight and sailed majestically past the slips. However, a few shouts, a rope thrown ashore, and they hauled it back again.

Trust in God.

We ought to cultivate quiet trust and confidence in God under all circumstances whatever.

Let us take the most desperate ill-fortune that can befall us. Let death by fire or water, by hunger or thirst, by the violence of man or nature, stare us suddenly in the face while we are free from that sickness of body which so often takes away the fear of death. What can it mean at most, at worst, but a short suffering and the entrance upon a life where we believe that pain and suffering have no place, and where at the very last we shall be in far closer and more intimate relation with our Heavenly Father than is possible on earth?

Shall we not be foolish if we dread that passage of the river which brings us more quickly to the promised land? Shall we not say rather in such a case, "I thank Thee, O God, that Thou hast deemed me worthy already to finish my time of probation and to enter on the fullness of life"? Should not our last earthly words be no cry of suffering but a heartfelt thanksgiving to God?

And if it be so with the extremest danger into which it is possible for us to fall, should we not trust God equally in smaller and less final crises? We believe of God that "He never willingly afflicteth or grieveth the children of men." Probably we shall see some day that it is the means and the only means to a higher good, but if God lets us suffer He does not let us suffer blindly and carelessly. He knows just what He is doing. He watches our case just like a doctor watches his patient. He will not let us be tried "above that we are able to bear." In the extremest case He will grant insensibility or death, but in the great majority of cases He gives relief and escape when we have learnt our lesson of faith or patience.

When once we have learnt to trust God our lives will be filled with inexpressible peace, for nothing can come amiss to us in life or death.

Carpentaria Subscriptions.

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1914

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Thursday Island, Queensland.

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THE DIOCESE.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19 deg. 30 min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16 deg. 40 min., and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 sq. miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre N. of Cape York.

FINANCE.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Mosman, and Moa, and among the aborigines on the Mitchell and Roper Rivers.

SPECIAL OFFERTORIES.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian.

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, OCTOBER 1, 1914.

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We regret that owing to the war it has been found impossible to get the full October "Carpentarian" printed, and we have to omit much news. We are in hopes that the January number may be printed as usual.

The Bishop, after a visit to Croydon and Normanton, returned to Thursday Island immediately after the outbreak of the war and with Rev. E. J. Nash has been kept busy as Chaplain to the troops. The Bishop has been a military Chaplain for many years and holds the rank of Major.

The Francis Pritt arrived at the end of August with Mr. Reside who is giving up his work on account of age, and Mr. West who had been seriously ill. They left by the south by the s.s. Suva and we are glad to hear that Mr. West is progressing favourably in Sydney. Mr. Chapman a new worker left by the boat and two new women workers are expected to arrive at Thursday Island on November 17th, when Mr. and Mrs. Lane will leave for their furlough in the south.

Letter from the Bishop.

My Dear People,—

We are engaged through no fault of our own, in a terrible war. It is our duty to be calm and steadfast. We must be prepared to go on until peace comes with honour. It may be that the war will mean great suffering. We must all be willing to bear our fair share of it. If personally we should be out of the range of wounds and violence, of spoiling of our goods and sudden death we must not therefore simply congratulate ourselves. We must give liberally and deny ourselves to help those who do suffer. We must refrain from complaint and despondency and never lose heart. Above all we must believe that God governs in the affairs of men. Apart from Him nothing happens. We can pray with a clear conscience "God defend the right." Some of you may be called upon to make the greatest sacrifice, to give your sons to the war. I have just had a letter from an English mother, a widow with one child, a lad of great talent and promise who has volunteered. She says simply "I encouraged him to go." This is true self sacrifice and we can all imitate it in our various ways. The issue is still doubtful. May God give us victory, and if not that courage and splendour of spirit which makes defeat itself into a real victory. May God keep and watch over you in this time of anxiety and distress.

GILBERT, Bishop of Carpentaria.

Moa Mission.

Some serious charges having been made against the Superintendent, Mr. B. S. Cole, by two residents on Moa Island, the matter was by Mr. Cole's own request fully investigated by Mr. Lee Bryce, Government Resident, at the Court House Thursday Island on August 31st. Mr. Lee Bryce after a patient hearing of over three hours and the examination of six or seven witnesses said that he had carefully considered the statements made regarding complaints against Mr. Cole and felt satisfied that there was no foundation for the reports. He added, "I have seen a good deal of Mr. Cole and his work and have formed the opinion that he is a capable administrator and a man of high moral character." The Bishop who was also present said that he entirely agreed with all that Mr. Lee Bryce had said. The new house for the Superintendent has arrived from Brisbane. Mr. Walker is kindly taking it out in the Goodwill.

The design of the Deaconess Buchanan Memorial Window arrived from England and was considered entirely satisfactory with the exception of the central figure which was not satisfactory. The design was returned for alteration.

A meeting of the Diocesan Council was held at the Bishop's House, Thursday Island, on Friday September 25th. There were present, The Bishop in the chair, the Sub-Dean Rev. E. J. Nash, Mr. W. M., Lee Bryce, Mr. K. Mackenzie and Mr. A. Sullivan. The Bishop announced that he had accepted the resignation of Rev. A. McD. Huxell who was going to the diocese of Brisbane at the end of the New Year and that his place in the diocese would be taken by Rev. C. Hall, Th.L.

The matter of completing the second aisle of the Cathedral was considered and it was pointed out that it would mean excluding from Church about 70 men of our present morning congregation for perhaps two months while the work was in progress. It was accordingly resolved to defer the alterations until after the wet season.

Rev. W. M. Wilkinson has been continuing his great journey and reached its southern-most point at Charlotte Waters. From here he turned north again and expected to reach Alice Springs at the end of September. He will then visit the Arltunga Goldfield, returning north as soon as the thunderstorms make the track possible.

Rev. J. Tweedie who left Pine Creek owing to ill-health is now acting as Organising Secretary for Home Missions in the Diocese of Rockhampton.

Rev. D. M. Jones at one time tutor at

Bishop's College, Thursday Island, is at work in the Diocese of Brisbane. He is at present in charge of the parish of Clayfield, Brisbane.

We regret to record the death of Rev. S. Lewis, formerly of Bishop's College and ordained for work in this diocese, which he left some years ago. He died at Orange, N.S.W.

The Bishop will probably remain at Thursday Island for some time, as his duties prevent him from being absent at present.

The following prayers have been authorised for use in the Province of Queensland: "O, Almighty Lord God, King of all kings and Governor of all things, that sittest in the throne judging right; we commend to Thy Fatherly goodness the men who through perils of war are serving this nation, beseeching Thee to take into Thine own hand the cause wherein their King and country send them. Be Thou their tower of strength where they are set in the midst of so many and great dangers, make all bold through death or life to put their trust in Thee who art the only Giver of all victory and canst save by many or by few through Jesus Christ Our Lord. Amen."

"O God, Who lookest down in Thy Fatherly love on all the nations of the earth, assuage the pains of warfare, restore the sick and wounded, relieve those that are in anxiety and comfort the bereaved, and in Thy mercy forgive the sins of all both living and departed: through Jesus Christ Our Lord. Amen."

The Archbishop of Brisbane is expected to arrive at Melbourne by the Themistocles on October 7th.

By the kindness of Rev. F. Walker the materials for the new superintendent's house at Moa were taken out in the Goodwill on October 2nd. The weather was very boisterous and it was feared that there would be difficulty in landing the materials safely.

The Patriotic Concert in the Cathedral grounds was a great success, some five or six hundred people being present.

News has been received that Mr. West has much improved in health.

A new Diocese is to be formed in South Australia to be called the Diocese of Willochra. A Bishop will shortly be elected.

"CARPENTARIAN" ACKNOWLEDGEMENTS.

The Secretary of the "Carpentarian" begs to acknowledge with thanks the following subscriptions:—Mesdames McIntyre and Waters 4/- each; Allan, Doyle, Worth, Stephenson, Sabine, Viles, Willcock, J. S. Chandler, Lauder, Witherden 2/- each; Mrs. Collum and Mrs. Bird 2/6 each; Rev. J. Pranker 2/6; Rev. W. A. Fletcher 2/-; Mr. P. Allen 8/6; Mr. Wells 6/-; and Messrs. Barnes, C. H. Marsh, H. Hiffe, and Tindall 2/- each.

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NOTICE.

All communications to be addressed to the Editor of "The Carpenterian," Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's Visit to the Roper.

I left Thursday Island on May 5th to visit the Roper Mission, intending to go by the Government steamer Leichardt. The Leichardt was advertised to leave Darwin on May 4th, and as my steamer from Thursday Island was a week late I was afraid of missing her. After much telegraphing I obtained permission for her to wait until 6th, "but no longer." As it was impossible for me to arrive before the evening of the 9th I made most elaborate arrangements to tranship at sea, obtaining permission from all sorts of authorities and spending a small fortune in telegrams. Half-way across I was relieved to get a wireless to say that the Leichardt would not leave before my arrival; and when I got to Darwin I discovered that she was not there, and no one knew when she would arrive as she had been three weeks on a sandbank in the Victoria River. Under these circumstances I determined to go overland, and the Government most kindly assisted me by lending buggy and horses. I had barely left Pine Creek when the Leichardt arrived. Had I known, I should probably have turned back and thereby given myself much loss of time and trouble, for when she did start she had to put back in a leaky condition for repair; and when she finally got off she took a day more to reach the mission by sea than I did by land, and six days longer to return. A driver had been engaged, but when I got to Pine Creek I could see nothing of him and went out to stay with my friend Mr. T. at the battery. Next morning, however, the driver came riding out and informed me that as he did not much care about driving a bishop he had come out to have a look at me, to see whether he could stand it. After a little conversation he said, "O, you'll do all right,"

and I expected him to turn up after dinner with the buggy ready for a start. He did not come, nor were there any signs of him next morning. However, about midday, just as I had given up all hope he suddenly appeared and I lost no time in making a start. When, however, three days later we reached the Katherine, the first and only settlement on the road, my driver apparently concluded that I would not do, for he vanished without a word back to Pine Creek, and I had to wait six days before I could make a fresh start. This time it was under better auspices, and the pleasant company of Mr Surveyor Chrisp, who was going back to his camp on the Roper. Mr

ridges; while as for the crossings, some of them made one hold one's breath.

The Katherine boasts a hotel, police station and telegraph office, also a number of graves. Alongside of one I found a gin bottle, only too significant a sign of the Territory's past. There is, however, no excuse in the present, for the hotel-keeper is not popular because he objects to shouting and will not serve a drunken man. His sincerity may be judged from the fact that on the front veranda hang two big waterbags always kept full to the brim. To those who know that water is regarded by the ordinary bush publican with extreme dislike and suspicion, as interfering with his lawful profits, and that the only waterbag in the house is carefully kept behind the bar the above speaks for itself. I had service at the Telegraph Office on Sunday and each of the three houses contributed its quota. One of the congregation was on her way with her husband to be the first white woman on the new tinfield at Marranboy. She was confirmed a year ago by the Archbishop of Canterbury. It is a far cry from Lambeth to Marranboy.

On the third day we reached Butter Springs, where the track leaves the overland telegraph line. So far I was familiar with the road. Butter Springs has been suggested officially as the site of the capital. I do not know why, nor have I discovered anyone who could tell me. There is, it is true, a good spring of moderately good water, one of the sources of the Roper, and the trees along the banks of the stream are refreshingly green at all seasons; but the land is poor and covered with ant-hills and the ridge suitable for building of small extent. The surrounding country is so poor that no one has thought it worth running stock on, and the nearest station, the old Elsey, has been abandoned. Anyhow, it is difficult to see what anyone wants with an



Chrisp rode and I drove the buggy myself, having a most pleasant journey. I had no time for weariness, for the horses were converted "brumbies" with somewhat elementary ideas of harness, and the roads were like General Wade's before he made them, so covered with long grass that neither they nor the stumps could be seen, intersected by unexpected washaways and gutters, stony beyond belief over the ranges, and deep in sand on the

artificial capital which must always be difficult of access. A day's travelling brought us to the Elsey station at McMinn's Bar on the Roper, and three more over dry country and dreary ranges to Hodgson Downs. Twenty miles further I bade good-bye to Mr Chrisp at his camp, and two days later reached the police station at the Roper Bar, where all the few station people for 100 miles around were camped, and had been camped for three weeks

waiting for the Leichardt. I reached Paddy's Lagoon, a station four miles further on near the Wilton, on Sunday, and had service at night. Next day I went on to the mission, 16 miles down the river. The crossing of the Roper is bad enough in all conscience, but the Wilton is far worse. Not only have you to risk your neck to get to the water at all, but you are warned to see that it is clear of alligators before you enter it, and as there is no way of making sure of this you have to take your chance. I spent a most useful and interesting week at the Mission, having scarcely a spare moment from start to finish. The work included inspection of buildings and material, school work, interviews and meetings for the staff a Devotional Day, and a very busy Sunday. The station is situated on the banks of the Roper River which, though tidal, is here fresh, and a pumping plant has been erected since my last visit. The usefulness of this is seen in the greatly improved vegetable garden which does so much to keep the missionaries in health. The growth in numbers of the mission has not been so large as I had hoped, but good work is being done. The superintendent of the mission, Rev. H. E. Warren, had a narrow escape lately. The school-children, about 60 in number, bathe in the river. One day the boys who bathe higher up saw a big alligator making straight for the girls. He did not dive as usual, but came driving along at great speed on the surface, the water foaming behind him. They shouted a warning, and the alligator retired disappointed. Mr Warren went to look for him and climbed out on an overhanging tree about two feet above the water. He could see nothing until happening to look down he saw the head come out of the water swiftly, exactly beneath him. He dropped the muzzle of his rifle and fired without aim. The alligator disappeared and next day was found floating, dead. On the Sunday afternoon the Leichardt appeared and landed Miss Tinney. She had taken sixteen days to come from Darwin after her second departure, or one day more than I had taken by land. On the following day I started back, holding services on the way at the Survey Camp and at Elsey Station, where we rested for the Sunday. No one was at home at Hodgson either time except the Chinaman cook, a versatile genius who made a most polite host and regaled us with food and phonograph. I had a pleasant and most capable driver to take me back, as we had to drive four-in-hand, and a pair was as much as I cared to tackle on the bad and narrow roads. We had a good journey until we came within four miles of the Katherine, when the road being heavy we turned off into the bush, which was pretty thick, and I was admiring the way the driver twisted his big and heavy team round the trees. The driver got down to shoot a turkey, asking me to take his place and drive on slowly. In stalking the turkey he came too near the buggy and fired just behind the horses, who took fright and bolted. The light little buggy was as nothing and, fortunately for me, I failed to clear the first tree, so that before we had got up full speed the buggy was caught and held. The horses tore away the pole and swinglebars and went off like a cyclone. I was dragged from the box over the dashboard and hit the ground head first, making a complete and graceful somersault. I let go and the horses dashed into another tree about 100 yards away,

broke it off short and tumbled in a heap one over another. Fortunately they were not hurt. It is a curious instance of the continuity of thought in spite of unauthorised interruptions that my first remark on sitting up was, "Did you get the turkey"? He, much amused, for he thought I was killed, said "No," and I felt a sense that the world was a hollow fraud, where one got knocked on the head and bumped and bruised for nothing at all in return. Happily, my pith helmet saved my head and I was able to walk into the Katherine and send out help. The buggy was patched up and I got into Pine Creek on Sunday morning, and at Evensong dedicated the beautiful cross, candlesticks, and vases which have been provided for the altar. I reached Darwin two days later, six days ahead of the boat. Had I gone by her I should not only have taken much longer over the journey but would have only had one day at the Mission instead of seven. The weather was fine but very cold at nights, so that I found it impossible to use my camp bed, and had for warmth to sleep on the ground.

A Visit to Trubanaman.

It was on the beautiful sunny afternoon of July 2nd that Mr. Nash and our little Moa maid, Mary Bann and I started in the Francis Pritt for the Mitchell River. We sailed away at 4 p.m. merrily enough, but alas! when outside the rip the wind dropped and for the first night we anchored within sight of Booby Lighthouse. It was a beautiful moonlight night and so were the other nights. The next day we spent drifting about outside the Wallis Islands. All hope of calling in at Mapoon was at an end, so we decided to reserve the pleasure for the return journey. On Sunday morning we passed Duyven Point, and had service on deck. We had a very hot afternoon and were again becalmed. The coast throughout was uninteresting and flat, there not being any points of interest to look at. We all kept well and slept a great deal the first few days. We had plenty of books to read and work to do so time passed away pleasantly enough. Owing to contrary winds which were strong during the nights with rough seas, the rest of the journey was rather tedious. However on Friday 10th we reached the Beacon, and at 4 o'clock got ashore after an eight day's voyage, one of the slowest on record. We were rather startled by the appearance of the natives from the back camps who came to pull our dinghy ashore; their clothes consisting in some cases of a bead-necklace or a head-band only. They were willing carriers of our baggage, and we soon found ourselves comfortably settled at "the guest-house" at Koongalara, the little out-station where Tom Solmon, the skipper lives. It was too late to get up to Trubanaman, so we sent up two natives with a note and the mailbag to Mr. Matthews, the Superintendent, to say we had arrived, and next morning he fetched us in the buggy.

The guest-house consists of one room built of bush timber and saplings, roofed with ti-tree bark and has a mud floor. The only furniture is a stretcher, a table and a bench. The drive to Trubanaman was nine miles through flat plains and salt pans. The wonderful birds we saw, ibises, cranes, native companions and many more, and the tracks of wallabies, added great interest to the drive.

At Trubanaman we received a warm welcome, and after morning tea, visited the church, dormitories, dispensary, gardens and fields. Cassava and sweet potatoes grow splendidly there, as do pineapples, lemons and bananas. I was much struck by the prosperous look of the whole station, and the pretty creepers growing on the buildings, making it all look old and homely. The little huts the married people occupy are very pretty, being made of cabbage tree palm. When one contemplates that the mission has only been in existence ten years one is astonished at the progress, and also to find there a church built by the people themselves, a building of such dignified simplicity, built of pandanus trunks and iron roof, with brick floor, (the bricks made on the mission.)

The whole atmosphere of the place was that of a happy home, for the mission children seem always cheerful and contented, and are steady at work and most keen at cricket, which they play every day. Even tiny mites of boys are to be seen with a stick smiting at imaginary balls with quite a style of their own.

On the afternoon of our first Sunday, 12th, we all trooped over to a small out-station called "Angeram" in charge of Jack Giebo, a South Sea Islander. Here there are several married couples living in picturesque little huts, made of cabbage tree palms. Gardens of cassava and sweet potatoes, and paw paw and other fruit trees have been brought to great cultivation. Here Jack has built a tiny little church, so that his people may meet for morning and evening prayer, and Mr. Nash formally opened the little building at 3 o'clock and there was a large congregation. It is built of pandanus saplings and cabbage tree palms, and the floor is of ant-bed. All the seats and dectern were made by Jack himself. It is highly creditable to him, and also that in so short a time he should have converted a rough piece of bush into such a patch of cultivation. Jack has a dear little one month old son, whom he has called "Henry", because in a book sent him by Mrs. Jones, (wife of the A.B.M. Secretary), he read that all the first four King Henrys were good to the Church, and he hopes his son will grow up a good missionary. The great event of our visit was the marriage of the Rev. F. Lane and Miss Matthews on the morning of the 15th at 8 o'clock in the presence of a large congregation. Mr. Simpson from a neighbouring station, came over to act as best man, and Mary Bann, and Daisy, a Mission girl, acted as bridesmaids. I was organist. After the marriage service there was a celebration of Holy Communion. Then breakfast, at which the bride cut the wedding cake. Then the festivities of the day began, the camp people joining in. All were photographed "en masse," the Superintendent standing on the roof of the chaplain's house with his camera. Then followed the distribution of lollies, when 200 persons passed before the bride, who dispensed a bag or handful to each. Cricket then began and skipping and games for the girls, while others went "walk about."

In the afternoon the bride and bridegroom drove off in the buggy to Koongalara, where they spent a happy little honeymoon of five days, camping in the guest-house. There was one sad incident to mar the wedding festival, at 2 a.m. next morning a camp dog or dingo was discovered eating the wedding-cake, which had been put safely away in the dairy. Next

day we had fifty pairs of blankets to divide, mark and distribute to all the mission people.

I was greatly struck by the method and orderliness with which the married women and girls do their daily work. The girls in the kitchen take alternate weeks with others, and all in turn learn to wash, sweep, wait at the table, make beds and clean lamps and churn, and all attend the afternoon sewing classes. We saw the fine new engine at work, lately given by the A.B.M. for cutting up timber, and for irrigating the gardens. It is a grand help to the mission. One great feature at the mission is the giving out of rations to the mission children—rice, sweet potatoes and johnny cakes. It is quaint to hear them sing their grace

"Thou art great and thou art good

And I thank Thee for this food.

By Thy hand my soul be fed

Give us, Lord, our daily bread. "Amen."

On Friday a whole holiday was given for a picnic to Cabbage Tree Creek. This is a lovely spot 4 miles off. Some rode on horse-back, and some drove in the buggy, with little ones packed in front and behind. The natives on foot, through the bush, looking for game as they went. The whole scene was pretty and picturesque, especially when the fires were lighted and on them were thrown wallabies, opossums, fresh turtles, bandicoots, native companions, iguanas, and snakes. One snake measured 7½ feet, being a thick carpet snake. In the ashes sweet potatoes were roasted, and they tasted most delicious, like chestnuts. The lagoon close by was covered with beautifully tinted purple lilies, which the natives ate as vegetables. The little children waded into the water to gather handfuls, and the keen enjoyment they displayed over the munching of lily stalks and seeds was amazing. Wherever one looked there was a child munching a long lily root, even "Cora" the Mission baby of 3 doing her share of wading in after them. Then, all too soon, came the day for our departure, July 20th. We drove down to Koomalara to find Tom had forgotten to get the Francis Pitt out of the creek on the night tide, and nothing could be done for another 24 hours, so we had again to camp in the guest-house, and stayed two days, for the second attempt only put her on the bar where she lay all Tuesday. We amused ourselves with walks on the beach, and a bathe in the sea and wanderings in the bush. The nights were cold and still, and, like the natives, we retired early to rest and slept peacefully enough in our little hut. Early on Wednesday Tom brought us the welcome news that the boat was clear, and had anchored off the beach. We soon got aboard starting at 9.15. There is not much to say about the voyage home, except the bad night off Albatross Bay with rough sea and strong east wind. In Endeavour Strait the tide was against us, and we had much beating to do before we reached Thursday Island, where we anchored on Saturday evening 25th, just as the sun was setting.

Feminism.

The problem of modern feminism has been forced upon us by the suffragettes, but the suffragettes were only one byproduct of feminism. There is of course not the slightest reason to suppose that the granting of the

franchise would restore these demented women to sanity, for the arguments by which they justify their conduct are just as applicable to every cause in which women happen to be in the minority, but the cause of feminism is much wider than the suffragettes.

An interesting study of modern feminism has been recently published by Mrs. Archibald Colquhoun and it suggests anxious thoughts as to the extent and dangers of the movement.

The keynote of feminism has always been found in the blessed shibboleth 'equality', and equality has been interpreted to mean that women and men are essentially the same, and that it is only lack of opportunity and the tyranny of man that has kept woman in an inferior position. Even the physical differences between the sexes are minimised and explained away as far as possible. It never seems to have never dawned on most feminists that there may be equality without sameness, that woman may be perfectly equal to man and yet have different characteristics and different tasks. Feminists pay man the undeserved compliment of supposing that their way must always be the best.

The attempt to live as man has not so far been very satisfactory in its effect upon women's health and happiness and it has been especially disastrous in the sphere of family life.

Christian marriage is indeed the central point of attack on the part of a large and increasing number of feminist writers. The air is full of such words as "unfettered personality" "enhancement of life" "living one's life out" "self realisation" etc., and this can only be accomplished they say by rejecting the Christian idea of marriage, and substituting for it some temporary bond dissoluble at the will of the woman.

It is amazing that women should be in the forefront of the attack on marriage which has always been their great safeguard and protection, and it can only be explained by the supposition that the old sanctities of marriage still exercise such a profound influence on civilised society that women are incapable of forming any mental picture of what life and society would be like if their theories were carried into effect and free love reigned supreme.

spiritual conception it needs no watering down. As a sacrament administered in the most solemn way, and typifying the union of Christ and His Church Christian Marriage has undoubtedly proved the most binding form of Union the world has seen. But indissolubly connected with it has been that principle now threatened in all religious communities save the Roman Catholic, that those whom God has joined together man cannot put asunder.

The number of feminist writers from whom Mrs. Colquhoun quotes shows that the movement is very widespread and the most serious part of it is that it has spread very widely among the teachers of girls' schools and the girls are largely being brought up to believe that men are essentially bad compared with women. (It will be noticed how brilliantly Mr. Joseph Conrad has brought out this point in his mordant picture of the feminists in his latest novel, "Chance") that the first duty of women is to themselves, and that self realisation (which we used to call 'selfishness') is the supreme end of life.

Feminism is doomed to failure because it is an attempt to fight nature. If women

under its influence refuse wifehood and motherhood it will only mean that they leave no children to hand on their peculiar views but in the meantime it may do untold harm to the national life. Of course all feminists do not go as far as the extreme writers quoted by Mrs. Colquhoun, but the whole movement is a false one.

Let women by all means claim an equality with men, but on their own line and in accordance with their own nature.

Let them demand by all means the repeal of all laws that are unjust to women and the passing of laws that may be needed to protect them, but the claim to be treated just like men can only end in disaster for women.

In Australia women have the vote and it has made very little difference indeed. The drink traffic remains just what it was, and politics are no purer than they were before. If women would live up to the rights and privileges that they have they might quickly reform the world, but no cult of a false feminism will help us.

Extension of Missionary Work

A great missionary opportunity has come unsought to this Diocese. The London Missionary Society, which for many years past has been working in the Torres Straits islands of Murray, Darnley, Stephens, Yam, Cocconut, Saitai, Douan, Boiu, Maubiag, Badu, and Adam, has offered to hand over all its work unconditionally to the Diocese of Carpentaria, and to retire entirely to the mainland of Papua. The islands in question contain over 2000 inhabitants, who are industrious and earn their living by fishing and by cultivating their gardens and plantations.

At least three priests will be needed to minister adequately to the people, and probably two additional cutters; but the opportunity is one which it would not befit the Church to neglect. The Bishop has gone to Sydney to consult with the Australian Board of Missions with regard to the acceptance of the London Missionary Society's offer.

Rev. W. M. Wilkinson.

Rev. W. M. Wilkinson, who started on his great journey in April, 1913, is still working steadily through the Northern Territory. In our last issue we reported his arrival at Tennant's Creek on June 5th, after a terrible journey through the waterless desert between Wave Hill and Newcastle Waters. About a month later he arrived at Alice Springs, having sustained the loss of three of his horses on the way. He remained here until Thursday, July 30th, when he left for Charlotte Waters and the Finke River. From there he returns to Alice Springs and visits the Arltunga goldfield, starting north again on December 4th, as soon as the road was opened by the thunderstorm. It is not probable that he will be able to reach Pine Creek before January. We reproduce a characteristic photograph of Mr. Wilkinson and his gear and faithful blackboy taken by an overland cyclist, Mr. E. F. Reichenback, at Attack Creek, about 400 miles south of Pine Creek. Many friends will be glad to hear that Mr. Wilkinson's health is good in spite of the great hardships he has undergone.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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One of the most unsatisfactory features of the war has been the occasional tendency of British Statesmen to swagger and use tall talk. It may be forgiven perhaps to a Lloyd George, but Mr. Winston Churchill ought to know better; and it is painful to hear of the Arch-deacon of London prophesying in St Paul's that the British flag would wave over Berlin. We have nothing much to be proud of. Our tremendous fleet has performed its duty with the skill and courage that was expected of it. Our army has shown unequalled courage and devotion, but so far as numbers go the Kaiser was right in calling it a "miserable little army" for such a nation as Great Britain. It is true that by extraordinary good fortune we have been able to start to form an army after war had begun, and that by the middle of next year we will be able to put into the field an army not altogether inadequate to defend the wealthiest country in the world; but we have done very little so far. We could not save Belgium and we are only able to face Germany in the field at all because ten times our number of Frenchmen stand in line with us.

Even if we had much more to be proud of than we have, the attitude of pride and self-conceit is the most fatal of all possible ones in a great crisis. "Pride goeth before a fall" is a good old saying, and we need to remember it. Let us at least wait until the war is over before we do the shouting. Even General French told his troops when they took up their present position in September that they had only to hold out for a few days, and the enemy would be driven back in confusion to their own country. Happily, one man has kept his head. Lord Kitchener has never ceased to point out from the first that the war would be a long one, and that though he believed we should win in the end it would only be at great cost and heavy loss.

Great Britain has no reason to be ashamed of the fact that she is at war, but she has great reason to be ashamed that the greater part of her sons were at the outbreak of war unable to take up arms for many months to defend her most vital interests. Australia can throw no stones. She is depending on her boys, too young, too little trained, to stand the stress of a great campaign. It will be well for her if she is not put too violently to the test.

We are in earnest in this war, and we mean to carry things through to the end, but in heaven's name let us abstain from swagger and tall talk. Let us keep our breath for the work we have got to do. We shall need it all. Above all, let us abstain from talk as to what we are going to do. Let us do the thing first and talk it about it afterwards. It will be time to wave our flag over Berlin when we get there, if ever we do. In any case, the flag-waving is a mistake. We do not want to exult over our enemy; all we want is to prevent him from again upsetting Europe and how that can be best done is a serious and difficult problem.

If, as we believe, we are going to win in the end, we can afford to leave to the enemy all the parade and talk, the swagger and the bomb-

bast with which the loser tries to save his face. If we can secure the real objects of the war it may be well to leave the Kaiser to wave every flag he likes over his capital without interference. Talk of humiliating Germany to the dust can do no good, and may do much harm. Our business is to see the war through until it reaches a stage at which a permanent peace becomes possible, and then we can do the talking.

Criticism on the Creed.

A claim is now being made by certain persons within the Church for the right to interpret certain articles of the Creed—e.g., the Virgin Birth and the Resurrection, in an altogether different sense to that in which the Church has always interpreted them, and yet remain loyal members of the Church.

We must not conclude that these persons are actuated either by hostility to or disbelief in the Christian religion. Many of them are actuated by the highest and best motives; they point out, what is undoubtedly true, that no words ever do more than approximately represent the truth; that each century, not to say each generation, looks at things from a different point of view, and that the words which were the nearest expression of the truth that one century could attain to are not necessarily the best words in which the truth can be expressed a thousand years later; they warn us earnestly against cramping the truth into outgrown formulæ, and tell us that if we will not change the formulæ we must grant perfect freedom of interpretation even if it appears to absolutely contradict the plain language of the Creed. They are careful to explain, with in most cases, obvious sincerity, that they themselves are firm believers in Christian revelation, that if they set aside the Virgin Birth they believe nevertheless. They believe that Christ was in an entirely unique sense the Son of God; if they set aside the Bodily Resurrection they believe that Christ did triumph over death and appear to His Disciples in an objective, if not in a bodily form, and that He is still to them as the Church has ever taught, "Very God of Very God." Two questions seem to arise and claim an answer. First why is it that sincere Christians should want to deny the accepted form of the Christian Creed, and secondly, Can the Church admit the claim of such persons to remain its loyal members while denying fundamental articles of its creed?

The answer to the first question is very simple. The reason is that those who have been for years applying the strictest scientific methods to the study of the New Testament have more and more become imbued with the so called scientific belief that miracles never happen. It is somewhat curious that our Biblical critics are largely under the influence of a dogma which modern science is more and more tending to regard as antiquated and inexact.

The trend of the most modern science is to admit that while as a rule effect follows cause with unflinching regularity, there are nevertheless certain unexplained impulses which from time to time operate to produce something which is entirely new, and which cannot be deduced from what has gone before.

Apart from this however we must remem-

ber that all science is an abstraction. Contrary to general belief it does not deal with things as they really are, but with things as they are when taken out of their context and deprived of their reality. As M. Bergson has pointed out, a thing that lives is a thing that endures not by remaining the same but by changing unceasingly. Science cannot deal with things that are unceasingly changing. It must mentally arrest the movement and cut off the environment before it can deal with a thing at all. "Five," for instance, is a purely scientific abstraction. We have five men or five horses, but no one ever saw or found "five" by itself anywhere in the world. Yet it is a most useful if unreal scientific abstraction. Physical science deals with that which is stable and unchanging. It does not deal with real life which is for ever changing. Hence, there may be truths in life, in reality, of which science can only take account by stepping out of its artificial abstractions and looking for a moment at things as they are.

If there be any truth in this philosophy, and it is appealing very largely to the modern world of thought, then the critics who want us to give up the plain meaning of the Creed because of a supposed, but already discredited, scientific dogma are surely blundering badly. It really looks as if some of our modern critics were falling into the old theological vice of over-dogmatism. They repudiate with scorn the dogmas of the Church, but they immediately pick up and substitute for them an unproved scientific dogma. May we suggest that a scientific dogma is, and of en has been, quite as great a barrier in the way of the search for the truth as any ecclesiastical dogma?

We have already answered by implication the second question. There seems to be no reason why the Church should allow any of her members to deny the Creed and yet remain her loyal members. Anyhow, there seems to be a touch of disloyalty about it which rather shocks us when some really good person advances such a theory: but if our view be correct it is a dishonesty by which the Church has nothing to gain and everything to lose. The English Bishops of the Province of Canterbury have recently made a declaration taking this view of the case, and we trust that those whose consciences will not allow them to agree will make their protest from without instead of from within the Church. If they will have a little patience they may find that no protest is after all necessary.

The Family and the Nation.

Mr. and Mrs. Whitham of Cambridge made a valuable contribution to the national welfare in their book with the above title.

They complain not without justice that Parliament concerns itself with everything else but the matters that are of most vital importance to the national life. Among these questions none is more important than that of the number and quality of the people who compose the nation. As is well-known the birth-rate of which the maintenance of the population depends has been steadily diminishing for many years past, and this is not the whole truth. The decreased birthrate is, with one or two exceptions to be noted below, almost entirely among the best types of the population the educated classes and the skilled artisans; while it remains the same among the idle

shriftless, criminal and public minded. The authors show very conclusively with what speed the whole of the national life tends to deteriorate under these circumstances.

The authors give the following versions for the decline of the birthrate.

'A mistaken sense of individual responsibility which tends to prevent the birth of children for whom lavish pecuniary provision cannot be made seems the worthiest of the motives at work. The economic factor in all its aspects is probably the most widespread of the causes. Unwillingness to face the discomfort and discipline of life which a large family entails on the parents and especially on the mother is a potent factor among those people who take advantage of modern facilities for a restless life, unceasing social activity and an excessive devotion to sport and games. The extension of the activeness of women in spheres social, political, and economic, has probably much to answer for. In industrial life the employment of married women in factories and workshops has been shown to be incompatible with the welfare of the children.'

Partly then from a mistaken and short-sighted view as to responsibility, and much more largely from cowardice on the one hand and love of pleasure on the other, our population is tending towards the point when the deaths will outnumber the births and at the same time deteriorating steadily in quality from the failure of the best stocks.

It takes four children from every futile marriage to maintain the numbers of the race since statistics show that of every four children one dies before marriageable age and one does not marry, hence only two are left to replace the parents. It is worthy of note that the authors tell us that three classes of people are exempt from the decline of the birth rate. The Clergy, the Roman Catholics, and the Jews. These exemptions show quite clearly that there is no loss of fertility among the people. It is a deliberate wilful race suicide. That the Clergy should be exempt from this particular form of sin is only what we have a right to expect. That the Roman Catholics are exempt is a proof that much as they are often attacked for being under clerical influence, in this case at least it has been of great service to them. We wonder whether those protestants who talk so much of opposing the Roman Catholics influence remember that they are many of them by their own deliberate wilful act increasing year by year the population of Roman Catholics in the population. That the Jews are exempt is simply because they too put Gods care before their own desires.

As a nation we shall continue to go down hill till the more educated and industrious classes of the community realise that the practice of limitation is at once a sin against God and an act of selfish treachery towards the State. Mr. and Mrs. Whetham point out that great as is the evil which has been done to the race during the last fifty years it is not yet too late to save the State, but that reform must come quickly if we are not to drift into a state in which the able and efficient are not too crushed down by the burden of supporting the inefficient and feeble minded.

Rev. A. Mc'D Hassell leaves Normanton on December 11 for Brisbane diocese. Mr. Hassell has done good work in the bush districts, and we are sorry to lose him from the diocese where he has worked for over five years.

Diocese of Carpentaria.

III

In 1903 the Bishop saw the Home Secretary in Brisbane and applied for a Reserve for an Aboriginal Mission on the Mitchell River, which was shortly after proclaimed. The Bishop was almost three months in the south engaged in speaking and preaching for the work of the diocese. Four men were in residence at Bishop's College under the charge of a resident tutor. In July the Bishop left Normanton with Inspector Galbraith and visited the Mitchell River Reserve making friends with the natives and exploring the country. On August 16 Mr. W. M. Wilkinson, who had been working in the Diocese since 1900 as Lay Reader was ordained Deacon at Croydon. The preacher bade him imitate Him who said, "I am among you as one that serveth" and the admonition has been nobly obeyed. In October a deputation waited on the Bishop to ask that "ordained ministers of any Christian congregation" should be allowed to preach in the Cathedral. The Bishop promised to consider the arguments of the deputation which rested on supposed facts connected with the building of the church. On December 3rd, after careful inquiry, he replied that the evidence in no way supported the claim of the deputation and that he could not therefore admit it. An interesting event of 1904 was the confirmation of 14 lepers on Friday Island prepared chiefly by the careful teaching of one of their own number, Tom Moreton. Rev. W. P. Glover the first Subdean left this year and was succeeded by Rev. J. Jones, now Secretary of A.B.M. In May the Diocese was honoured by a visit from the Primate and Saumarez Smith, who laid the foundation block of the new Vicarage.

The second Diocese Conference was held on July 26, 1905. It was saddened two days before its opening by the death of Hon. John Douglas, and old and kind friend of the Diocese. The new Subdean was instituted on September 18, 1904, and in October Rev. E. R. Gribble and party visited the Mitchell River Reserve and remained for over a month.

In the following April the Bishop, accompanied by Rev. E. R. Gribble and others, proceeded overland from Cairns and started the mission with a celebration of Holy Communion on the Sunday after Ascension Day, June 4, at Tubanaman. Many difficulties and purations were experienced, but the work was successfully accomplished. After his return the Bishop went south to preach for the Mission. Mrs. Pritt greatly helped the work by the gift of the Francis Pritt, a fine ketch, originally the "Santa Cruz." After several years hard work this vessel was sold for more than was given for her and a new vessel of a shallow draft built in her place. The old Francis Pritt was wrecked in New Guinea soon after. The Bishop moved and carried in General Synod a resolution approving that coloured races who are advanced in culture and cultivation are entitled to a measure of respect similar to that which is presumably enjoyed by a "white" nation, also a determination providing that in case of the vacancy of the see of Carpentaria, the appointment should rest with the Bishops of Queensland after such consultation with the clergy and laity as was possible.

In May 1906 the Bishop made an over-

land Journey from Cooktown to Cape York. The third Diocesan Conference was held on his return in June 1906. A second attempt was made this year to start a Church School with Miss G. Robson as Principal, but the scheme fell through for lack of adequate support.

In 1906 and 1907 Croydon and Cooktown suffered from severe cyclones which did considerable damage. In June of the latter year the Bishop and Mr Ebbs went in the Francis Pritt to select a site for a Mission Station on the Roper River. On his return the Bishop paid a visit to the south to preach for the Diocese.

In February 1908 the Bishop left for England to attend the Pananglican Congress and Lambeth Conference, appointing Rev. J. Jones as Administrator.

The War.

WHAT TO PRAY FOR.

What ought we to pray for at this time when prayer is so much needed and can accomplish so much? Shall we pray simply for the victory of our arms? We can find abundant precedent for such prayers in the psalms and the old Testament but very little in the Prayer Book. It is true that in the Prayer in Time of War we pray that God would "deliver us from the hands of our enemies, abate their pride, assuage their malice, and confound their devices that we being armed by Thy defence may be preserved from all perils." But this in spite of the strength of its language is a purely defensive prayer. In the prayer for use in the navy we pray for protection against the violence of the enemy that we may be a safeguard to the King and a security to those who pass on the seas on their lawful occasions. Only in the indirect form of the daily prayer for the King and in the Litany do we find the prayer that he may vanquish and overcome all his enemies.

The special prayers for time of war lately issued by the authority of the Church of England and confirmed by an order in Council contain nothing whatever in the shape of a prayer for victory. We may say then that except for an incidental reference in the prayer for the King the Church of England prays only for defence against aggression, and that in her most mature judgement while commending to God's protection and guidance our soldiers and sailors she carefully abstains from the prayer that God would necessarily give us the victory.

A little reflection will probably convince us that this attitude is right.

We are not the only people that pray. The Austrians and Germans pray probably more regularly and fervently than we do and believe just as much in the rightness of their cause and we cannot believe that a war of great principles is going to be decided simply by superiority in the number of petitions.

There is another reason that God does not always give victory in battle to the side that is in the right. If He did the Belgians would not have been driven from their country.

Not seldom defeat in the field means real victory. The Belgians were beaten, but who doubts that it was they and not the Germans who carried off the real fruits of victory. As an old Spaniard has it, they were of those who

"con ser vencedores llevan la victoria." Even in material results it is not always those who win the victories who win the campaign, and far more is it true of greater and wider issues. If we pray for victory it must be with the conditions 'if it be Thy will' and 'if it be for our good.'

This does not mean that we are not to strive for victory with every nerve we possess but it does mean that if victory is denied our faith in God is not shaken.

What then can we rightly pray for in reference to the war.

1. That all our people may realise the duty of self sacrifice and throw themselves into the cause that we believe to be a righteous one.

2. That every man, officer and general may be and do his best

3. That we may be successful in resisting all aggression.

4. That the war may make men hate war and run such a course as to stamp out the spirit of militarism and aggression.

5. That the war may lead to a permanent and honourable peace.

Our prayers for victory when we are ourselves the aggressors must be conditioned by the thought that they are justified only in so far as our action does really tend to the higher ends of the destruction of militarism and the winning of permanent peace. It is not easy for us to judge how far this may be really the case in any particular instance, and therefore we shall regard such prayers with something of the doubt which we never feel when we pray for the triumph of those principles which we know to be in accordance with the will of Almighty God.

No mention has been made of the more obvious prayers for the sick, wounded, and sorrowing, but it may be noted that the official prayers already referred to return to primitive Christian custom in the petition that God's redeeming love would have mercy on the fallen. This is a prayer that every heart will re-echo in this time of sorrow.

German Philosophy of War.

The following quotations from General von Bernhardi's "Germany and the next war" will give more clearly than anything else can, the true spirit of Germany and the designs which have been maturing in the minds of German soldiers and statesmen.

"The dominion of German thought can only be extended under the aegis of political power; and unless we act in conformity with this idea, we shall be untrue to our great duties towards the human race."

"War is the greatest factor in the furtherance of culture and power. War is not merely a necessary element in the life of nations, but an indispensable factor of culture, in which a truly civilized nation finds the highest expression of strength and vitality"

"Our people must learn to see that the maintenance of peace never can or may be the goal of a policy. The policy of a great State has positive aims. It will endeavour to attain this by pacific means so long as that is possible and profitable. But the inevitableness, the idealism, and the blessing of war, as an indispensable and stimulating law of development, must be repeatedly emphasised. To the Peace

idea, the offspring of a false humanity, the clear and definite answer must be that, under certain circumstances, it is not only the right but the moral and political duty of a Statesman to bring about a war."

"Arbitration treaties must be extraordinarily detrimental to an aspiring people, which has not yet reached its political and national zenith, and is bent on expanding its power in order to play its part honourably in the civilized world."

"Strong healthy flourishing nations require a continual expansion of their frontiers. they require new territory for the accommodation of their surplus population. Since almost every part of the globe is inhabited, new territory must as a rule be obtained at the cost of its possessors, that is to say by Conquest, which thus becomes a law of necessity."

"We have fought in the last great wars for our national union and our position among the powers of Europe. We must now decide whether we wish to develop into and maintain a world Empire, and procure for German spirit and German ideas that fit recognition which has hitherto been withheld from them."

"Might gives the right to occupy or to conquer. Might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives biologically a just decision, since its decisions rest on the very nature of things."

"The idea that the weak nation is to have the same right to live as the powerful and vigorous nation is a presumptuous encroachment on the natural laws of development, which can only lead to the most disastrous consequences for humanity generally."

"A pacific agreement with England is a will-o-the-wisp which no serious German Statesman would trouble to follow. We must always keep the possibility of war with England before our eyes, and arrange our political and military plan accordingly. We need not trouble ourselves with any pacific protestations of English politicians."

"It can be urged that to act on the offensive would produce an unfavourable position for us since it creates the conditions on which the Franco-Russian alliance would be brought into activity. Let it then be the task of our diplomacy so to shuffle the cards that we may be attacked by France, for then there would be reasonable prospect that Russia would for a time remain neutral. We must not hope to bring about this attack by waiting passively. If we wish to bring about an attack by our opponents, we must initiate an active policy which, without attacking France, will so prejudice her interests or those of England that both these States would feel themselves compelled to attack us"

Comment is needless. It is a bold gospel of "Might is right."

Rev. L. Ayscough returned to Cooktown from a two month's holiday on December 6th. On November 14th Mr Ayscough was married in Brisbane to Miss Ward. We wish the bride and bridegroom every happiness.

The Bishop visited Moa and held service at St. Paul's on Sunday, November 15th. The new Superintendent's house is now finished and is a great improvement on the old grass house. The building was erected by the crew of the Banzai and cost about £200.

St. Paul's, Moa.

At the end of August certain natives made serious charges against Mr. Cole, the Superintendent of the Moa Mission. By Mr. Cole's own wish the matter was submitted to Mr. Lee Bryce, the Government Resident, for investigation. The inquiry was held at the Court House on Monday August 31st, and after a careful examination of all the witnesses, extending over 3½ hours, Mr. Lee Bryce came to the conclusion that the whole of the charges were simply got up by some persons who were dissatisfied because Mr. Cole would not let them do as they liked. He said, "I have completely considered the statements made and feel satisfied that there is no foundation for the reports. I have seen a good deal of Mr. Cole and his work and have formed the opinion that he is a capable administrator and a man of high moral character." The Bishop, who was present during the whole inquiry, emphatically endorsed Mr. Lee Bryce's judgement. Mr. Cole is to be congratulated on the complete and entire vindication of his character and the appreciation of the excellence of his work.

The Superintendent of a mission station is peculiarly liable to slander and cabals and the only way to meet them is often to appeal as in this case to an impartial outside tribunal. Unfortunately there are always persons ready to believe any story that is to the discredit of religious teachers, even though its sole foundation is a diseased and perverted imagination.

Subscriptions to the Australian Board of Missions for 1914.

Diocese of Carpentaria	£100	0	0
Thursday Island	27	10	5
Darwin	11	12	5
Normanton	4	14	7
Croydon	1	19	10
Cooktown	6	6	7
Mossman	3	7	6
	£155	11	4

The Francis Pritt arrived from the Mitchell River on November 12th with Rev. F. and Mrs. Lane who left for the south by the Changsha on November 17th. Unfortunately we had no women workers to send down by the Pritt owing to the fact that two ladies who had volunteered withdrew, leaving no time to obtain others in their place.

His place at Normanton has been taken by Rev. C. Hall who was trained for work in this diocese at St. Francis College, Nundah, and has been working for the last two years at St. John's, Dalby.

The Bishop has been given two month's leave of absence from his duties as Military Chaplain at Thursday Island and leaves for Sydney on December 14th to consult with the Board of Missions with regard to the acceptance of the offer of the London Missionary Society to hand over their missions in the Torres Straits to the Church. From Sydney he will go on to Tasmania to conduct a three days retreat for the clergy at Cressy, commencing January 18th, returning to Thursday Island about February 14th.

1915.

Diocese of Carpentaria.**BISHOP.**

Rev. Rev GILBERT WHITE, D.D.
Thursday Island, Queensland.

SUB-DEAN & ADMINISTRATOR.

Rev. E. J. NASH, M.A.

DIO. SECRETARY.

Rev. E. J. NASH, M.A. Thursday Island.

HON. TREASURER.

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Rev W. M. WILKINSON, Mission Priest.

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A. Resied, A. Wert, J. Giebo, T. Solomon, J. Savo,
Miss Matthews.

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FINANCE.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

MISSIONS.

Missions are carried on among the Japanese at Thursday Island, among the S. Sea Islanders at Thursday Island, Moaman, and Moa, and among the aborigines on the Mitchell and Roper Rivers.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

To our Readers.

We have to apologise for the lateness of our January number and for the smallness of the previous number. The war is, we suppose, indirectly to blame. Our last number was three months in the hands of the printer, and we have now made other arrangements which will, we hope, secure greater punctuality.

The Constitution.

At the last meeting of the Diocesan Conference, held at Cooktown in August, 1913, it was proposed by Rev. E. Taffs, seconded by Mr R. Roberts, and carried, "That this Conference believes that the time is approaching when it may be practicable and desirable to form a Diocesan Synod, and that the Bishop-in-Council be requested to draw up and submit to the next Conference a Draft Constitution for the Diocese; that if such Draft Constitution should be approved by the next Conference, it shall nevertheless not come into force until it has been confirmed by a Conference called for the purpose after an interval of not less than twelve months." This matter has not been lost sight of, but it was considered that it was not necessary or desirable to hold a Special Conference to deal with the matter in view of the change in the occupancy of the See. It must also be remembered that the war has had a bad effect upon the finances of the Diocese, and that the prospect of being able to form a Synod looks more remote than it did two years ago. The drafting of a Constitution was suggested by the Bishop, not so much with any idea of its immediate adoption, as in the hopes that his long experience might be of use in forming a Constitution under which his successor might as a Missionary Bishop find it easy to work. This is not now possible, and we think that it would probably now be better to wait until the new Bishop has gained some experience of the conditions of the Diocese before plunging into the intricacies of legislation.

The following Letters from the Superintendent of the Mitchell River Mission will be of interest:—

Trubanaman Mission,
December 7th, 1914.

We had a very sad accident here last Saturday. Little Cara was drowned in the lagoon. The girls had taken her with them, but she wandered away from them, and apparently tried to cross the water. The sad part is, that she almost got over, and was picked up in water not deeper than her shoulders. Chapman and I worked for over an hour trying to restore animation, but without avail. She was a general favourite, and her death has been keenly felt by all.

We are working now at the irrigation channel and are meeting some difficulties owing to the level nature of the ground. We are also thatching such roofs as require it.

Five acres of new land have been cleared here and four at Angeram.

Trubanaman Mission,
December 29th, 1914.

We had a phenomenal storm here yesterday. Thinking that it may have been widespread, and perhaps much worse than we had it, I am writing to let you know that it did very little damage here. Three huts were blown down, and that is all. We are very thankful to escape so lightly, for the wind and rain were appalling; 8.66 points of rain fell in a little over three hours. Of course, the country is flooded.

Our Christmas festivities passed off very pleasantly, and we have commenced work in earnest, ploughing and planting.

We have a practical man in Chapman, and if we do not increase our food supply by tons this year, it will not be his fault. He is a thoroughly good fellow. He had a sharp attack of fever a fortnight ago; but finding that he is liable to fever, he is following Major Ross's advice in taking quinine, so far, with excellent results.

We have not had any War news since November 16th, so naturally, we are anxious to hear how affairs are moving. I am getting a mail ready to send away next week, with boys who will walk to Delta.

Mr. Simpson, of Lochnagar, has been offered 30/- per cwt. for his bullocks, at the Byboora Meat Works. He will take ours at the same time. He has not been able to muster yet, but we expect to have at least twenty head fit for sale. They will average over £7 per head.

I remain,
Your Lordship's obedient Servant,
H. MATTHEWS.

The following Letter from Rev. W. M. Wilkinson will be read with interest:—

[Mr. Wilkinson started on his present journey in April, 1913.]

Alice Springs, N T.,
Nov. 18th, 1914.

My dear Bishop,—Thank you very much for letter and telegram received. As indicated by my wire on the 7th instant, you will know that my tour through this portion of the Northern Territory is completed. On arrival here, the horses were so low in condition that it was necessary to give them a month's spell—being fortunate in securing a good paddock to put them in. They did well—plenty of grass and fodder, and being out of hobbles. There is no doubt as to the favourable conditions of the McDonnell Ranges for horse country, especially after rain. You may imagine how nearly done the horses were when another died after my arrival at Alice Springs, making a loss of four since passing Tennant's Creek.

On August 13th I resumed travelling, following the telegraph line to Charlotte Waters, and found it a very bad road for the horses. The miles of sandhills, ridges and plains were very distressing, and no surface water—had to go from well to well for a drink. At Deep Well, Mary Vale, Alice Well, Horseshoe Bend, Old Crown Point, New Crown Point, and Charlotte Waters, I made breaks of one to three days; and, had I known of their existence, would have visited a couple of out-stations from Old Crown Point West and returned on to the telegraph line again at Blood's Creek, but it was too late when I heard of them. From Charlotte Waters I retraced my steps to Horseshoe Bend, where the road crosses the Finke. Then I made a detour north-west, following the Finke over 200 miles; from that course making a detour of 50 miles to get to the furthest out settlement. Although the Finke is called a river, it is but a sand-bed most of the way; I had as far as 35 miles to travel from water to water on the course of the river. At Idracoura Station, the first place of call after South Horseshoe Bend, the staff consists of a storeman in charge and a number of black boys.

From Idracoura went south-west to Eridundea Station, a fifty-mile dry stage. Eridundea is the property of the Warburtons, of South Australian historical fame, and managed by one of the Warburtons, who brought a wife out there two years ago; transplanted from Melbourne to the sand-ridges of the furthest out settlement in the Territory, with a water supply of one well which does for 1,500 head of horses

and 1,000 cattle. You may imagine how they appreciated a visit from the outside world. From Erldunda another fifty miles dry stage north-east to Henbury Station, on the Finke. Henbury is the head station for Idracoura, owned by Mr Joseph Braden, of Oodnadatta, and is managed by W. Braden; both brothers are a very fine stamp of men—they have done much pioneering in the early days of exploring South Australia. At Henbury they have a married couple and three or four stockmen. From Henbury followed the Finke again to the Hermansberg Aboriginal Mission Station, for which the Lutheran Church of South Australia is responsible. The Mission, which has been established about 40 years, is under the superintendence of the Rev. C. Stuhlow and his wife. Here I came in touch with some of the distress of the war: Mr and Mrs Stuhlow were in Germany on furlough three years ago (the only furlough for twenty-five years), and when on the Continent left their family of four boys and one girl in Germany to be educated; now they are cut off from them by the war, no communication either way. The Mission compound is substantially built. The buildings are of stone (timber is a scarce commodity), well adapted to their requirements; the Church, with its appointments, would do honour to many townships. I was there over a Sunday, and attended service conducted in the aboriginal dialect, the congregation having service books which have been translated by Mr Stuhlow. The morning service, being much after our Holy Communion service, I could follow it, though I could not understand a word. The reverence and devotion of the people, especially the men, was a marked feature. The industrial work of the Mission is devoted to cattle and horse breeding. The limited supply of water prevents any development on agricultural lines. They are taxed at times to grow enough vegetables for the staff. On my visit to the Mission there was a stone building in course of erection, and to see the aboriginals on the walls with level, plumbline, trowel, and mortar, one would have thought it was a set of European skilled workmen on the job; the work is finished off in a workmanlike manner. From the Mission station returned to Alice Springs, where I remained a few days before setting out to Arltunga and district. Arltunga itself is a deserted mining field. The features of the country and the general appearance of the surroundings remind one very much of Maytown, only there is no river like the Palmer; what few people remain live in the memory of the good old days, and in the hope that some capitalist will come along and expend his wealth. Gold has been the attraction, but now the only work in operation is mining and cutting mica. Whatever possibilities the field contains they will remain until such time as there is a railway to carry the necessary machinery at a reasonable cost and time. Not only the miners but also the settlers on the various ranches to the east of Alice Springs have been visited; as is my custom, in every house a service of some form has been held, and the people have gladly embraced the opportunity for worship, some even expressing their thankfulness. There is a general desire for someone to live in the district and minister to their spiritual needs—many are the requests that have come to me to remain amongst them, but that I cannot do. By a large majority the people are Church-people, and it is to the Church they look for supply.

When at Alice Springs there was a celebration at 8 o'clock each Sunday morning with an attendance of five to seven; only one female communicant at present in the community. Certainly there is not much in the way of temporal things to offer but a service full of joy in fellowship with the Master. Were I a younger man I would find it very hard to refuse the invitation to stay.

Now am proposing to start on the return journey. The storms have commenced, so hope to leave on December 2nd. I return north to Newcastle Waters, then east to Betlow Downs, Anthony's Lagoon, Brunette, Alexandra and Avon Downs, then down the Rankin and Georgina Rivers to Austral Downs, Lake Nash, etc., returning to Camooweal, then Burketown, Normanton, Mitchell and Palmer Rivers to Laura, where I hope to be early in May. A letter to reach me at Powell's Creek must reach Darwin not later than January 14th; after that it will likely miss me. Having had a dry experience travelling south, am likely to have it wet going north again; the country gets very boggy from Powell's Creek north in the wet season.

Am thinking the war is going to cause a general upheaval; there will be a new order of things when it is over. One thing is certain, the general order will not be as it was before the war.

Whichever you decide upon for January—the South or New Zealand—I trust you will have a season of rest and refreshment.

I am looking forward to getting amongst the people on the Peninsula again; on my return will, if all goes well, be on the road again as soon as possible. The years are so very short, so much to do and so little time to do it in. I hope to telegraph you on arrival at the telegraph offices, but there will likely be a long silence between Powell's Creek and Camooweal.

I must ask you to excuse so long a letter; the scribble fever has been much in evidence in this cooler climate. The festive season will be with you by the time this reaches Thursday Island, so will wish you a Holy Happy Christmas and all New Year's joys.

Looking forward to seeing you sometime after my return.

Yours obediently,

W. M. WILKINSON.

In a later letter from Powell's Creek, dated February 6th, Mr Wilkinson says that the rains were early and the country like a wheat-field. He hopes to reach Camooweal about the end of April.

New Workers.

Miss Quinon, who has had many years experience as a Church worker in Sydney and in New Zealand, and who is at present assistant matron to the Deaf and Dumb Institute, Melbourne, has volunteered for the Mitchell River, but has been asked by the Bishop to take charge of St. Paul's, Moa, until Mr Cole returns from his holiday.

Miss Ellen Phillips, of Melbourne, has also volunteered for the Mitchell River; and Miss Nellie Jones, of Brisbane, daughter of Rev. Canon Jones, has volunteered to take Miss Quinon's place at the Mitchell until she is free.

These workers hope to arrive at Thursday Island by the coast boat, arriving at Thursday Island on April 13, and to proceed as soon as possible by the Francis Pritt to the Mitchell.

History of the Diocese.

(Continued)

The year 1908 was in some ways important. On May 19th the Francis Pritt landed on Moa the Government Resident, Rev. J. Jones, and Deaconess Buchanan, together with the modest furniture of her grass house and a few desks and school materials. The Government Resident made a speech, and Rev. J. Jones gave the people his blessing, and the Deaconess was left alone to her heroic work.

On August 8th a party under Rev. F. Huthnance left in the Francis Pritt to start the Mission to the Roper River, so the year of the Pan-Anglican Congress saw the starting of these two important Missions.

Lady Arburthnot visited Thursday Island, and was of great service to the Mothers' Union by the deep interest she took in its work. A white captain was obtained for the Francis Pritt, which had a busy time serving both the Mitchell and Roper River Missions. The Act for taking a Referendum on the subject of Religious Instruction in State Schools was passed by Parliament.

Early in 1909 the Bishop and Miss White returned from England, and the Fourth Diocesan Conference was held at Thursday Island on May 31st. The Bishop in his opening address referred to the Provincial Synod and the approaching Referendum. The Island was visited by the Governor, Lord Chelmsford, who like Lord Beauchamp showed the greatest interest in the work of the Church. Rev. J. B. Drabble and F. C. Hall left the Diocese this year, and Mr A. M. Hassell was ordained for work in it. In August the Bishop visited Gregory Downs and Lawn Hill.

The great event of 1910 was the Referendum on Religious Instruction in State Schools. Every effort was made in the way of preparation for the event, which took place in June. Prayer was made earnestly of the Church, and who shall say how much it affected the unexpected result, which was—For, 74,223; against, 56,681; informal, 7651. It was a great triumph, and the results of the working of the Act have fully justified it, the supposed dangers being found practically non-existent.

On January 24 a great Patronal Festival was held at Moa, and three of the oldest men roused much interest by describing the days they remembered before the introduction of Christianity. Rev. J. Jones, B.A., Sub-Dean, returned to England, and his place was taken at Easter by Rev. E. J. Nash, M.A., late Vicar of Leatherhead.

In General Synod the Bishop proposed, and it was carried unanimously, "That the physical, moral and spiritual care of the Aborigines is national, responsibility resting both on the individual States and also on the whole people of the Commonwealth, and the promotion of Aboriginal Missions is a primary duty of the Church in Australia."

The Francis Pritt was sold this year, and a new Francis Pritt built in her stead.

Early in 1911 there was a terrible cyclone at Port Douglas and Mossman, which destroyed three of our Churches, and one Rectory. The house and Church at Port Douglas were rebuilt, and a Church began at Mossman, but the cost of the foundations proved so great that

it is still awaiting completion. Rev. W. M. Wilkinson started on his long visitation tours in the Peninsula.

Moa Island Mission was visited by a severe epidemic of dysentery.

In April the Bishop accompanied some new Missionaries to the Roper River, visiting Borooloola on the way. An interesting report on the Diocese by the Archbishop of Brisbane, who had been invited by the Bishop to send visitation questions to the clergy, was made public. The Archbishop concluded his report by saying that the Bishop and clergy were doing a noble work in the face of exceptional difficulties.

On September 23, Mr H. Milman passed away. He was Churchwarden and a member of the Diocesan Council, and cared very deeply for the welfare of the Church.

German Criticism.

Not long after the war commenced thirty leading German theologians published a manifesto in which they stated that "Germany had drawn the sword only under compulsion to repel a wanton attack," and represented Germans living abroad, women and children, wounded and physicians as having "suffered unnameable horrors, cruelties and shamelessness such as many a heathen and Mohammedan war had not revealed." This extraordinary document was replied to by the Archbishops of Canterbury and York and about 40 leading English theologians, who showed that the official correspondence did not in the least bear out the statement that Great Britain had been the aggressor, and pointing out that there was not a shred of evidence of any outrage whatever on Germans in this or any other country. Professor Harnach has now written commenting on this reply. He quietly ignores all the official documents, and alleges certain discoveries in an arsenal at Maubeuge which "completely prove the guilt and treachery of England." "It was not the Germans," he says, "who violated the neutrality of Belgium. It was really England who encouraged and forced Belgium into war against us, and therefore all the responsibility for all the misery which that unhappy country has suffered rests on the head of England."

Again, Professor Eucken says in a letter to an American Unitarian minister: "Our feeling of embitterment is worse against England. It will hereafter always be counted our worst enemy, and our intellectual work together will be ended for an incalculable time."

These extraordinary miscomprehensions of facts on the part of the German theologians would not be of much interest were it not for the vivid light they throw back on recent higher criticism of the Bible. For years we have all been sitting meekly at the feet of these same German theological critics, accepting as accurate all their judgments as to what did or did not happen in Palestine nearly two thousand years ago. Now we suddenly discover that these same confident critics are utterly incapable of judging accurately as to what has happened in their own country and in Europe this very year. We find them honestly and conscientiously, for that is the point of the whole thing, believing all sorts of fables of the wildest

and most absurd character, and refusing credence to the plainest and simplest facts though vouched for by the most unimpeachable authority.

We have here a most striking example of the effect of presupposition and prejudice. The German theologians have been told, on authority that they respect, that England is the unjust cause of all Germany's troubles. Accordingly they unconsciously distort all facts to fit in with the one great underlying theory. These same German theologians had been told on what they believed to be the unimpeachable authority of science, that miracles never happen, and therefore unconsciously they distorted all the facts of the Gospel history to fit in with this theory. Perhaps when after the war they have discovered that the English people are not the diabolical schemers which they have imagined, they may go on to ask whether there is not more to be said than they thought for the sober and conservative English criticism. In the meantime Biblical criticism made in Germany will be received in England with well merited scepticism.

The War.

The war is a difficult enough subject to write upon at any time, but it is much more difficult when one is writing an article which will not be printed for a month, by which time the whole aspect of things may have changed for the better or the worse.

The deadlock still continues, but whether it is inevitable or voluntary on the part of the Allies is not clear. Probably, however, they have at present no wish to advance over bad roads, with the result only of shortening the German line of communications. When an advance is made they will probably try to make it sweeping and continuous. Whether or no it will succeed is another question. Probably a good deal of reliance is being placed on the effects of famine and shortness of military supplies. Here, again, it is difficult to know the real truth. England is the object of a fanatical hatred in Germany, which it is difficult for us to understand. We are under the impression that the war was caused by Germany's restless ambition and relentless militarism. Germany believes that all its troubles are due to the deliberate plotting and planning of Great Britain. We know that this is untrue, and that so far from desiring war, we were, so far as our army was concerned, absolutely and utterly unprepared for it: but it is not easy to convince Germany of this. The only ray of light so far from the German side is the fraternisation of their soldiers with ours on Christmas Day, a thing quite contrary to official orders, but seeming to show that the common people do not share in the sentiments of the vile Hymn of Hate. That the Kaiser should have decorated the author of this horrible production, and ordered it to be taught in the schools, is, if true, the saddest thing in this fearful war. Anything more utterly opposed to the elementary teachings of Christianity it is impossible to conceive. It is on a par with the action of one of the officers of the Blucher, who spat in the face of the man who rescued him.

Such hatred will do far more harm than good to those who are possessed by it, for hatred, like other violent passions, is blind, and is inconsistent with a calm and balanced judgment.

In Great Britain the war has called out all the best of the nation, and it is quite clear that whatever evil tendencies there may have been, the people are neither faint-hearted nor decadent. The crisis has had its dark as well as its bright sides. The refusal of the men in the armament factories to work full time because higher wages had given them more chance to drink, is a disgrace to England, and, as Mr Lloyd George truly said, is doing her more harm than the enemy. Is it not time that we recognised the fact that the so-called free man is not a free man where drink is concerned, and that he needs to be protected against himself and his own folly. The same thing is true of our Australian troops. The spectacle of men shipped back from Egypt before they had seen the foe, because they were incorrigible drunkards and were disgracing the name of Australia, is not a pleasant one, and the same holds true of another large class of inefficients who are to be sent back.

When will democratic England and Australia have the sense to follow the example of autocratic Russia and deprive men of the means of making beasts of themselves? Meanwhile we wait the crisis of the war with the hope that our people, at any rate, will have learned its lessons. Unless we are to rise to a higher ideal of personal responsibility and national righteousness, all the blood that has been shed, all the gallant young lives that have been given, will be in vain.

The world in the years that immediately follow on the war will face the greatest test, the most supreme opportunity that has been given it since Christianity came to the earth. How it will use the opportunity, how it will stand the test, is perhaps a greater and more important question than even how the war will end. Meanwhile we can only wait, and do our best to help what we believe to be the cause of right, and pray.

Bishop's Visit to the South.

The Bishop left Thursday Island by the Montoro on December 14 and went to Brisbane, where he was the guest of the Archbishop. He spent Christmas here and on December 29 went on to Sydney, where he was the guest of Rev. J. Jones and the Primate. From Sydney the Bishop went to Cooma, where he stayed with an old friend and Curate, Archdeacon Ward, with whom he made the assent of Mount Kosciusko. From here he went straight through to Tasmania, where he conducted a retreat for the clergy, of whom about 30 were present, including the Bishop and Dean. From Tasmania the Bishop went to Melbourne, preaching on Sunday for the Torres Straits Island Mission. On Monday he left for Adelaide to speak for the same Mission, returning to Melbourne for the Sunday. Here he spent a very busy week and two Sundays, preaching and speaking for the Mission. He then went on to Sydney, where he also spoke and preached for the Torres Straits Islands Mission. Leaving Sydney on February 15, he spoke at Newcastle and reached Brisbane on 17th for a meeting of the Queensland Bishops and of the Standing Committee of the Province. On Sunday, 21st, he preached at the Cathedral and West End, and left for Thursday Island by the Nikko Maru on February 24th after a somewhat busy holiday.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XV., No. 58. Thursday Island, April 1, 1915.

To the Clergy and Laity of the Diocese of Carpentaria.

My dear people,

You will have already learned that I have accepted my election to the new Diocese of Willochra in South Australia, and that in consequence I shall be leaving the North for good in June next.

After thirty years of North Queensland I had begun to feel that the climate was at length to some extent telling upon me, and that the long journeys and the boat work would be more easily, and with more justice to the Diocese, be performed by a younger man. When therefore there came quite unexpectedly an almost unanimous call to a Diocese where the climate held out promise of a considerable extension of my years of work, where the area was only half that of Carpentaria, where there was no boat work, and where much of the travelling could be done by rail, I felt that on the whole I could probably serve the Church better by devoting the experience I had gained to the work of organising this new Diocese than by working on for a few years longer in Carpentaria.

Nevertheless I am sincerely grieved to leave the North, where I have spent so many happy years and the people from whom I have received so much confidence and kindness, nor can I relinquish without a pang the work of the Diocese with which I have been so closely associated for the last fifteen years.

Unfortunately, ever since the Diocese was founded, there has been a steady and uninterrupted decline of population, both white and coloured. I estimate that the white population is now, at the most, only two-thirds of what it was in 1900. Under these circumstances we have much to be thankful for in the progress that the Church has made, that the clergy and communicants have more than doubled, and that we stand in the happy position of being free either from diocesan or parochial debts of any kind.

It is in Missionary work that the Diocese has made its most marked advance, as may be gathered from the fact that whereas in 1902 the Diocese expended £63 on Missionary work, it last year expended £783 directly and exclusively of the work of A.B.M. and C.M.S.

I have to acknowledge the most generous aid given to the Diocese by friends, both in England and Australia. Prominent among these have been the Carpentaria Association, with its energetic secretary, Miss Gascoigne; Lord Beauchamp; the English Societies: S.P.G., S.P.C.K., O.C.O. Society; Mr Christison, and another anonymous Australian donor. Generally speaking, about half the income of the Diocese has come from England and half from Australia; and the response to our needs has been so generous that for the last six years I have

not found it necessary to make any appeal on behalf of the Diocese as such, but have been free to devote myself to pleading for the Missions of the Australian Board of Missions.

My successor will be appointed by the Bishops of Queensland after an opportunity has been given to the parishes to make any suggestions. I do not know who will be appointed, but I ask for him the same loyalty and kindness that I have myself so fully received.

I expect to leave Thursday Island about the middle of June, and to be enthroned at Port Pirie on July 28th. Rev. E. J. Nash will administer the Diocese until the enthronement of your new Bishop, and I take this opportunity of saying how deeply indebted I am to Mr Nash for the great services he has so unassumingly rendered to the Diocese in the past.

I shall do my best to visit all the parishes before my departure, and to say good-bye personally to those with whom I have been so long associated. I hope that the clouds of anxiety and distress, which have been so much intensified by the war, may pass away, and that the Diocese may have a long and prosperous future.

Your affectionate Bishop,
GILBERT,
Bishop of Carpentaria.

Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House on Thursday, March 18th, at 4 p.m. Present: The Bishop in the chair, the Sub-Dean, Mr. W. Lee-Bryce, Mr. K. O. Mackenzie, and Mr. A. Sullivan. It was resolved to postpone the question of the introduction of a constitution suggested by the last Diocesan Conference until after the new Bishop's enthronement.

It was decided to call for tenders for the completion of the north aisle of the Cathedral. Messrs. Lee-Bryce and A. Sullivan were appointed a sub-committee for this purpose. The Bishop stated that some delay had occurred with regard to the Deaconess Buchanan and the Archer Memorial windows, but both had been ordered, and he hoped would soon arrive from England. The Rev. E. J. Nash, Sub-Dean, would be administrator of the Diocese during the vacancy of the See. Mr. Nash stated that he had received a communication from the Archbishop on the subject of the election, and that he was communicating with all the parishes. The Bishop stated that the See income was now £493, but £100 of this was a grant which might not be permanent.

The Bishop handed in an inventory of all the furniture, etc., in Bishop's House, which belonged to the Diocese, and also a list of all the deeds of land, some 35 in number, belonging to the Diocese, and suggested that a sub-committee should be appointed to examine and take over the custody of the deeds. Messrs Lee-Bryce and Sullivan were accordingly appointed a sub-committee for this purpose. The meeting then terminated.

Bishop's Movements.

The Bishop expects to leave Thursday Island on March 29th for Mossman, where he will spend Easter. He will spend Low Sunday and the preceding week at Cooktown, returning to Thursday Island on April 13th, and leaving the same day for a tour of the Torres Straits Islands. He hopes to return from this tour about April 24th, and to leave ten days later for the Gulf, visiting Croydon and Normanton, and, if possible, Georgetown, and returning to Thursday Island on May 31st. He will then, if the boats allow of it, visit Darwin, and will leave Thursday Island for good about the middle of June. He will spend a few days in Brisbane, about June 27th; a week in Sydney at the beginning of July; a few days in Melbourne; and arrive in Adelaide about July 13th. Here he will be the guest of the Bishop for a fortnight before his enthronement at Port Pirie on July 28th.

Election of the First Bishop of Willochra.

[FROM THE ADELAIDE "CHURCH GUARDIAN."]

"The Bishop of Adelaide summoned the electors to meet on February 26th. They assembled at the Cathedral at a Celebration of Holy Communion at 8.30 a.m. After breakfast at Bishops Court, the clerical and lay electors met at 10.30 at St. Barnabas' College. At the first meeting, at which both clerical and lay members were present, details of procedure were decided on. The clerical electors then met to select and send on to the laity not more than three names. The lay electors met at 2.30 p.m. Then followed a joint meeting of both orders, and at 4.30 the electors proceeded to the Cathedral to record their votes by ballot. The Bishop, attended by his Chaplain carrying the episcopal staff, took his seat in his Bishop's chair at the chancel step. The Dean and those members of the Chapter who were among the electors, occupied their stalls. The Clergy were robed and sat on the south side; the laity sat on the north side of the nave as at Synod. Two ballot boxes had been placed one at either end of the chancel step. The Veni Creator was sung, and some prayers said by the Bishop. The Clergy first cast their votes, then the laity. The Bishop, Chaplain and scrutineers then retired to the Lady Chapel, when the votes were counted. The Bishop was then conducted to the chancel steps and announced the result of the election. His words were as follows:—'By the almost unanimous vote of the Clergy, and by the unanimous vote of the laity, the Bishop of Carpentaria has been elected the first Bishop of the Diocese of Willochra.' The Te Deum was then sung and the Bishop gave his blessing. So ended a long day of prayerful deliberation. Those who took part in the solemn act of choice have repeatedly expressed their conviction that it was overruled and guided throughout by the Holy Spirit of God. Dr. Gilbert White is no stranger to South Australia, and a feeling of profound thankfulness that he has accepted the Bishopric of the Diocese of Willochra has been everywhere felt and expressed. Te Deum Laudamus."

The Choice of a Bishop.

The choice of a new Bishop for Carpentaria lies with the Bishops of Queensland, among whom for this purpose the present Bishop is not included, but inasmuch as they are directed to hold such consultation with the clergy and laity of the Diocese as may be possible, it cannot be out of place for the diocesan paper to indicate some of the qualifications required. The Diocese is so large (600,000 square miles), and the travelling involved so incessant, that it is not desirable that the Bishop should have passed the prime of life, and it will be an additional advantage if he has not reached it. The small time that the Bishop has at home, the smallness of the income and the distance from schools, and the tropical climate, would seem to indicate that the work would probably not be undertaken by a married man with a family, or at least with a young family.

The income of the See was from 1900 to 1912 only £300 a year, with no allowance for travelling. In 1912 it was raised to £400, and for the last two years it has been £500 without travelling allowance. The last £100, however, is dependent on an annual grant and cannot be regarded as absolutely secure. The income from invested capital of the See (£400) is not sufficient, with no grant for travelling expenses, in these days of the increased cost of living. Travelling expenses may be estimated at £100 a year. It is obvious that the new Bishop ought to be a man who is interested in Missionary work, for the most characteristic note of the Diocese since its formation has been the decrease of the white population and the increase of Missionary work and opportunities. In 1901 the white population was estimated at 15,000 in the Queensland part of the Diocese, while to-day it is doubtful whether the population exceeds 10,000. At the same period there was practically no Mission Station within the area of the Diocese, and now there are well equipped stations at the Mitchell River, Roper River, Moa Island, and we hope shortly in the Torres Straits and Groote Eylandt. Capacity to endure fatigue and to rough it by sea and by land is also necessary. Of the moral and spiritual gifts that are needed we do not presume to speak. We have every confidence that the Bishops will choose wisely, and that the Diocese will loyally accept the man that is chosen.

Property.

As the Diocese is not a corporation, it cannot hold property. Accordingly the deeds for all the old properties in the Diocese are in the name of the Synod of the Diocese of North Queensland. The deeds themselves have, however, been handed over to us. All newer property is vested in the Bishop, who has deposited the deeds, together with a deed of trust in each instance, in the Q.N. Bank, Thursday Island. As soon as the new Bishop is enthroned the present Bishop will transfer these deeds to him, and he should then execute similar deeds of trust. The deeds are examined and reported on by a committee appointed by each Diocesan Conference.

Departure of the Bishop.

The following resolution was passed by the Executive Council of the Australian Board of Missions at its meeting on Friday, February 12th, 1915:—"That this meeting of the Executive Council of the Australian Board of Missions desires to place on record its deep appreciation of the apostolic labours of the Bishop of Carpentaria, and his great service to the Missionary work of the Church in Australia, and offers its best wishes on his appointment to the new and important Diocese of Willochra."

The following minute was passed at a meeting of the Brisbane Diocesan Council on February 5th, 1915:—"That the Council, having heard that the Bishop of Carpentaria is shortly leaving the Province, desires to place on record its deep appreciation of his self-denying work, and to assure his Lordship that the members will not forget him in their prayers, and trust he will have health and strength for many years to enable him to carry on his work."

Similar resolutions have been passed by most of the parishes in the Diocese.

The Bishop of North Queensland writes most sympathetically in the *Northern Churchman* of March 1st:—

Bishop's Registry,
Townsville, 15th February, 1915.

My Dear People,

The Church in Queensland is about to part with an able and devoted man who has served her for thirty years, eighteen of them in this Diocese. Many of you know personally, and all of you by reputation, Gilbert White, D.D., Bishop of Carpentaria. As a scholar and a poet, as well as a Missionary Bishop, he is known throughout the Anglican world. You know that he has now accepted the Diocese of Willochra, which has been cut out of the Diocese of Adelaide, and includes a large portion of South Australia towards its northern boundary. For the sake of the Church at large, it was right that he should go; his great gifts and powers demand a greater scope than could be found for them among the unfortunately dwindling population of the Gulf. Also for his own sake, after so many years of constant danger and hardship in journeys by land and sea where no conveniences of travel yet exist, and the tax upon strength occasioned by an extreme climate, it was only fair that he should enter a sphere of work more favourable to health.

The Bishop has given ungrudgingly of his love and labour to the North. This Diocese will always bear the mark that he has left upon it. He worked for a time in many of its parishes and met and conquered many a difficult situation; the elder people often tell me of their gratitude to him. And in these quite recent days, our lads, who spent some months at the end of last year performing military duties on Thursday Island, have come back, many of them, with a new zeal for faith because of what the Bishop taught them in the "Quetta" Memorial Church during their stay. My own loss in being deprived of a neighbour so wise and kind and sympathetic is great. I shall be expressing the feelings of you all when I say that we wish him every happiness in his new Diocese, and I am sure that we shall try to support him in his new venture—no light one—with our prayers.

Meanwhile the people of the Diocese of Carpentaria have a special claim upon our sympathy. They have shown wonderful steadfastness and loyalty, and through days of increasing difficulty and heavy material losses have to give generously to the support of their Church. It is hard for them to lose the leader they have so long trusted and revered. And the departure of the Bishop, regretted as it will be by the white people, entails a specially serious loss for the Aborigines. The constant and growing activity of Bishop White among them has been an object lesson to the Church in Australia: the black man has had no more faithful and understanding friend than he.

Diocese of Willochra.

It will probably interest many of our readers to know something about the new Diocese of Willochra, to which our Bishop has been appointed. Speaking broadly, it contains the whole of South Australia except that portion which is south of a line drawn 130 miles north of Adelaide, from Spencer's Gulf to the N.S.W. border south of Broken Hill. The south-western portion of the Diocese is Eyre's Peninsula, a growing wheat district, of which Port Lincoln is the chief port. It is hoped ultimately to form this part into a separate Diocese, and, though under the jurisdiction of the Bishop, it is not strictly part of the Diocese of Willochra. The chief industries of the Diocese are wheat and sheep; and the most important towns Port Pirie, where the ore from Broken Hill is smelted; Port Augusta, the starting point of the transcontinental railway to Perth; Quorn; and Petersburg, an important railway centre. The Bishop will be enthroned at Port Pirie, which is a town of about 10,000 inhabitants, and will for the present live at Petersburg, which is a convenient centre. There is no episcopal residence, but an allowance will be made for rent until a house is built. The income of the See is £500, with an allowance of £100 for travelling expenses. The first Synod will meet for formal business only immediately after the Bishop's enthronement. There are about twenty clergy in the Diocese at present, but more are said to be needed. The Port Darwin Parish Paper says:—"Willochra is the name of a stream running from near Mount Remarkable north to Lake Torrens, having several tributaries. The name thus described the largest part of the watershed in the settled portion of the north of the State of South Australia."

"Its meaning was 'green bush,' the reference being to the tender shoots of the polygonum bush, which sprouted in the good seasons when the Willochra overflowed its banks in the great plain through which it flows."

The Secretary of the *Carpentarian* begs to acknowledge, with thanks, the following subscriptions:—Mrs Wilson £1, Rev. C. B. Mirrlees 8/-, Mrs MacIntyre 10/-, per Rev. A. McD. Hassell 10/-, Rev. F. Walker and Mr Hennessey 4/- each, Mrs Pearce 3/-, Bishop Stone-Wigg 2/6, Mesdames Finnis, Woodhead, and Robeson 2/- each, Miss A. Jenkin 2/-, Rev. A. McD. Hassell 2/-, Mr G. Bennett and Mr Toulasik 2/- each.

Love Your Enemies.

We have to-day the possibility of putting our Christianity to a very practical test by loving our enemies. This does not mean as a few strangely constituted people seem to think, that we are to prefer our enemies to our own people and always believe that they must be right and our own folk wrong. We are not told to love our enemy more than but as our own people, that is with equal fairness, justice, and truthfulness. It is very hard to do so, but that is no reason why we should not make the attempt. In the first place we must remember that the German army is not entirely represented by those in high places who have adopted the policy of "Schröcklichkeit" or the criminals who have committed such vile excesses under the ægis of their protection. We must remember with admiration the courage and devotion with which hundreds of thousands have marched on to certain death, giving their lives freely with no hope of victory, but patiently dying for their country that they might simply distract the enemy's attention or waste his ammunition. We must remember that the mass of the German people firmly believe what they have been told, that they are the innocent victims of an international plot of which England is the arch conspirator. They believe that they are fighting purely in self-defence, and that their cause is so righteous that they are amply justified in invoking the aid of God. We may wonder how it is possible for them to believe this in the face of facts, but there is no doubt that they do believe it. There is an instructive passage in the secret report of a high German officer quoted in the French Yellow Book: "the idea that our armaments are a reply to the armaments and preparations of the French must be instilled into the people." After such careful schooling we cannot wonder that the German people believe what they do. We must remember that from the German point of view they are in a peculiarly dangerous position. Hemmed in on one side by the huge and ever antagonistic masses of Russia, and on the other by a rejuvenated France ever mindful of the loss of Alsace and Lorraine, their sole outlet for their huge population was over seas. The population was too great for the land. It had to be employed in manufactures, and these manufactures were dependent on overseas trade. Every German ship had to pass through the Channel, which was practically an English lake; and the hostility of England might in a moment stop every German ship and close every factory, as indeed as it has now done. Can we wonder that Germany viewed its position with a not altogether unreasonable amount of alarm. Our Christian duty as well as our truest political wisdom is to abstain from increasing the terror and distress of the German people. If we indulge in talk about crushing out and annihilating the German power the only effect will be to drive them to resist the last man, for they will naturally argue that if they are to be destroyed they may as well take it fighting. The unofficial fraternisation of the German soldiers with ours on Christmas Day shows that the common people do not all share in their rulers' creed of Hate. We ought to lose no opportunity of

showing that it is the militarism of the rulers that we are fighting, and that we have no hate for the common people, a kindred race with many noble qualities. We ought to try to regard the enemy in the light in which we should regard those who were opposed to us in a civil war; detesting the false principles by which they were ruled, and blaming the leaders who had led them astray, but remembering that the people themselves were our brothers and looking forward to the day when a true peace should reconcile those so bitterly opposed to-day. Hatred is bad policy as well as unchristian, and love alone can win the greatest of victories. Lastly, true love will very probably be the last, not the first, to advocate peace. As both sides become weary and exhausted there will be many proposals for a patched-up peace, which will settle nothing and leave the future full of threats and darkness. Love will say "It is better to fight on till a peace can be arranged which is a real and lasting peace, based on justice and upheld by the memory of generosity; a peace which will ensure to the world some hope of a progress untarnished by the fear of prodigious armaments. For the hope of such a peace it will be willing to endure yet longer even the horrors of war, since it is for peace that it is fighting. South Africa to-day is a striking example of a war continued until true peace could be made, a peace which has stood the severest of all tests without breaking down."

Torres Straits Islands

On April 13 the Bishop and Rev. J. Jones, General Secretary of A.B.M., hope to leave Thursday Island for a visit to all the islands of the Torres Straits. The Papuan Industries have kindly lent the Goodwill on payment of bare out-of-pocket expenses, and Rev. S. Walker, of Badu, is kindly giving his services as master and pilot. We hope to give a full account of this interesting journey in our next issue.

St. Paul's, Moa.

The following Extracts from the Report of the Superintendent of St. Paul's Mission, Moa, to the Government Resident will be of interest to our readers:—

Dec. 27th, 1914.

I herewith beg to present my report for the above Mission for the year 1914.

Normal conditions have prevailed throughout. The school with an attendance of 43 has maintained full time. Chief attention is given to the three R's. Composition proves a gigantic difficulty, but some knowledge of it is needful for letter writing. Geography is popular. Progress is sustained up to a certain age, but the desire to get to work on the boats over-rides all. Three of the senior boys have been signed on for beche-de-mer luggers during the last quarter of the year.

The great need is to place these young boys under a master who will exercise judicious discipline and take a personal interest in them. We were very fortunate in being able to do this. Three girls were also released from school. All were within a few months of sixteen years of age.

Many inducements have been held out to obtain the services of our girls for domestic purposes by the residents of Thursday Island. It is thought expedient only to sanction the acceptance of the offers under certain conditions. If the girl has attained the age of sixteen, and can be reasonably released from home duties with the assent of the parents; consent is not withheld. We are anxious that the girls should have domestic training under particular care.

The health of the village has been good; only one death of a new born infant breaks a record.

Births during the year have been six. Only one marriage has eventuated. We have a few fine eligible young men and women, whom we would like to see settled in a home of their own.

The population of the settlement is 135—67 males and 68 females.

The court has had a slack time during the year. The councillors are not sufficiently alive to the interests of the village. It has been a great difficulty to persuade them to develop the village according to plan. After much persuasion a drain has been dug to drain off the swamp during the rainy season. Our plans for improvement were many, but owing to scarcity of labour the schemes have not come off.

The native company boat has earned very little owing to the collapse of the shelling industry. All our eligible men were out at work, but most of them have now returned to their home. A little debt for the upkeep of the Banzai is still owing.

The gardens have yielded abundantly again, and much stuff has been given to people of neighbouring islands. Our people are fortunate in having soil that yields large quantities of food stuffs. The gardening entails a great deal of hard work, and it is to their credit that they labour and produce more than enough to maintain themselves throughout the year. Young boys and girls have their garden plots.

A wooden cottage 36 x 12, with verandah back and front, purchased from James Campbell, Brisbane, has been erected for the Superintendent. The group of substantial Mission buildings gives an appearance of permanency, and their utility is beyond estimate.

Religious instruction and services are held daily.

Notes.

Rev. H. H. Ayscough, who recently took his B.A. degree at the University of Durham, has resigned from the Diocese of Carpentaria as he wishes to remain in England for the purpose of taking his M.A. degree, and gaining some further experience of ministerial life in England. The Bishop has accepted Mr. Ayscough's resignation with great regret. Mr. Ayscough

was trained at Bishop's College, Thursday Island, and served at Croydon, Normanton, Cooktown, and Darwin before going to England on leave of absence. Mr. Ayscough is now curate at Bearpark, near Durham.

Rev. J. Jones hopes to arrive at Thursday Island on April 9th to accompany the Bishop on his visit to the islands. His old friends at Thursday Island are looking forward to his visit with the very greatest pleasure.

Rev. J. T. Lane and Mrs. Lane hope to arrive at Thursday Island on April 13th, and two new workers for the Mitchell River will accompany them, Miss Quinon, who has had considerable experience of Church work in

Sydney and in New Zealand, and Miss Philipps, of Melbourne.

A young officer recovering from his wounds in an English hospital summed up his experiences very tersely. The war was, he said, beastly, and he was very much afraid, but he did not want to be anywhere else. Surely this is the highest kind of courage, to admit discouragement and fear but to resolutely overcome them.

Not a few clergy have joined the combatant ranks. We cannot understand how they reconcile this with their vows as priests. It is of course quite a different case in France where they are obliged to serve. They would be better employed in fighting the world, the flesh,

and the devil, which are the causes of war. They are just as much needed in their proper place as the doctor is in his place. An army cannot exist if it is nothing but combatants. It must be supported by an almost equal host of providers, supply men, artificers, manufacturers, doctors, nurses, chaplains, statesmen, financiers and others, and it is here, not among the combatants, that the priest should find his place. We can at least understand the self-sacrifice which has led some priests to enlist in the ranks mistaken as we believe them to be, but when a priest accepts a commission we feel that he goes perilously near to renouncing his holy office for a position which has much to attract an active man in time of war.

DIocese OF CARPENTARIA.

STATEMENT OF RECEIPTS AND EXPENDITURE, 1914.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
To Balance forward from 1913—							By Grants to Parishes						
Thursday Island ...	321	5	3				„ Missionary Work—				468	13	6
Brisbane ...	27	7	6				Moa Mission: Salaries and Wages	160	18	8			
				348	12	9	Stores ...	34	13	2			
„ Subscriptions—as per list ..	41	14	6				Boat Expenses ...	38	2	6			
Earl Beauchamp ...	50	0	0				Hospital Subscription ...	10	0	0			
Anon ...	100	0	0				Offertory paid over ...	50	2	8			
Per Carpentarian Association	299	5	0				House, Materials and Labour	228	19	0			
Per A.B.M. ...	162	11	1				Sundries ...	3	4	9			
				653	10	7					526	0	9
„ Grants to Diocese—							Mitchell River Mission:						
From S.P.G. ...	100	6	3				Subscriptions paid over ...	11	15	0			
S.P.O.K. ...	30	0	0				Diocesan Contributions ...	150	0	0			
O. & C.C. Society ...	169	10	0				Sundries ...	7	0				
W. & E. Hall Trust ...	225	0	0								162	2	0
				524	16	3	Melanesian Work... ..				39	4	1
„ Diocesan Fees... ..				19	3	6	„ Special Offertories paid over to A.B.M.				55	11	4
„ Parish Assessments ...				8	8	0	„ “The Carpentarian”—Printing and						
„ Moa Mission—Government Grant ...	275	0	0				Postage ...				27	2	8
Subscriptions... ..	63	17	6				„ Payments to Clergy and Workers ...				12	15	0
Refunds ...	48	7	8				„ Bishop's House—Rates, Insurance,						
Sundries ...	19	5					Repairs ...				28	13	11
				388	4	7	„ Clergy Travelling Expenses ...				17	15	6
„ Mitchell River Mission—Subscriptions							„ Postage, Telegrams and Telephone ...				19	17	8
received... ..				11	15	0	„ Printing—general ...				4	14	6
„ Melanesian Work—S.S. Home Con-							„ Religious Instruction in State Schools				5	5	0
tributions ...				9	0	0	„ Buchanan Memorial—Subscriptions						
„ Special Offertories, etc., for Missionary							paid over ...				6	12	0
Work ...				55	11	4	„ General Expenditure—						
„ “The Carpentarian”—Subscriptions							Rates and Repairs ...	23	18	0			
received... ..				24	14	6	Bank Charges ...	11	12	9			
„ Sundry Receipts—							Sundries ...	10	3	1			
Quetta Church Building Fund	7	2	0								45	13	10
Deaconess Buchanan Memorial	6	12	0				„ CREDIT BALANCE—						
Refund by A.B.M. ...	8	13	0				Q.N. Bank, Current A/c ..	166	17	3			
Miscellaneous ...	2	3	0				Fixed Deposit A/c ...	404	0	0			
				24	10	0	Brisbane, Govt. Savings Bank	79	18	10			
„ Interest—Govt. Savings Bank, Brisbane				2	11	4					650	16	1
				£2,070	17	10					£2,070	17	10

ASSETS.

1—Christison Fund—	£	s.	d.
Fixed Deposit, Q.N. Bank, due 31/1/15...	224	12	9

2—Emergency Fund—	£	s.	d.
Fixed Deposit, Q.N. Bank, due 27/4/16	124	6	6
Government Savings Bank	223	13	1
3—Moa Hospital Fund—			
Government Savings Bank	4	12	1

I hereby certify having examined the foregoing Statement with the Books and Vouchers of the Diocese, and have found same to be correct.

20/2/1915.

E. J. HENNESSEY, Auditor.

1915.

Diocese of Carpentaria.

Bishop :

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

Sub-Dean and Administrator :

REV. E. J. NASH, M.A.

Diocesan Secretary :

REV. E. J. NASH, M.A., Thursday Island.

Honorary Treasurer :

J. HUGHES, Fernberg Road, Brisbane.

Commissaries :

REV. PREB. PONSONBY, M.A., The Rectory, Devonport,
England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. CANON BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy :

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. L. AYSCOUGH, Th.L., Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. W. A. FLETCHER, Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader :

D. A. ROBERTS, Darwin.

Diocesan Council :

REV. E. J. NASH, M.A.	MR. W. LEE-BRYCE
REV. L. AYSCOUGH	MR. K. O. MACKENZIE
REV. E. TAFFS	MR. A. SULLIVAN

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

St. Paul's Mission, Moa :

MR. B. S. COLE (Supt.)	Mrs. COLE
Joe Banu	

Aboriginal Mission, Mitchell River :

H. MATTHEWS, J.P. (Supt.)	Mrs. LANE
REV. F. T. LANE	Miss GUINAN
MR. CHAPMAN	Miss PHILLIPS
J. Giebo, T. Solomon, J. Savo	

Secretary in Sydney :

Miss PAIGE, A.B.M. Office, 242 Pitt Street.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearly centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aborigines on the Mitchell and Roper Rivers.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Visit to Torres Straits Islands.

[BY THE BISHOP.]

I left Thursday Island at 7.15 a.m. on Wednesday, April 14th, in the "Goodwill," with Rev. F. Walker (her master), Rev. E. J. Nash, Rev. J. Jones, and Miss Quinan. There was a fresh breeze and two of our party soon fell victims, for the boat rolled badly, being light. We made a good passage and arrived at St. Paul's, Moa, at 12.15 p.m. We were met by the whole population, who were enthusiastic in their welcome of Mr Jones. Mr Jones was much impressed by the wonderful growth of the settlement since it was founded in 1908, and by the good buildings and the order and contentment everywhere visible. Immediately after dinner, which was rather late, I baptised three children, and after the baptisms Mr. Jones examined the children in the school, the answers being excellent. After this the great event was the wedding of Bana and Dinah. Mr Jones gave away the bride, and though I am not able to describe the ceremony in proper journalistic style, it was evidently a great success. In the evening five candidates were confirmed. The Church had been decorated, and looked very well. The Bishop wore his cope. After service Mr Nash and I returned on board the "Goodwill," Mr Jones staying on shore for the night. I had arranged for a Celebration of Holy Communion at 7 a.m., and so was up early, and we landed at 6.30 a.m., to find the whole community wrapped in slumber, after the exertions of the previous day. The bell quickly woke them, and there was soon a procession of men and women in their best wending their way to the Church. Mr Jones explained that he had spent the night till about 5 a.m. in wrestling with an enquiring and aggressive goat, who apparently wanted to spend the night in his room! The Celebration of Holy Communion, with about 30 communicants, was very happy and brought back many memories of the start and progress of the Mission. After service we bade good-bye to many friends, and leaving Miss Quinan to take Mr. Cole's place,

while he and Mrs Cole went for their holiday, we went on board to breakfast, sailing at 9 a.m. It was blowing hard, and we all fell more or less victims to the sea; at any rate we were very glad to lie down on the hatch, and hope for better days. After a rather miserable day and much heavy rolling we arrived at Yam Island at 4 p.m., and at once went ashore, and after greeting the people, who were waiting dressed in their best, we all adjourned to the Church, where we had a hearty service. Immediately after the service all the men adjourned to the schoolroom, and we had an interesting conversation about the change of ecclesiastical administration, and reassured the people on some points about which they were anxious. They wanted a Church bell, and were quite ready to provide the cost, as also some small repairs to the Church. The singing was very hearty, and we parted feeling that much had been done to remove misunderstandings.

Mrs. Smallwood, the Government teacher, kindly asked us to dinner, and we went on board again, leaving at 9 p.m. It was a very bad night with squalls of rain and strong headwind, against which we made slow progress, only reaching our anchorage under Dungeness Island at 1 a.m., and having to anchor in 15 fathoms of water.

The weather was but very little better when we left again in the morning after an uneasy night, and we still rolled heavily. We made very slow progress all day, and did not anchor off the beach at Massig until 5 p.m. We landed at once, and walked over a mile through the bush to the village, which is on the south-east side of the island. We passed many gardens, which seemed to be doing fairly well though wanting rain. Here again we repeated the programme of Yam. We were especially pleased with the singing. After a short visit to the Government teacher we again went on board; and I must confess that I was completely tired out. The Church is very resonant, and is under a cocoanut grove. There was a strong wind and the crying of several babies to contend with; however I got through all right, but very tired with the four days constant work and travelling. We had a good quiet night on board, and left at 8 a.m. At last for the first time wind and sea were merciful, and we made a good passage to Darnley, arriving at mid-day. The island is high and picturesque, and the lower slopes are well cultivated. The anchorage is a poor one, and much exposed. We landed after dinner, and transferred our belongings to an empty house ashore. I must confess that for myself it was an immense pleasure to sit ashore in the shelter of a room on a chair at a table and to look out over the reef to the foam-capped waves and listen to the wail of the freshening wind from the security

of the land. I love the sea very much—from the land.

Afterwards we walked down to the village, which is scattered along several little bays and buried in cocoanut groves. Here my services were requisitioned to find out what had become of the water which supplied the well, which had recently run dry. I diagnosed that part at least of the supply had become diverted to the right, about 25 feet from the well, and suggested for the present distress the digging of another well above the point of divergence. In the evening we had a meeting of the men, the greater part of whom were away on the boats. Those left were chiefly the older men.

Early next morning we had a quiet little Celebration of Holy Communion for our own party in the Mission House, and at 10 a.m. a big service in the Church. The whole island must have been present, and the singing was most hearty. I preached, and the people were most attentive. All the people were in their best, and there were many most intelligent faces. Before service I took the children for religious instruction. The white Church, the green palm trees, the purple reef, and the blue sea beyond made a most beautiful picture.

We were up at 5.30 a.m., and off by 7 a.m. The wind was due ahead, but was fortunately moderate, and we made a good passage with the engines alone, arriving at Murray Island at 1 p.m. As we neared the island we passed through innumerable reefs. The islands are three in number, and evidently volcanic. They mark the northern end of the Great Barrier Reef, which lies some miles to the westward, and rise up boldly to the height of 600 and 750 feet. We anchored on the edge of the shore reef, dropping anchor in 7 fathoms of water; a short distance further in there was 1 fathom, while under our stern there were 14 fathoms.

After being welcomed by the people and hospitably lodged by Mr. Bruce, who has been Government teacher for 25 years, and has an extraordinary knowledge of the native character and customs, and arranging for a meeting with the men at 5 p.m., we set out under the guidance of two of the councillors for a walk round the island. There is a good road 5 miles long round the greater part of the island, and we followed all the way through the miles of gardens and shade trees. It was a scene of enchanting beauty, and I had no idea that there was anything like it in Queensland. It reminded me more of Ceylon or the Philippine Islands, but had the additional beauty of the half-mile wide reef surrounding the island with its endless walls built in immemorial times of the past for fish traps, and the sea with its countless reefs rising out of 40 or 50 fathoms water away to the Barrier. About half-way round a

halt was called, and a boy of our following was sent up a cocoanut tree to fetch down some nuts, which provided us with a refreshing drink. On the southern side of the island the volcanic formation is very obvious.

We got back in time for the meeting of men, and I gave an address, and made arrangements for the next day. An interesting evening with Mr Bruce brought a busy day to a close.

Next morning there were 150 people out of a total population of 420 at Church at 7 a.m. I wondered in what white parish the same proportion would attend, especially when we remember that some live two or three miles from the Church. This week-day service is held regularly twice a week. I conducted the service and preached. The people were very attentive, but the singing was very inferior to that of Darnley. The Church is a fine concrete building, much more ecclesiastical looking than most. Our brief spell of fine weather seems, alas, to be over; for this morning it is raining, and looks as if it meant to continue, while it is evidently blowing hard at sea, and we are glad of the shelter of the hill. After breakfast we met the native Church officials, and discussed a large number of cases of discipline, as many wished to be readmitted to Church membership. Out of 25 cases, there were 13 of quarrelling, 3 of attending forbidden dances, 4 of drunkenness, and five of immorality. As we could hardly receive the penitents into a Church which was as yet only Anglican in name, I asked Mr Walker to receive in their accustomed manner those guilty of the lesser offences, while those who had sinned more seriously were put on probation until the arrival of our first missionary. It is only fair to say that the offences dated over the last seven or eight years, and that none were more recent than twelve months. In the afternoon I was kept busy with nine baptisms and four weddings. The children were very good, except one of about 18 months old, who suddenly realised that I was white, and rent the air with convulsive yells. No pen of mine is sufficient to describe the weddings. The four brides and their bridesmaids were adorned with profusion of ribbons of red and the most brilliant of all greens. To get all the brides and bridesmaids, the grooms and best men in the right places was only possible by the organising genius of Mr Nash, and finally the right couples were duly united, Mr Nash giving a very practical and helpful address. After the weddings I walked out to the other end of the island at the request of Mr Bruce to try to find water, and was able to recommend a spot where there was a fair, though not large, flow of the indispensable fluid, which the women and girls have now to carry two or more miles.

We were off at daylight next morning (Wednesday, April 21st) and cherished ambitions of reaching Saibai, 100 miles away, by moonlight, but when we got to the passage of the Warrior Reef, 60 miles, about 4.30 p.m., we found that the sun was shining right down the passage, and that it was impossible to go through as it is full of dangerous patches. There was nothing for it but to turn round and make our way back to Dalrymple Island, seven or eight miles away to the right. It was dark when we reached the island, and anchoring proved a ticklish business. The reef shelves from above low water level to 18 fathoms in the space of a few yards, and the only way is to drop the

anchor on the edge of the reef and swing off into deep water, a difficult feat in the dark, but safely accomplished. We sailed at 3 a.m., and by daylight sighted our old friend Dungeness, and an hour or two later passed through the reef by the large passage between Dungeness and Warrior Island, where once lived the famous tribe of warriors who attacked a British gunboat in their canoes. Soon after the engine broke down and we had to rely on our sails until we were near Donan. We anchored at Saibai at 3.15 p.m., and immediately went on shore. We were met by the people with the news of several marriages, so there seemed to be no time to be lost. We went straight to the Church and held service, at which I gave an address on the proposed changes, and afterwards held a meeting for the men. As elsewhere I explained that the Deacons would have to become Wardens, which did not seem to disturb them. One of them made a very nice little speech of welcome—short, emphatic and to the point. After the meeting came the weddings, three young couples, simply dressed, and without best men or bridesmaids. I was just congratulating myself that I had got through my labours, when a fourth couple, an elderly policeman and a widow turned up and pleaded not to be overlooked. The bridegroom said he did not know his own age, and when asked for that of the bride, declared that it was the same as his own. A short walk and tea brought us on to 8 o'clock, when the Deacons arrived, and I talked to them for an hour, when we parted very good friends. After a short visit to the wedding festivities, we got on board before 10 p.m., after a very busy afternoon.

We left Saibai early on the morning of April 23rd, and had a splendid run of 40 miles to Mabuig with all sail set. We passed over several large shoals, and went through the Mabuig reef by the narrowest passage that it was possible to conceive. It was not even straight, and in several places there could not have been more than a foot or eighteen inches to spare on each side of the ship. We landed about 2 p.m., and made our way to the village, escorted by a large number of men. The new concrete Church is a really handsome building, about 70 feet long, and very lofty. The roof, which is to be of red tiles, is not yet erected, though all the materials are to hand, as the natives thought they were not equal to the work of erecting it by themselves.

We had the usual services, including four baptisms and a most interesting meeting with the men, getting back on board soon after 6 p.m. After tea I had a talk with the two deacons, and explained to them that they were to be Churchwardens in the future. We left Mabuig at 2 a.m., and had a violent headwind and rough sea, but by the help of our engine we managed to make steady if slow way against it, and arrived at Moa about 8.30 a.m. We were very glad to get in under the shelter of the reef after the bucketing outside. We went ashore, and found Miss Quinan very well, and getting on most happily with the people. We were unable to stay more than a hour on shore to our regret; but other work had to be done, and were off again about 11 a.m. The people came down to the water's edge, and waved to us until we were far away. I felt sad to be parting with my Moa friends for good. We retraced our course round the north-eastern

part of the island, and now with a fair wind, and about 1 p.m. arrived at Adaru, a picturesque little village, with a new concrete Church. On landing we found that most of the men were away, and arranged for the people to come over to Badu for the Sunday services; then the anchor was raised, and a short run across the Straits brought us to Badu, and Mr. Walker's hospitable Station at Dogai. It was an immense refreshment to get a bath and sit in a civilised house again after ten or twelve days of the crowded cabin of the "Goodwill."

Next day, Sunday, April 25th, we had a quiet celebration at Dogai at 7 a.m., and morning prayer in the village church a mile away at 10 a.m. The Church was crowded, more than half the congregation being men. The singing was excellent. After service I had a very satisfactory meeting with the men in the Mission House. This is the last island, and in every one I have met the people, and in every case they have professed themselves ready to welcome the Church and its work. As one of the Saibai men expressed it: "We are like children who have lost their father and mother. We do not know what to do, or where to look. You will be our father and show us the way to go, and how to live. We thank you." One man came to me to anxiously enquire whether I would continue him in his office, which he had held continuously for over 40 years. He was the official Church awakener, and had an ancient black rod with a silver top, with which he went round and prodded any member of the congregation who fell asleep under the sometimes very long-winded exhortations of the native Deacons. "Sometimes," the people complained, "decona preach so long, he break our back!" and because of the official prodder they could not even find escape in sleep. I continued the old worthy in his office, understanding that he had become somewhat old and no longer terrible. There is a flourishing temperance society among the men with 60 members. In the afternoon about 40 adults, together with a number of children assembled at Dogai for a Bible class, which is usually conducted by Mrs. Zahel. This was taken by Mr. Nash, and the attention of the men was admirable. After the class I walked up the hill behind the station, and had a most magnificent view over the islands in every direction. The only view I know to compare with it is that from Cape Misenum, which protected the old Roman naval station near Baiae, and served as a look-out port. The Badu view is, however, both more beautiful and more extensive. There was a crowded congregation again at night, and Mr. Jones preached. We left Badu next morning about 10 a.m. after many farewells, and arrived back at Thursday Island at 4 p.m. after a most deeply interesting time.

We owe a great debt of gratitude to Rev. F. Walker not only for lending us the "Goodwill" and for his constant care for our comfort on board, but for the invaluable assistance he gave us in helping to reconcile the natives to the changes in ecclesiastical matters, and by giving us the benefit of his great experience of the Straits and of the native mind.

The A.B.M. has appointed Rev. J. Done, of Melbourne, to carry on the Church's work among the islands. Mr. Done hopes to arrive at Thursday Island in July.

History of the Diocese.

[CONCLUDED.]

In January, 1912, the Bishop left for a holiday in the South, the first regular holiday since taking up his work. He visited Tasmania and came back much refreshed in body and mind. In May he visited Moa, and celebrated the Holy Communion with 31 communicants.

The new "Francis Pritt" was launched at the beginning of this year, and handed over on April 2nd. The boat has proved a most satisfactory investment.

On June 24th Mr Thomas Woodd, one of the missionaries at the Mitchell River, died on his way South on furlough. He was a devoted worker, and was looking forward to a speedy return to the Mission, but God had other work for him.

The Bishop of North Queensland resigned during this year, and the Bishop of Carpentaria sent to the Archbishop a renewal of his protest against the appointment of a Bishop with the title of "North Queensland," seeing that North Queensland was in the Diocese of Carpentaria.

In August the Bishop accompanied Rev. W. M. Wilkinson on a tour in the Cape York Peninsula, visiting Ebagoolah and Coen. Mr Wilkinson continued his journey northward from Coen, and the Bishop returned with a black boy as companion.

In December Rev. W. E. Godson left Darwin, and his place was taken by Rev. W. A. Fletcher.

On Jan. 30th the Bishop left for the Philippine Islands to visit Bishop Brent's Mission to the Igorot headhunters in the Mountains of Luzon. On the way he paid a flying visit to Hong Kong and Canton. The visit to the Igorots proved of the deepest interest, and the Bishop's account of his experiences was widely read.

In April the Bishop went South to preach for the Board of Missions, and was present at the consecration of the new Bishop of North Queensland.

The Diocesan Conference was held at Cooktown on August 20th, 1913, and a very helpful time was spent. The Bishop of North Queensland was present, and kindly conducted a Quiet Day for the Clergy.

On St. Peter's Day the Douglas Memorial Chapel was opened; over 100 representatives of the Torres Straits Islands were present, and were much impressed by the beauty of the memorial window, which was their gift.

In April of this year Rev. W. M. Wilkinson started on his long two years' journey through Central Australia.

The beginning of 1914 was saddened by the death of two Diocesan workers, Mrs Matthews, of the Mitchell River Mission, and Deaconess Buchanan, whose name had become a household word in the North, and, indeed, throughout Australia.

In May the Bishop drove overland to the Roper River to visit the Mission, and on his return had a narrow escape from an accident caused by four horses bolting with his buggy.

After the outbreak of the War in August, the Bishop spent four months at Thursday Island, acting as Chaplain to the considerable number of troops then stationed there.

In December, 1914, the Bishop went South, and conducted a Retreat for the Clergy in Tasmania in January, 1915. He also visited Melbourne, Sydney and Adelaide, and preached on behalf of the Torres Islands Mission.

On January 28th he accepted the See of Willochra on condition that he was allowed six months in order to visit the Torres Straits Islands and try to get the Mission under way. This visit took place in March, when the Bishop, accompanied by Rev. J. Jones and Rev. E. J. Nash, visited the various islands of the Straits in the auxiliary schooner "Goodwill." It is not a little remarkable that by far the greatest Missionary advance of the Church should take place in this year of War and stress.

The Way of the Lord.

When I think of the horrors and sufferings of War which have come upon my beloved country, certainly through no wish or desire of its own, but in consequence of its following its noblest instinct to defend (though too late) the weak, I am inclined to ask "Where is God's good government of the world?" Then I recall my last visit to England some seven or eight years ago. I remember the shock given me by the rejection of the Government's attempt at Licensing Reform, how not only the selfish and the wordly but how many of one's own friends, whom one knew to be neither, how many, how probably a large majority of the clergy shrieked and howled against the Government because they were interfering with the sacred rights of property, with the vested interest of the brewer. What mattered the degradation of the people—what mattered the enchainment of the people by the curse of drink—so long as the sacred rights of property in beer were respected? I think this one fact saddened me more than all the many things I found to cheer me in the old country. Since then it would seem as if things had gone from bad to worse. Mr. Lloyd-George tells the working man that drink in England is a worse enemy than the Germans, and this at a moment when England is fighting for its life. Luxury and selfishness were ever increasing, bitterness and party strife ever growing keener, civil war in sight, social questions debated with a bitterness and hatred that seemed to presage ruin. When I think of all these things I say "No! God knows His own business." Whatever the loss and trouble of War may be it is better than the spiritual deafness and blindness, better than the fratricidal bitterness and strife which was threatening England. But I go further, I do not hide the fact that I am not an optimist. It seems to me not impossible, not even improbable that we may have to face far worse things than any we have yet endured, more suffering, more loss, perhaps humiliation and failure. Who knows? Whatever our path, and wherever it may lead, I believe that as we went into this War for the right it will be God's path, and will lead to that which in the end will be for our highest welfare. Take our sins alone. I believe that the shameless and most widespread degradation of marriage revealed by the declining birthrate was enough alone and by itself to justify God's punishment of England and France not only by

what they have suffered, but by sufferings infinitely greater than those that they have yet endured. The Germans pray "Gott strafe England." I believe that He is punishing her, not to please the Germans, who would do better to pray for forgiveness for their own sins of arrogance and ferocity, but punishing in love, and because he sees in her hope and promise of amendment and redemption. I remember the old words "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth," and so am heartened to endure whatever God had sent or may send. The great need at present is for men and women who will endure without losing their heads, without losing faith and courage whatever happens. Moral victory implies sooner or later material success. It was because Germany thought, not without reason, that as a nation we had lost moral fibre, and become soft and powerless that she was encouraged to plan an attack upon us. We know that she largely miscalculated the extent of the evil, but that the evil was there, eating out our national life, few would care to deny. If we can but return into the way of the Lord we shall need to fear no foe.

Forgetting.

Among the many good gifts of God to men there is one for which we seldom thank Him, which we are indeed a little ashamed of, but which is indeed one of the best and most merciful of His gifts, the power to forget.

Of course like all other good things this may be abused. We may forget, where it is part of our obvious duty to remember, but it is not so with a large proportion of the pains and sorrows of life. Were we to retain the vivid impression that they first make upon us, life would be intolerable. Some great disaster, public or private, happens. It comes upon us like a physical blow. It fills all our thoughts. It darkens the sun by day and haunts our dreams by night. But quickly, we are sometimes ashamed to think how quickly, ordinary life reasserts itself. Other things, daily cares, joys and sorrows, begin to fill our thoughts, and the great sorrow begins to recede into the background. Thank God that it is so. If we allow too much space to grief it paralyses our usefulness, and makes us forget the plainest duties. Fogazzaro, in one of his novels, "Piccolo Mondo Antico," has a vivid picture of a naturally good and amiable woman who is so overcome by grief for the death of her little daughter, that she neglects her husband and her household duties, and for years does nothing but selfishly bewail herself, and moon round the grave of the child. St. Paul realised the duty of "forgetting those things which are behind," if he was to press effectively toward the march of his high calling in Jesus Christ. "Heaviness may endure for a night, but joy cometh in the morning." It is because we cannot for ever feel with equal keenness, but must forget the first sharpness and edge of sorrow that we are able to face life and duty, and endure to the end.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Bishop's Visit to Gulf and Darwin.

The Bishop arrived at Normanton on May 6th, on his last visit to the Gulf District. On Friday he took the Religious Instruction in the State School, and on Sunday preached at Morning and Evening Prayer. It was pitiful to see how the numbers of the congregation had diminished; the only satisfaction was the large proportion of those left who gathered at the early celebration.

On Tuesday the Bishop left for Croydon. Here again the diminution was even more marked. Practically nothing is doing, and most of the Churchpeople have left the town. Yet the Church struggles on gallantly. A meeting of the Parochial Council, which was held on Wednesday night, and at which the Bishop was present, disclosed the fact that the Church was only £10 behind in the annual accounts, after a year of exceptionally hard times, including seven months of War.

On Thursday, May 13th, Ascension Day, a gathering of parishioners was held in the evening. The attendance was large for the Croydon of to-day, and after some music and songs Mr J. S. Chandler, the People's Warden, read an address to the Bishop from the parishioners, which deplored "the loss of one who, for the past 15 years, has exercised a growing influence on the whole spiritual life of the North, and to whom our Church in particular could ever look for sympathy." The address continued "Under your Lordship's guidance the Missionary work of this Diocese has steadily progressed, and your special knowledge of this work will be much missed." The Bishop, in his reply, said that Australia was more than ever in need of religion. He did not think that the gravity of the War was realised in Australia, and he showed how real the call was to young men to give their services. He was very sorry to leave the North, which, if not perfect, had at least the virtue of reality, and which had given him so many years of happiness. More songs and music followed, and a very pleasant evening was spent.

On Friday the Easter Vestry Meeting was held, and on Sunday the Bishop held Confirmations at Croydon and Golden Gate, in addition to preaching at Croydon in the evening.

On Monday the Bishop returned to Normanton, where he had to spend ten days, as there was no means of getting back to Thursday Island. On Sunday there was a large congregation at the celebration of Holy Communion, and the Church was full at night when the Bishop confirmed several candidates. He arrived at Thursday Island on May 30th, and two days later left for Darwin, where he spent five days as the guest of Judge Bevan. He preached on the Sunday, and held a Confirmation in the afternoon. On Monday he met the

Parochial Council, and resolutions and speeches were made expressing great regret at the Bishop's departure. He returned to Thursday Island on June 12th, and on the following day held a Confirmation in the Cathedral, and preached at Evensong.

Farewell to Carpentaria.

[BY THE BISHOP.]

O land of the flaming noon,
Where the hot unending track
Leads on by the waning moon
To the men who live out back.

O land of the white ketch sails
And the reefs of coral seas,
The roar of the nor'-west gales,
And the whispering sunset breeze.

O land of the camping fires,
And the slow night talk of men
Of things that the day inspires,
And the things beyond their ken.

O land of the childlike race
With its longdrawn wailing cry,
Earth's sons who have lost their place
Who but ask for room to die.

Farewell to my home of years
To the life now up now down,
Farewell amid hopes and fears
To my friends white, black and brown

Unknown is the lonely main
Where I steer my vessel forth
So, doubtful of port again,
I have left my heart up North.

South Sea Islanders' Farewell.

A touching incident in the Bishop's departure was the entirely spontaneous farewell of the South Sea men. The Bishop and Miss White innocently accepted an invitation to "a last cup of tea," at the South Sea Home, and found a most elaborate feast prepared, and a number of the white Church-workers also invited. After an elaborate feast of fowls and sucking pig, during which the visitors were elaborately waited on by the Islanders and their wives, Henry Lewis, Joe Bann, and Tulasik made speeches, saying how grateful they were for all the Bishop's and Miss White's care for and interest in the South Sea Islanders, and that they wished to give them a little present in conjunction with the South Sea men of St. Paul's Mission, Moa. The "little present" turned out to be a most beautiful collection of pearlshell ornaments, all of the very best quality, and chosen with singular good taste and appropriateness. The Bishop expressed his thanks and his continued interest in all the coloured races.

The South Sea Islanders all accompanied the Bishop and Miss White to the ship, and showed many signs of sorrow at their departure.

Australia and Germany.

We wonder whether the people of Australia generally realise what a victorious Germany would mean.

It is possible that the immediate surrender of Australia as a whole would not be demanded. Such a course would be unnecessary as the same object could be attained by other means, and it might seem magnanimous to refrain from it, but it is almost certain that terms of peace would include the cession to Germany not only of the conquered German territory in and about New Guinea, but of British New Guinea, and of the northern parts of Australia. We could raise but little effective protest. The answer would be "You have made no use of Northern Australia, we will," and they would. Coloured labour would be freely imported, much of which would no doubt find its way south, and considerable profits would probably be made.

A strong naval base would be established at Thursday Island, and a second in north-west Australia. These two would command all shipping from Australia to the East or to Europe. Australia would be compelled to grant free import to German goods, and by way of compensation to tax more heavily those of other countries, including Great Britain. German immigration would be encouraged. No legislation would be permitted which conflicted with German interests, and in a few years Australia would be practically, if not in name, a German province. If we tried revolt Sydney and Melbourne would be seized, and held as hostages, and in case of disobedience treated as the Germans treat weak and helpless victims. It is best that Australians should fight for their homes now, for if they do not they may never get another chance to fight, when the enemy hold in their power those whom they hold dear. A lady wrote the other day "I have five brothers, and not one of them will volunteer or take the slightest interest in the War." Perhaps this is exceptional stupidity, but we fear there are too many Australians who are deaf and blind to obvious facts, and who do not realise that the time prophesied by Sir Henry Norman has come when they must fight for their country or lose it. It must be remembered that a victorious Germany would certainly demand an enormous ransom from Australia, and that private as well as public property would be confiscated, and payment enforced by the threat to murder the principal inhabitants of the towns. Conquest by Germany means slavery to a foreign military caste, means having to take off your hat to swaggering Prussian officers under pain of beating and imprisonment, means that every attempt at free speech will be visited with death. It would be far better to die than to suffer or see your country suffer what Belgium has suffered, and what neutral Belgium has suffered is nothing to what Germans will mete out to enemy Australia. It is folly to shut our eyes to the fact that Germany means world conquest, and especially the conquest of England's colonies, and she will stick at nothing to attain her end. Every man who can fight and not being hindered by a lawful cause does not offer to fight is surely blind or unworthy of the country to which he professes to belong.

Rev. W. M. Wilkinson Interviewed.

On the Rev. W. M. Wilkinson's arrival at Normanton, after his two year's journey through the Northern Territory, he was immediately interviewed by a representative of the *Carpentarian*. Mr. Wilkinson, who looked extremely well after all his hardships save for a big scar down the back of his head, said that he left Laura, near Cooktown, on April 23rd, 1913, with two blackboys and 17 horses. Of these latter he lost one by snakebite, one by drowning, and five by sickness and want of food.

Travelling down the Mitchell, and visiting the Mission Station on the way, he passed through Normanton and Burketown, and entered the Northern Territory through Woolagarang in August, 1913. A little prospecting was going on in this neighbourhood, but all the mining on the Macarthur River had come to an end when he visited Boorooloola. From here he made his way by the Macarthur, Baubinea, Tarambarini, Nutwood, and Hodgson Downs Stations to the Roper River. He was impressed by the good site chosen for the Mission Station and by the devotion and unselfishness of the workers, but thought that the work had suffered very greatly from the continual changes of superintendents, and from the lack of a continuous policy combined with the undue stress laid upon the subjective and sentimental side of religion rather than on definiteness and clearness of teaching. The natives often mistook sentiment for weakness.

From the Mission Station Mr. Wilkinson followed up the course of the Roper River, passing the beautiful Red Lily Lagoons so well described in Mrs. Gunn's book. "We of the Never Never." The Elsie Station is now pulled down, the house having been removed to McMin's Bar on the Roper. Another day's journey brought him to Bitter Springs, the proposed site of the capital of the Northern Territory. Mr. Wilkinson wanted to know in the first place why they wanted a capital at all, and in the next place why they wanted to choose a place like Bitter Springs where the country is poor and sour, and where the only thing to recommend it is a small spring of bitter water and the few trees that grow along its course. From Bitter Springs the tin mines at Marranboy were visited. They did not impress Mr. Wilkinson very favourably, though the Government have since promised to erect a battery. From Marranboy he went on to the Katherine, Pine Creek, and Darwin. Questioned about his opinion of the administration of the Northern Territory Mr. Wilkinson condemned it emphatically as a failure. He thought that if the services had been obtained of men used to northern conditions and willing to profit by the experience of those on the spot things might have gone much better.

From Darwin Mr. Wilkinson returned to Brock's Creek and drove out with Rev. J. Tweedie to the Daly River, which has been much advertised as a great agricultural country. Here he found about half-a-dozen settlers, none of whom seemed to be prospering. He considered the land to be very poor compared with the Queensland coast country, and it is also

subject to flood. Speaking generally he thought the Northern Territory to be only a pastoral country. There were large areas of country no good even as pastoral country, and it was impossible that it should succeed as an agricultural country, especially with white labour. The experimental farms had been costly and depressing failures. The white man's attitude was illustrated by a man whom Mr. Wilkinson found mortising holes for fencing in the shade of a tree; the man emphatically declared that it was no country for a white man to work in, especially in the sun. Mr. Wilkinson asked how the railway was to be constructed? "Oh," was the reply, "they must pay them big wages!"

After returning from the Daly Mr. Wilkinson went back to the Katherine and left on December 28th, 1913, for the Victoria River. He managed just to keep ahead of the flood waters, and shortly after he left the Katherine there was a record flood, the river rising some 80 feet, and isolating the store and telegraph station. He reached Willaroo Station the day before the heavy fall, and was detained there for a week. When he reached the Victoria River it was in flood, and in swimming it he had a narrow escape, his horse going under, and he himself being rescued with difficulty by the black boys. Fortunately he had a second boy temporarily with him, one of his two original boys having deserted on the Roper. The going was very heavy, and at Victoria Downs Station he was again detained for a fortnight, waiting for the country to dry. On reaching Pidgeon Hole he found that the country was drying rapidly, and from here on the trouble was want of sufficient water. Wave Hill is the centre of a number of stations belonging to a large company. Large numbers of aborigines are employed, between £1,500 and £2,000 being spent in food and clothing for them, irrespective of beef; but very little white labour is employed. From Wave Hill he travelled by Meruka and Inverway to Gordon Downs. From here he followed the Sturt up to its source, and then over the Divide on to Hooker's Creek, and so on over very dry country, and long stages without water, to Tanamai Goldfield, where only eight men are employed. Of these only one, the original prospector, has payable gold. He is following a series of leaders in open cuts through ironstone conglomerate, the gold being in little irregular bunches. The place is 220 miles from Hall's Creek in Western Australia, from which the supplies are derived. There is only one well from which the stock have to be watered, and water for all purposes derived.

From Tanamai Mr. Wilkinson retraced his steps to Victoria Downs, finding great difficulty in getting water. He was the last person who travelled that way for the year. Everywhere the drought was prevailing, and no stock could be worked on the station.

From Pidgeon Hole he started East for Newcastle Waters, over a long stretch of almost waterless country, with stages in places of 50 miles from hole to hole. At Newcastle Waters he struck the Overland Telegraph Line, but there had been no rain, and conditions were very bad. Lake Woods, which in good seasons is twenty miles across, had been dry for four or five years. For hundreds of miles down the line there was very little water, and

scarcely any grass. The horses all became very poor, and several died. It seemed as if they could not possibly pull through. On the Macdonald Ranges, however, there had been winter rains, and at Alice Springs Mr. Wilkinson got a fortnight's welcome rest for himself and his weary horses.

Starting off South again he visited Deep Well, Maryville, Horseshoe Bend, Crown Point and Charlotte Waters, the Southern point of the Diocese, some 2,000 miles from his starting point, irrespective of the many deviations to visit outlying camps and stations which had added another 1,800 miles to his journey, his actual mileage up to this point being 3,812 miles. After a day or two at Charlotte Waters, he returned to Horseshoe Bend and followed up the Finke to Idracowra, and then a dry stage of 50 miles West to Erldunda Station. Here 12,000 horses and 800 cattle are watered from one well. From here another dry stage of 50 miles brought him to Hermannsburg Mission Station, supported by the German residents of South Australia. Good work is being done, many of the natives being skilled mechanics. The superintendent has a wonderful knowledge of native life and character. Eighty miles east from here brought him back to Alice Springs. After a short stay he started out East to visit the old Arltunga Gold Fields. The field never was any good, but was boomed some years ago by interested persons. The only product of value is mica, which is found in large sheets, but is unsaleable at present on account of the War. It is found about 40 miles N.E. from Arltunga. After visiting Undulia and Love's Creek Stations Mr. Wilkinson returned to Alice Springs, where he had to wait over a fortnight for the rain to open the road. He left Alice Springs on December 5th, and had good grass and water all the way, a pleasant change from his experiences on the southward journey.

The flies, however, were very bad, and caused much suffering to the horses, leading indirectly to an accident, which nearly cost Mr. Wilkinson his life. At Barrow Creek he was applying a lotion to a horse's eye, when it suddenly reared, and struck him down and trampled upon him. For some time he lay between life and death, but on the twenty-first day was able to mount a horse and resume his journey. A terrific scar, some 5 inches long, down the back of his head shows how near he was to death.

He left the overland line at Renner's Springs, and travelled across the Barkly Table land by Eva Downs, Anthony's Lagoon to Oreswell Downs and Brunette. Here were the first of the sub-artesian bores, which are doing so much to increase the carrying capacity of the table land. From Brunette he went to Alroy and Alexandrina, and so to the Rackham over big plains stretching 30 miles without water or timber. From here to Avon Downs where there are sheep as well as cattle, but they do not seem to do so well as further east. From Avon Downs he followed the James to the Georgina, and so on to Lake Nash on the borders of the diocese, and from there to Austral Downs where he left the Northern Territory on April 21st, 1915, two years after leaving Laura. He followed the Georgina to Camooweal, and from there came along the

road to Burketown where he left his horses for a week to rest while he came over by coach to Normanton to bid farewell to the Bishop of Carpentaria.

Mr. Wilkinson remarked that he had seen the Territory at its best and at its worst so far as natural conditions were concerned. The people were most hospitable and friendly, and had gladly welcomed the opportunity of religious services. Services had been held at almost every place of call, even at roadside camps. Isolated and disagreeable as their conditions were the people were cheerful and heroic in their endurance of hardship. They appreciated the fact that the Church had not forgotten their existence, though they had almost despaired of ever being remembered. Invitations to return were warm and frequent, but, said Mr. Wilkinson, "I am too old to do that journey over again much as I should like to." The opportunity is a great one for the Church just at present, and if it is not taken advantage of it may not return. He thought the various dioceses adjoining the Northern Territory ought to combine to work the island parts as it was more easy of access in this way. Mr. Wilkinson returns to Burketown for his horses, and will then travel through Normanton to the Mitchell River Mission, and from thence on to Laura, which he expects to reach by the end of July. On his arrival at Burketown he had travelled with his horses, exclusive of his visit to Darwin, etc., a distance of 6,020 miles, and he will be well on towards 7,000 by the time he returns to his starting point. On arriving at Laura he will start to visit the Peninsula, a task which he expects to occupy him until the end of the year.

This missionary journey will have occupied about two years and three months, and will have embraced almost every corner of the Central Australian Territory. We congratulate Mr. Wilkinson most heartily on the accomplishment of a most difficult and laborious but most useful and necessary task. Who will take it on?

New Aisle of the Cathedral.

The Bishop opened the new north aisle of the Cathedral on Sunday morning, June 20th. About two years ago the south aisle was completed as a memorial to the late Hon. John Douglas, greatly improving the appearance of the Cathedral. Immediately on the completion of the south aisle, a member of the congregation set to work to collect for the north aisle, and the work of replacing the old wooden wall by a permanent concrete wall has just been finished at a cost of £205. The great feature of the nave is now the row of Gothic doors on each side, which give a very light effect, besides making the building extraordinarily cool. The Cathedral is now complete as far as it goes, although one bay of the nave, the tower spires and vestries remain to be completed at the west end. The Cathedral is an object of pilgrimage to nearly all visitors to Thursday Island. Two new stained glass windows have been ordered from England; one in memory of Deaconess Buchanan, and one in memory of Mr. Archer, who was lost in the Quetta. These did not arrive in time to be dedicated by the Bishop, being probably delayed by the war.

The Bishop-Elect.

The Bishops of Queensland have selected the Rev. Henry Newton, B.A., to be the second Bishop of Carpentaria.

Mr. Newton is, we believe, an Australian by birth, and is a younger brother of Rev. W. M. Wilkinson, of this Diocese. When a boy he was adopted by Rev. F. R. Newton, of New South Wales, and he changed his name at his Confirmation to Newton. He went to Sydney University, and took his degree in 1889. He then went to England and entered at Merton College, Oxford. He took 2nd Class Honours in Mathematical Mods., 1890, and a 3rd Class in Mathematics in 1891, taking his B.A. in 1893.

He was ordained Deacon in 1891 and Priest in 1892, and was Curate at St. John's, Hackney, 1891-93, and Esk, Queensland, 1893-98. He went as a Missionary to New Guinea in 1899, and has worked there ever since, his work lying chiefly at the Head Station, Dogura. He was Vicar-General and Administrator of the Diocese during the anxious time 1908-10, between the departure of the first Bishop and the arrival of his successor, and again during the absence of the Bishop in England.

He has recently published a very interesting and capable book on New Guinea.

The Bishop Elect is a man of strong physique, and like his brother capable of enduring much hardship without complaint. His great Missionary experience will be of much service in dealing with the complicated problems of the Torres Straits Mission, and his administrative capacity has been already well tested.

We believe that the Bishops have selected the man who was, of all others, probably the man best suited to the work to be done, and we are devoutly thankful that our prayers have been so well and so fully answered.

The following prayer has, at the request of the Bishop-Elect, been issued by the Bishop for use in the Diocese until the Consecration:—

"O Heavenly Father, Who, in answer to our prayers, hast called Thy servant Henry Newton to be Bishop-Elect of this Diocese, we beseech Thee to grant unto Him the fulness of Thy Holy Spirit, to prepare and fit him for the high office to which he is called. Pour upon him, we beseech Thee, in his consecration, Thy gifts of wisdom and counsel, of love and insight, of strength and steadfastness, that by his means Thy Kingdom may be enlarged in this Diocese and Thy Holy Name glorified, through Jesus Christ our Lord. Amen."

The Bishop's Consecration will take place in Brisbane, on St. Matthew's Day, September 21st, before the meeting of Provincial Synod at Rockhampton.

Carpentarian subscriptions received:—Mr D. Beryholtz, 10/6; Mrs Wassell and Mrs Waters, 4/-; Messrs. C. Hindmarsh and Young, 2/6; Mesdames Willocks and Owen, 2/6; Messrs. Mendis, McCloskey, D. A. Roberts, Iliff, W. Wright, Jewell, Sabine, Hepworth, Toulasik and Rev. W. A. Fletcher, 2/-; Mesdames Ives, K. O. Mackenzie, Zabel, Ashton, Barnes, Finnis, Lauder, Marsh, Schunke, Tambllyn, Tindil, Witherden, Mitchell, Greig, 2/-; Miss Buntenshaw, 2/-

Farewell to the Bishop.

A large and representative gathering took place in the Town Hall, Thursday Island, on Wednesday evening, June 16, to bid farewell to the Bishop of Carpentaria. The Churchwardens (Mr. W. Lee Bryce, Government Resident, and Mr. K. O. Mackenzie) expressed their sorrow at the Bishop's departure, and the regard and affection in which he was held by the members of the Church. They stated also that a large roll-top desk was being presented to the Bishop as a memento of Thursday Island. The Churchwardens were followed by Rev. E. J. Nash, Sub-Dean, who spoke on behalf of the clergy who were not able to be present, and who referred to the cordial relations which had always existed between the Bishop and his clergy. He was followed by Mr. McCarthy, manager of the Q.N. Bank, and Mr. Broadbent, manager of Burns, Philp. These gentlemen spoke of the deep interest that the Bishop had taken in civil affairs, and the value of his advice and co-operation. The Bishop, in his reply, said that it was a great grief to him to leave the North and his many friends of so many years. He had been decided chiefly by two circumstances, one the opinion of those to whom he was bound to listen, that he could probably serve the Church better if he were nearer the centre of things and more in touch with general Church life, and the other that, while he was as fit as ever for travelling by land, he was beginning to feel seriously the work in small boats and luggers, work which was likely to considerably increase owing to the recent inclusion of the Torres Straits Islands. He had enjoyed the best of health in the North, and he was certainly not looking for a better climate. So far as he could discover, his new diocese was likely to be far too cold to please him. He believed we were on the eve of a great social, economic, and political world crisis, and it behoved all to rally round the Christian Church, which was alone adequate to help the world to better things.

New Bishop of Goulburn.

The appointment of the Rev. L. Radford, D.D., to the See of Goulburn will meet with general approval. Dr. Radford has condensed into the seven years that he has been in Australia an almost incredible amount of volunteer work of the highest order in the Church's service. Not content with his own important work as Warden of St. Paul's College in the University of Sydney, he has been indefatigable in the support of Missionary work; he has taken a deep interest in social work and social questions; he has been editor of "The Australian Church Quarterly Review," and one of the Editorial Board of the *Church Standard*; he has been a constant and valued lecturer, and a most able writer; he has given his Sundays to preaching, and shortened his holidays to conduct retreats for the clergy in all parts of Australia. It is, we suppose, vain to hope that he will not wear himself out so fast in his new work, but we congratulate the Diocese of Goulburn on having secured a Bishop who will be a power alike within and without the Diocese. Dr. Radford will be consecrated in Sydney on St. Bartholomew's Day, August 24th.

The Pioneer Bishop of the North.

It is much to be regretted that no life or even brief memoir of Bishop Stanton was ever published. Appointed first Bishop of North Queensland in 1877, he came straight from a London parish to be a pioneer Bishop in the roughest and most exuberant days of North Queensland, and he adapted himself to the circumstances with a readiness which was little short of genius. The genial humour with which he would address a rough bush meeting, and win all hearts by his playful description of the incidents of his journey to the spot, and the abundant friendliness with which he would greet everyone that he met were only equalled by the powerful master strength with which he would on the Sunday speak of the great problems of life and faith, illustrating his theme by homely similes that his hearers could understand and appreciate. Essentially a scholar and a recluse he threw himself into the actualities of life with a zeal and a thoroughness which sometimes led to his being accused of insincerity, but which was really the keen desire of a soul not naturally social to throw itself even to excess into the joys and sorrows of others. His clergy knew him as one of the most unselfish of men. If you were travelling with him, and both had to share a room containing, say, a bed and a shakedown on the floor, you were certain on retiring to find him unconscionable on the floor, and no pleading would induce him to take the more comfortable position. His purse was always at the disposal of the Church, and much of the land now held by the Church in the North was bought by Bishop Stanton out of his private pocket, and handed over without a word to the Church. He had a fund of racy stories of his northern experiences, and he never minded telling them even when they were against himself, as when on one occasion he said with his usual effusive manner to a very prim little girl, "Well, my dear, and what would you say if I were to tickle you?" and received the unexpected reply, "I should say that you were a very rude old man." His generosity was often abused, as when having arranged with a clergyman from England with a large family to come out for two years' work, leaving his wife and family at home, he, a precise old bachelor, came home to his house one afternoon to find it in possession of the said clergyman, his wife, and eleven children who announced that they had come to stay till further orders.

In spite of the abundant geniality and keen sense of humour which endeared him to the roughest bushmen throughout the North there was a deep under-current of spirituality which astonished those who only knew the surface of his life. Though he was no party man, and his whole soul rebelled against intolerance he had an early strain of Evangelical piety which underlay all his doings, and few perhaps would have suspected him of a yearly examination of conscience of the most searching and complete character.

He never seemed to his friends to be so full of life and happiness after he had left the North. He was cramped and fettered by the more rigid conditions of life in the South, and he often sighed for the free if rough conditions of the North.

Here in the North, at least, he will always be known and revered as the true founder of Church life and character. His successors, Bishop Barlow, of North Queensland, and Bishop White, of Carpentaria, were both his disciples, and bound to him by the closest ties of personal friendship. Whatever work they have been able to accomplish has been due to the inspiration of one whose memory will always be green in the far north of Australia.

Diocesan Council.

A meeting of the Diocesan Council was held at Bishop's House on Wednesday, June 16th, at 4 p.m. Present: The Bishop (in the chair), Rev. E. J. Nash (Sub-Dean), Messrs. Lee-Bryce, Mackenzie and Sullivan. The Bishop said that the appointment of the new Bishop had given him great pleasure. He was sure that he was the right man for the post for which he was eminently qualified in many ways. He reported that he had visited all the parishes, and that they were free of debt and working well. An audited statement of Diocesan accounts was presented, which showed that the Diocese had a credit balance of about £750. It was agreed that in accordance with the request of the A.B.M. Moa Mission should be transferred to the Australian Board of Missions as from April 1st, 1915. Rev. E. J. Nash and Rev. W. M. Wilkinson were appointed representatives of the Diocese to the Provincial and General Synods on September 28th and October 12th respectively.

Australians in Battle.

The courage shown by the Australian troops in the Dardanelles will not have surprised those who know anything of the Australian character. The bushman faces the possibility of death every time he rides a half-broken horse, goes into the yard with a refractory bullock, swims a flooded creek or faces a waterless track. His nerves are strong, and he has the fearlessness which comes from perfect health, and has a mind not unduly "sicklied o'er with the full cast of thought." We expected him to be brave, but he has astonished the world by his reckless and unconquerable valour. We heave a sigh of relief, for we were afflicted with an unusual attack of modesty. In spite of our knowledge of our men's courage and resource, we feared that some accident might occur, some disregard of discipline, which would cloud their fame before they had a chance to earn it. Now we know that the Lion cub is not one whit behind his fathers in courage and daring, and the whole world will have marked the fact. Its bearing on the future of Australia cannot be over-estimated. A tradition has been established, which will bear fruit in the future; and many plans for the easy conquest of this continent will probably be subject to considerable revision, though it would be rash to conclude that they will be abandoned. Victory, alas, has its price, and many homes in Australia are in mourning to-day. Among those who have lost near relatives is Rev. F. T. Lane, whose brother, Lieut. C. Lane, fell gallantly fighting in the early days of the landing on Gallipoli. Far off as the scene of the fighting was it was a veritable fight for hearth and home, and the names of those who have fallen will ever be cherished in the land for which they fell.

Farewell to Miss White.

Over 50 ladies met at Mrs. Mackenzie's on Thursday afternoon, June 17, to say good-bye to Miss White. Mrs. Williams, in the name of the ladies present, presented Miss White with a case of silver-mounted brushes, and spoke of the work Miss White had done in connection with the G.F.S., Mothers' Union, and other Church societies. Miss White replied feelingly, and spoke of her regret at leaving Thursday Island after so many years, and parting with so many old and tried friends.

Carpentaria at the Front.

Mr Skelton, one of our Diocesan students at St. Francis' College, Nundah, has been given permission by the Bishop to volunteer for the Front. The way in which the Germans are violating all the laws of humanity and all the rules of warfare is making the fight for justice and freedom a pressing and sacred duty.

Mr H. Matthews, Superintendent of the Mitchell River Mission, asked for permission to volunteer some months ago, but the Bishop replied that the work he was doing was so important, and it was so difficult to get anyone to replace him, that he thought that at present at any rate his duty lay where he was. All who know Mr Matthews realise that he would make a splendid soldier, but he is already in a very real sense at the Front.

After the War.

A recent private letter from a high authority in England to the Bishop, says—

"The latest is that the very highest leaders almost dread the termination of the War because of the domestic strife which seems certain to arrive. Strikes, shifting of trade, return to normality—return of hundreds of thousands of labourers to England, but, perhaps not ever to farm work and wages. What then? A strike of employers? State Socialism? I believe no great war has ended without great unrest at home. Then there is Ireland. This is not pessimism, but noting of facts."

Notes.

Mr. Matthews visited Thursday Island by the last trip of the "Francis Pritt." He looked extremely well and reported all well at the Mission.

The rise in the price of flour has added considerably to the cost of running our Missions.

Rev. J. Done has been appointed to the charge of Torres Straits Islands Mission.

The Bishop will be enthroned as Bishop of Willochra at Port Pirie on July 28th. He will be the guest of Mr. S. Mitchell, late Government Resident at Darwin. The Bishop has not yet decided where to live, but has rented the Rectory, Petersbury, for six months.

Miss Quinan has been winning the hearts of all the Moa people, and there will be much lamentation when she goes on to the Mitchell as arranged on July 18th.

1915.

Diocese of Carpentaria.

Bishop:

RT. REV. GILBERT WHITE, D.D.,
Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. E. J. NASH, M.A.

Diocesan Secretary:

REV. E. J. NASH, M.A., Thursday Island.

Honorary Treasurer:

J. HUGHES, Fernberg Road, Brisbane.

Commissaries:

REV. PREB. PONSONBY, M.A., The Rectory, Devonport,
England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. CANON BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy:

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. L. AYSCOUGH, Th.L., Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. W. A. FLETCHER, Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

D. A. ROBERTS, Darwin.

Diocesan Council:

REV. E. J. NASH, M.A.	MR. W. LEE-BRYCE
REV. L. AYSCOUGH	MR. K. O. MACKENZIE
REV. E. TAFFS	MR. A. SULLIVAN

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

St. Paul's Mission, Moa:

MR. B. S. COLE (Supt.)	Mrs. COLE
Joe Banu	

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.)	MRS. LANE
REV. F. T. LANE	MISS QUINAN
MR. CHAPMAN	MISS PHILLIPS
J. Giebo, T. Solomon, J. Savo	

Secretary in Sydney:

Miss PAIGE, A.B.M. Office, 242 Pitt Street.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aboriginals on the Mitchell and Roper Rivers.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Torres Straits Mission.

The new Mission may be said to have come into active existence on July 16th, when the Rev. J. Done set sail in the "Dogai" on her first cruise.

Mr. Done had arrived in Thursday Island on Saturday, July 10th, accompanied by Mrs. Marshall and Miss Davis, who were to take charge of St. Paul's, Moa, for two months. The ladies went off almost immediately in the "Banzai" cutter, and had a very fast but rough voyage to Moa, where they were welcomed by Miss Quinan, who had been in temporary charge for three months.

The "Dogai," a large ketch of nearly 15 tons, had been chartered from Papuan Industries Ltd. for the first six months. The boat was slipped and examined, and small repairs were made, and on July 16th Mr. Done began his first round of the Islands. The Missioner's Diary, from which we make copious extracts, shows the energy with which he has been prosecuting this important work for some two months.

FIRST CRUISE

July 16th.—Left Thursday Island 10.30 a.m., with Joseph Lui as captain, and a crew of Badu men: arrived at St. Paul's, Moa, 3.30: were met by Miss Quinan, Mrs. Marshall, Miss Davis, the Councillors, and the school children. Visited southern end of the village. Took Evensong at 7.30—good congregation. Next day there was a feast, in honour of Miss Quinan, who is shortly leaving, and also of the first birthday of Thomas Lowa. The people gave up the usual dance in order to be present at a service of preparation for Holy Communion.

July 18th.—Holy Communion at 8 a.m., 27 communicants; Mattins and Baptism, 10.30; children's class at 3, and Choral Evensong at 7.30. The last hymn was a native one, and was delightful.

July 19.—After Mattins, Miss Quinan prepared to leave for Thursday Island. To show their appreciation of her work, the whole village assembled with gifts of fruit, baskets,

etc., and laid them at her feet, singing a farewell in English. The farewells took so long that the tide was missed, and the departure had to be put off till next day. The ladies then went off with the women and children for a picnic, while the men looked after me, and gave me a decent spread of fowls, yams, rice, curry, and native fruits. Evensong was followed by the native dance, postponed from Saturday.

July 20.—Left at 9.30 for Badu, where we anchored at 12.45. Invited to dinner by Mr. Charlie Walker. Visited the village during the afternoon. Alligator, the principal churchwarden, met me and escorted me round, lustily calling out at every dwelling. All at home, about 50 adults, with numerous piccanninies, followed us to the end of the village. I spoke to them, telling them of the change of management, sympathising in the recent trouble (a house burnt down, one child burnt to death, and others injured), and adding some words of exhortation. Returning, we stayed some time at the Mission House, where we sang hymns, and I talked further. The welcome given by these people, and their evident appreciation of one's coming, were very touching. One feels the great opportunity—the people are religious in every sense.

July 21.—Accompanied by Mrs. Zahel, Government teacher at Badu, who has the oversight of the school at Adam, I went over in a cutter to that village, and was met by churchwarden, councillors, and school teacher. Held a meeting in the Church and spoke about the change, and what I proposed doing. After a yarn with the men we returned to Badu about 3.30.

Held service in the Church at night, and had a splendid congregation. Most of the young men were away in the boats, but 100 were present. After the service I was told the people wished to make me a small presentation. The whole village, men, women and children, came in procession, singing a native song, and deposited their gifts on the ground in front of me. Nearly everyone had a coco-nut, sweet potatoes, yam, or something similar, and a great heap of food soon accumulated. Then Billy Verygood made a speech, saying that the people were very glad I came, and thanked God. "People before like chicken when mother go away, hearts very sad; but now mother come back again, spread wings over us, and we warm and glad."

It does make one feel humble, realising one's limitations, and feeling the absolute dependence of these people. Thank God the Church was not slow to accept this responsibility, for there is a wonderful harvest only waiting to be gathered. At Badu I find the people quite

ready to kneel, though that is a posture they are not accustomed to. It seems they followed Bishop White's example, and afterwards asked Mr. Walker if they were to continue kneeling, as they liked to do so, and thought it a better way.

July 22.—To the village again, and visited the school. On the whole the people at Moa and Badu are clean, some exceptionally so, though in some cases one has to admit all is not as one would desire.

July 23.—Sailed about 1 p.m. for Mabuia, and arrived 4.30. Almost the whole island turned out, led by the churchwardens and councillors, and lined up on the jetty to welcome me. We marched to the house of the Government teacher, Mr. Minniss, upon whom I called, and then to the Mission House, where I addressed the people, and then to inspect the new Church, which is in building. This work has been almost at a standstill, but will now go on.

One circumstance relating to the roof is worth noting. A native named Luffman found a pearl which he sold through the Papuan Industries for £300. Having paid off all his debts, he paid the debts of his mates, and gave his wife and family a present. Then, as a thankoffering to God, he gave the tiles for the Church roof, costing about £76. The remainder was banked. Such an acknowledgement of the Giver of all speaks volumes for the sincerity of the man's religion.

At 7.30 held service on the verandah of the Mission House—congregation about 130.

There seem many reasons for making Mabuia the centre of Mission Work. The people seem more progressive and independent, and from what I hear are perhaps more difficult to manage than any of the other islanders. They are the predominant race of the western division of the islands. St. Paul's, Moa, is undoubtedly the place for a training college. We have practically complete control there. It is handy to Thursday Island and the Cathedral, and there is already the necessary Church atmosphere.

Mrs. Minnis has agreed to teach the children the Creed, the Ten Commandments, and the General Confession.

On the Saturday a feast of welcome was given me at the Mission House, and one of the councillors made a speech of welcome. Evensong became a preparation for Holy Communion, and was well attended. One man who has been excommunicated endeavoured to get admitted by telling his friends I had given him permission.

Sunday, July 25.—Celebration at 7.30, with 46 communicants. I explained this was done by Bishop White's wish, and was not to be regarded as a precedent. In future they

must obey the Church's rule and be confirmed. The service at 11 a.m. was overflowing. People knelt for prayer and stood for hymns.

July 26.—Left Mabuiag 5 a.m. and reached Thursday Island at 6.30 p.m., calling in for an hour at St. Paul's on the way. Had an interview with Mr. Bleakley, Chief Protector of Aborigines, and found him very sympathetic towards our work.

SECOND CRUISE.

July 27.—Sailed 3.30 p.m. for Murray and anchored for the night under Double Island. Next evening we had to anchor in rather deep water. About midnight I was awakened by the heavy rolling of the boat. Getting up to investigate, I found the island near which we had anchored had disappeared, though the moon was bright. Seeing we were broadside on to the swell, I guessed we were drifting, and called Joseph. It took an hour's sailing to get us back to the island again. The very high tide had floated us off. A head wind next day, with a very heavy swell, made slow travelling, and we had to anchor again for the night. This day we caught four large fish on the tow-line.

July 30.—Reached Murray Island at 10.30. Called on Mr. Bruce, the Government teacher. Had a meeting of men, Poi Passi (native teacher), the five churchwardens, and others. During the afternoon walked round the village with Mr. Bruce, and in the evening held service—about 200 present.

July 31.—Held an enquiry this morning, and on the vote of Poi and the churchwardens, who stated that all had been of good behaviour since the Bishop's visit, I re-admitted four men and six women who had been excommunicated under the L.M.S. Interviewed a man who had been found drinking on a Jap boat. Gave him some straight talk, and told him he must see me again in three months' time before receiving Communion. During the afternoon married a young couple. The bride and her two maids were gorgeous, the bridegroom and best man were painfully dressed. Afterwards I received the usual "first time" present—mostly bananas, and the heap must have been nearly 4 feet high in the centre. The Mamoose made a speech of welcome, supported by his son Poi. In the evening had a preparation for to-morrow's Communion—an excellent congregation, who repeated the General Confession slowly after me.

August 1st, Sunday.—Celebration at 7.30 a.m., 90 communicants: other services as usual and baptisms. Have asked Poi to teach the people the General Confession and Creed, the Lord's Prayer, and the Ten Commandments.

The people are accustomed to talk a great deal coming into Church. I spoke about behaviour in God's house, and have asked Poi to quietly remonstrate about it, and also to endeavour to keep the people kneeling for prayer. During my visit they knelt frequently, but not every service, but they will get used to it, no doubt, in time. The older churchwardens need a bit of humouring, but seemed to accept in good spirit the few alterations I made.

August 2nd.—Left at 6 a.m. for Yorke Island (Massig), but had practically no wind all day, and were compelled by darkness to anchor outside. Next day reached our anchorage at 7 a.m., and were met by Mr. Connolly,

Government teacher, and some of the natives. Went up to the school and saw the children. Went round the village and arranged for an afternoon service, as there are no lights in the Church. Had a good congregation at 4 p.m., though many of the men are away in the boats.

August 4th.—Baptised nine children. Sailed at 11.45 for Stephen Island. During my visit at Yorke Mr. and Mrs. Connolly were extremely kind, and entertained me for meals and bed. All the Government teachers have done all they could to make my stay pleasant, and help forward the work.

Arrived at Stephen Island 4 p.m. Only two men, three women, and three children there; the rest of the people were away, and the native teacher had gone to Darnley. After a short talk, held a service in the Church, and returned on board.

August 5th.—Left Stephen Island by moonlight, but met a strong head wind, and did not reach Darnley till nearly 3 p.m. Called on the Government teacher. Mr. Quartermaine, and saw the children in school. Service at 7 p.m., with a fair congregation.

August 6th.—Went to the school and gave instruction. Surprised to find one or two with a smattering of the Catechism, but they were too shy to say where they had learnt it. Mr. Q. has promised to teach the Creed, the Lord's Prayer, etc. Visited the villages on the island in company with Idage, the native teacher from Stephen Island, whom I found to be suffering from asthma. The service at night was much better attended than on the previous evening.

August 7th.—Saturday morning I spent quietly, as I was very tired. In the afternoon I took Mr. and Mrs. Q. a short run in the boat for fishing. At night we had a good congregation for the preparation service.

On Saturdays very little work can be done, as most of the people are "out-bush," i.e., gone to their gardens to get Sunday's "kai-kai."

August 8th, Sunday.—The celebration was somewhat interfered with by rain, and only 23 communicants attended. At 11 the rain had ceased, and we had an excellent congregation, and at 3 I baptised a baby and took a children's service. Evensong at 7.30 closed the day. As in the other islands the people are willing to adopt the new ideas, and a fair percentage kneel for prayer. The churchwardens have promised to continue the use of the General Confession in all their services.

Mr. and Mrs. Quartermain were very kind, and gave me hospitality during my visit.

August 9th.—Sailed for Coco-nut Island and got ashore there at 6 p.m. Met Aragu, our native teacher, and 42 people, all of whom came to the service.

August 10th.—Left at 6 a.m. and had a quick but rough passage to Thursday Island, arriving 1.30. Next day signed on the selected crew and prepared for our next trip.

THIRD CRUISE.

August 12th.—Left for Badu at 12.30, arriving 5.30. Arranged to spend some time here later on. Sailed next day for Mabuiag, and received quite a warm welcome from a large number of women and children, most of the men being out on the reefs.

They have been at work on the new Church, and the cement guttering will soon be completed. Owing to the absence of the men, 5

women have been assisting in breaking stone and mixing concrete. "Woman him work better than man" is the verdict. During the afternoon I did some visiting, and inspected a site for a Mission House. The best spot is on the slope behind the Church; unfortunately it is just outside the Mission Ground, but as the land is of no value for gardening purposes there should be no difficulty in obtaining it, especially if we were prepared to give, as we might, a small piece of garden land in exchange for it. A great deal of the material in the old Mission House can be used again, hence a building could be put up at comparatively small cost.

As a great number of the younger people know the Confession and Creed, I was able to use a shortened form of Evensong, and will do so in future.

Sunday, August 15th.—Had ante-communion and sermon at 7.30 a.m., and at 11 was able to have almost full mattins, the people joining in well. At 3 p.m. talked to the children, and at 7.30 had Evensong. I was very much pleased with the way they have taken up the Church service, and they seem to try to enter into it.

August 16th.—Went to Moa for saplings for scaffolding for the Church, and for firewood for ourselves. I thought it a good plan to do this, and so save a good deal of time, besides which the Mabuiag men have not been working too well with their boats, and have been told by Mr. Lee-Bryce to get out on the reefs, and I did not wish to hinder them.

After Evensong 40 or 50 young people accompanied us to the jetty to bid us farewell. I was much pleased with this visit to Mabuiag. Undoubtedly the Mabuiag race is the predominant one in the Western Group, and I feel that if one can get closely into touch with them, it will have a big influence with Badu and Adam.

August 17th.—Left at 7 a.m. for Saibai, and arrived about 2 p.m. Went ashore, and saw Mr. Niebel the Government teacher, and had an excellent congregation for the evening service. Everyone sat throughout the service, and a good deal of talking took place in the Church before and after service. Much has to be done here, but in my address on the Lord's Prayer I tried to prepare the way.

August 18th.—Went over to Dauan, and had a good welcome. The people came in their best to the water's edge, and lined up two deep. Most of them had flowers in their hair, palm leaves round their necks or similar decorations. The Church is a quaint little structure of sago palm and grass; it is very neatly built, but the level was omitted when doing it. A present was given me of coco-nuts, pumpkins, etc., and a nice little speech made by one of the Churchwardens. The people, as they approached, sang in native language, "What a friend we have in Jesus," and "God Save the King." I gave an address, but it was cut short by a heavy shower of rain, and all the women and children unceremoniously ran for their houses. At 6 p.m. we had service, and I baptised six babies. The people of Dauan numbering about 60 seem very clean; the interiors of one or two houses I visited were spotless.

August 19th.—Went ashore after breakfast and had a yarn with the men, and then sailed for Saibai, where we had an evening service, which was well attended.

August 20th.—Spent the day visiting and talking with the men. The people here know very little English. Spent Saturday quietly, and had a Preparation Service in the evening. On Sunday we had a Celebration with 62 communicants, but about 150 in the congregation. For the sake of order and to avoid noise I placed the communicants in front of the general congregation. At 11 a.m. the Church was packed, and they listened most attentively. A fair proportion knelt. There were six baptisms. At 3 p.m. took a children's service, a number of adults also attending. I spoke to them on behaviour in Church. They have been responsible for most of the talking while going in or out of Church. I gave them some thoughts for crossing the threshold of God's House, told them to kneel for prayer, and stand for hymns, etc. The lesson evidently went home, for at the 5 p.m. service there was a marked difference in behaviour. It seems to me the best way to talk on these matters to the children. Adults always come, and though they may think that what is said is for the children, I have noticed each time that the older people have themselves done as I told the little ones.

August 23rd.—Went ashore, and took some photos, and had a yarn with the men. Then at their request went to the Mission House to receive a present. This consisted of coco-nuts, yams, potatoes, and two wild geese (dressed), and half-a-dozen eggs. These latter have been donated liberally, and are full of surprises. I am lucky if half those cooked are fit to eat—they are all good from the native point of view.

Mr. Niebel had asked to be taken to Boigu, but at the last moment found he couldn't come, so I said good-bye to the Saibai people, and sailed for Boigu. The farewell of the people was impressive. They all came to the shore singing their good-bye hymn, and then, beginning with the men, they all marched round me shaking hands and singing all the time. As I stepped into the dinghy a shout was given, and hands were waved, and then the hymn continued. At its conclusion, when we were over 100 yards out, they gave three cheers and shouts of "yowa."

We reached Boigu at 5 p.m., and I went ashore at once. Was met by the councillors, and police, and church officials, and people, who all shook hands. Had a yarn with the men, and arranged for a service at 7 p.m. My crew are now a great help, for the six go in together and all kneel most reverently: to-night at a signal from me they all stood for the hymn, and the people followed their example. The crew are now used to their daily Mattins and Evensong on board, and Litany on Fridays, that is when no service is held on shore.

August 24th.—This morning the people gave me a present of coco-nuts and yams. They asked me to wait while they prepared it, and it took a long time. Eventually they all marched, singing, and gaily decorated with flowers—even the coco-nuts were garlanded. Afterwards I had a service for children, to which all the adults came. I spoke on the Gospel for the Baptismal office, and then a few words on kneeling and standing, and prayer on entering and leaving Church. I was pleased to-night to see quite a number reverently kneeling when they came into Church, and after service, and

they stood for the hymns. I baptised ten babies, and as it took so long to make all arrangements, I took the Baptismal Service lesson and address.

Boigu people know even less English than those of Saibai, and I found it very difficult to make myself understood. Still some of my words went home, as was seen by the difference in posture, etc.

This afternoon I had what might have been an unpleasant experience. I asked Matthew, the policeman, for a run in his small, new outrigger canoe, and he gave it me, taking one man and his own boy. We went through the water at a great pace towards the "Dogai." Whether the mainsail obscured his view, or the other man forgot to let the foresail go, I don't know, but bang we went into the "Dogai," and smashed all the front of the canoe in. The lugger was not scratched. I fully expected a bath, but fortunately escaped. With a piece of wire I had, we temporarily fixed things up, and then made for the shore.

August 25th.—Left Boigu early this morning, so as to run out of the narrow passage on a good, falling tide, and make Dauan early. Unfortunately, the tides vary so much that we found a strong flood coming up which, with a head wind, made it 4 p.m. before we anchored. Mr. Niebel had come across from Saibai. The boys filled up the water tank while I prepared for service, which we had after tea, getting a good congregation. We left by moonlight at 9 p.m., and made Saibai by 11, taking Mr. N. back with us.

August 26th.—Left at 6 a.m., and made for the Warrior Reef, where we were to pick up the Saibai cutter, which had gone to Daru to enquire for my missing bag. We had a very heavy sea to face, and the "Dogai" rolled beautifully. The acrobatics of the lugger are wonderful. We met the cutter at 2.30, and I was glad to get my bag, as it contained some clean clothes and my robes. As it was then too late to dream of getting to Yam, we came down the reef and anchored for fishing, which enabled us to have a good tea for a change.

August 27th.—Left at 7.30, and arrived at Yam Island at 4.30 p.m. The people met me on the beach, and I then called on Mrs. Smallwood, Government teacher, and had a chat. Had a good service at 7.30, about 88 present (population, 120). The crew set the example of kneeling and standing, and most of the congregation followed.

Saturday, 28th.—Spent quietly as usual in seeing a few people, and a preparation service was held at night and well attended, as has been usual in the islands.

Sunday, 29th.—Celebration at 7.30 a.m., with 46 communicants. Service at 11 with four baptisms; children at 3, and evening service at 7.30.

I was glad to notice very little talking in Church here, and was much pleased with the attention in Church. After service had a yarn with the churchwardens about the conduct of the services, and they are going to use the General Confession and learn the Creed. Enquiries were made as to Prayer Books. Mrs. Smallwood was very kind, but is in very different health.

August 30th.—Sailed at 7 and anchored at St. Paul's, Moa, about 10.30. Next day the councillors and others were busy doing the

guttering on the school, but could not manage the corners. The old guttering had completely gone. I promised to help, but it ended in my cutting, soldering, and putting up the new pieces, a good, solid half-day's work. At Evensong I baptised the twin babies of Tom Gela and Kalis.

September 1st.—We had a 7 a.m. Celebration with 30 communicants. My mail came by the "Banzai" last night, and it has altered my plans somewhat. To-day I came to Badu, and brought Miss Davies for the trip, as Mrs. Zahel had invited the ladies at St. Paul's. We hope to go back to-morrow.

September 2nd.—To-day was too stormy and the sea too heavy to attempt the voyage to Moa. During the morning I was present at the opening of the new school, and addressed the people. We marched round the building, and after prayer had a feast in the new school. The proceedings were made unpleasant by the heavy squalls.

September 3rd.—Returned to St. Paul's to-day; the sea was still very heavy, and we took a lot of water on board.

September 4th.—Sailed at 6.30 for Badu, and spent the morning at Green Island watering the ship, while I repaired the dinghy. Anchored at Badu 3.30. Had preparation service at 7.30, and choir practice afterwards.

Sunday, September 5th.—Celebration at 7.30, with 70 communicants. At 11 we had a full Church, and I baptised six babies. We sang the Te Deum to Oakley's Quadruple Chant, and Mrs. Zahel and Mrs. Walker had taught the people a gloria for the Venite and Psalm. Children at 3, and Evensong at 7.30; sang the "Nunc Dimittis" to the Tonus peregrinus. Mrs. Zahel has worked hard, and has taught the Creed and Confession as well as the Chants above mentioned.

One of my boys volunteered to take the pony out of the trap. He said he could do it, and he did, unfastening every buckle and strap.

September 6th.—Left Badu at 6.30 a.m., and anchored at Thursday Island about 4.30 p.m.

Presentation to the Bishop of Carpentaria.

A very pleasant gathering assembled on September 23rd, by the kind invitation of Mr. and Mrs. Cecil Benson and Mrs. Bancroft, to do honour to the Bishop of Carpentaria and Mrs. Newton before their departure from Brisbane. A presentation in the form of a cheque for a substantial amount was made to the Bishop of Carpentaria. The Archbishop of Brisbane gave eloquent expression to the deep affection of many friends towards the new Bishop and to their admiration of his self-sacrificing labours in New Guinea.

Subscriptions to *Carpentarian* received:—Rev. O. Hall (extra copies), 6/-; Rev. W. M. Wilkinson, 12/-; Miss Miller (1915-16), 4/-; Mr. McCreery, 3/-; 2/- Mrs. Allom, Mrs. Bird, Miss Dove; per Miss Paige: Mrs. Docker, £1; Mrs. Simpson, 10/-; Mrs. Titmus, 4/-; Miss Jones, 4/-; Mr. Farran, 2/-; Miss Christian, 2/-.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA.
NORTH AUSTRALIA.

Vol. XV., No. 60. Thursday Island, October 1, 1915.

Letter from the Bishop.

Bishopsbourne,
Brisbane,
Sept. 21st, 1915.

My Dear People,—

The October issue of *The Carpentarian* gives me an opportunity of sending an early greeting to you, and I am glad to make use of it.

First let me thank you for the kind wishes, and the messages of welcome we have received from various parts of the Diocese. It was hard for me, and still more so for Mrs. Newton, to decide to leave New Guinea, but the welcome offered by you and the kind messages sent by many from various parts of Australia help to assure us that we were right in accepting the call of the Bishops of the Province to come to Carpentaria.

I would ask for your prayers at all times, that the Holy Spirit may guide and direct your Bishop in all that he is called upon to do, and that the work of the Church in the Diocese of Carpentaria may be abundantly blessed.

The first thing I am going to ask you to do is, to consider very seriously whether you cannot in your homes begin to use Family Prayer. There is a special call for this now, and a special opportunity for a beginning to be made.

I am sending copies of a Form of "Prayer for Family Worship in this Time of War" to the Clergy.

Will you get and use these, and when the War is over we shall be able to continue a good habit.

I am,

Yours faithfully in Christ Jesus our Lord,

HENRY,

Bishop of Carpentaria.

The Consecration of the Bishop.

On St. Matthew's Day, September 21st, the Rev. Henry Newton was consecrated in Brisbane Cathedral as Bishop of Carpentaria. At the same time and place Archdeacon Le Fanu was consecrated as Co-adjutor Bishop of Brisbane. The solemn service was beautifully ordered throughout, and the large congregation must have been deeply moved by the inspiring ceremonial. The consecration was performed by the Archbishop of Brisbane, assisted by the Bishops of Rockhampton, New Guinea, North Queensland, and Bishop Stone-Wigg. About 40 of the clergy of the Diocese were present. The Diocese of Carpentaria was represented by the Rev. W. M. Wilkinson and the Rev. E. J. Nash, the latter acting as Bishop's Chaplain.

At 10.30 the first procession entered, the Cathedral Chapter taking their places in the stalls, and the two Bishops-Elect, with their Chaplains, being seated near the choir steps.

The hymn, "Holy, Holy, Holy," was sung as the Archbishop and the other consecrating Bishops entered the Sanctuary.

The sermon was preached by Bishop Stone-Wigg from the concluding verses of St. Matt. xi. The preacher said the words "Come unto me," etc., had been called "the gracious invitation," but it seemed to him that, taking the whole passage together, the words were rather a private soliloquy of our Lord. It was one of those few occasions when we are enabled to see into the inner life of the Saviour. We are apt to give too little study to that inner life, to read our own conditions into the Perfect Life: we think of it as one of perpetual activity, and do not realise the reposeful nature of the age in which our Lord lived. The Bishop illustrated this by the sharp contrast he had himself experienced when called from the busy life of the city to the solitudes and long slow journeys of his New Guinea Diocese.

The preacher made moving reference to the personal relations between himself and the Bishop-Elect of Carpentaria in New Guinea, and congratulated the Australian Church on the fact that they had been able to find in their own ranks in Australia a suitable successor to Dr. White, the first Bishop of Carpentaria.

The Bishops-Elect were then presented to the Archbishop, seated in his chair before the Altar. The usual documents were read and signed, and the interrogations answered. The Bishops-Elect then retired with their Chaplains to the vestry and returned vested with copes. The act of consecration was performed by the laying on of the hands of the Bishops, and the service of the Holy Communion was continued.

Throughout the Diocese of Carpentaria the Holy Communion was celebrated on St. Matthew's Day with special intention for the new Bishop.

A Missionary Meeting.

The Missionary Meeting at Brisbane on September 22nd was a notably cheerful gathering. Of course the Archbishop of Brisbane was in the chair; and that means that the audience is confident that one speech at least will be a happy combination of serious and lofty thought with playful and delightful humour. Still the cheerfulness of the people who completely filled a good-sized hall was very striking, and is of happy augury; for it means that a good number of people, in Brisbane at least, have learnt that a true Church is a growing Church; that if it is growing inwardly it must of necessity grow outwardly also; and that the accidents of geography and race can never be allowed to stop that growth. The good attendance, as the Archbishop told us, was not the result of any beating of the big drum through the parishes, nor of any of the devices which used to be necessary in order to fill a room; it was just the spontaneous answer to a simple notice that a Missionary Meeting was to be held.

When will our Northern parishes rise to this level, and cast aside the prejudices they have inherited from the dark ages of ignorance?

The Bishop of New Guinea was unable to be present, so the Bishop of Carpentaria spoke on behalf of that Diocese, where he has been working for 16 years. He was able to report

that really wonderful progress has been made in the last few years, and that the prospects are very bright if the Church supports the Mission as she ought. He showed by particular instances the growth of a sense of moral responsibility, which is quite a new thing in the Papuan character.

The Rev. W. M. Wilkinson followed with an account of his long journey through Central Australia. He described the accident by which he nearly lost his life in the Victoria River, but otherwise he made light of the difficulties and dangers he had passed through. He habitually thinks so little of such things himself that he failed to convey to his audience any adequate idea of what he had had to face.

Then the Bishop of North Queensland spoke of the work in the back-blocks, its difficulties and its encouragements, giving some striking instances of the way in which boys on cattle stations often do stick to their Church principles, and eagerly avail themselves of opportunities of enjoying their Church privileges of Prayer and Eucharist. And, mingling gaiety with gravity, he described how his well-fed horses, just loaded up for a big tour, "played up" all round the paddock. That was just after Mr. Wilkinson had strolled into Camooweal after his two and a-half years' journey. The reverend bushman was engaged in shoeing his 16 horses, and came across to the paddock girt with his shoeing apron, and with his mouth filled from ear to ear with nails, and smiled serenely as the Bishop's horses bucked and spun round like teetotums, flinging their master's worldly goods to every point of the compass. The verbal description of this scene was more entertaining than any picture show. It was certainly a cheerful meeting. May there be many more like it.

Notes.

A further step in the progress of the Torres Straits Mission was marked by the arrival of the Rev. G. A. Luscombe and Mrs. Luscombe in Thursday Island on September 4th. These new workers are heartily welcomed. They went out in the "Dogai" on September 7th to St. Paul's, Moa, where they will reside for some time.

Mrs. Marshall and Miss Davis, who have been in charge of Moa since Miss Quinan's departure in July, left the Mission soon after the arrival of Mr. and Mrs. Luscombe, and returned to Sydney by the Mataram. We are deeply grateful to these ladies for their work at Moa, which they carried out with cheerful enthusiasm and good discretion.

We rejoice to record the birth of a son to the Rev. Frere Lane and Mrs. Lane at Normanton on August 21st.

The Rev. C. Hall, Rector of Normanton, was able to set out in August on a long round of visits to cattle stations, the Rev. F. Lane taking his duty at Normanton. Mr. Hall travelled first to the Mitchell River Mission, where he spent some time, his services being much appreciated.

The Sub-Dean, the Rev. E. J. Nash, left Thursday Island on September 11th, in order to be present at the consecration of the Bishop of Carpentaria. Mr. Nash then goes on with the Bishop to Provincial Synod at Rockhampton.

The "Francis Pritt" came in towards the end of August, bringing Mr. Chapman. Mr. C. G. Lane, who is to visit Trubanam for a couple of months, arrived on September 4th. The boat took on board the September stores, and sailed for the Mitchell River on September 7th.

An important addition to the Cathedral will soon be made by the erection of two stained glass windows, one in memory of Deaconess Buchanan, the other in memory of Mr. and Mrs. Archer, who were lost in the "Quetta." The windows have arrived, and will soon be placed in position.

We deeply regret to record that the Rev. W. A. Fletcher has recently experienced a great sorrow in the loss of two brothers. The elder went out with a friend in a motor boat at Sydney last June, and nothing more was ever heard of the boat or its occupants. Shortly after a younger brother attempted to bicycle overland from Pine Creek to Sydney, and was soon after found lying on the road in a state of collapse. He was brought into Pine Creek, where he died in the hospital on July 18th. The greatest sympathy is felt with Mr. Fletcher and his family.

PROVINCIAL SYNOD.

The Synod opened on Monday evening, September 27th, at St. Paul's Cathedral, Rockhampton, and continued on the two following days.

We greatly regret that we have not space for a full report of the discussions which, in accordance with the tone of the President's Address, maintained a high level throughout. We append a verbatim report from the Rockhampton *Morning Bulletin* of the greater part of the Archbishop of Brisbane's Opening Address.

Since our last Session, Bishop White has left us. He leaves behind him a tradition of self-forgetting work and courageous adventure, which will not be forgotten in our generation, and his acceptance of the pioneer Diocese of Willochra, hardly less removed from the amenities of Church work than Carpentaria, is just the sort of choice he has taught us to expect of him. And with him I must mention an old colleague of his who, although not of our Province, worked for many years as Priest and Bishop in North Queensland. Bishop Barlow belonged to an older generation—he had left the North before most of us had arrived in Queensland—but the memory of his eloquence and his kindly, genial attitude towards his fellow-men lingers on still, and many will have heard of his death with sorrow.

Again, since our last session Bishop Feetham, of North Queensland, has entered upon his work. He needs no words of introduction, for he has made himself known and loved by us all long ago. Nor need I say much in the way of welcome to the tried and gallant missionary who takes his seat among us for the first time as Bishop of Carpentaria. We know about his sixteen years' work in New Guinea, and that knowledge leads us to look forward to his work in Carpentaria with unbounded confidence and hope. Bishop Newton's appointment has been acclaimed—apart from all else—as an indication of the value which the whole Church sets upon the brave work of our overseas missionaries. I might feel it harder to

speak of my tried and trusted colleague, Bishop Le Fanu, only here again it is not necessary, for he is known to all. I owe him already more than I can tell, and it is a very real happiness to me to have him at my side to wield an influence more weighty even than before. I must not indulge too much in the pleasure of personal recognitions; but there are three whose names during the past months have added lustre to our province, and of whom it would be wrong to keep silence. Deaconess Florence Buchanan ended her brave and beautiful career on the 30th December, 1913. So much has been written of her and her work that I will not now say more than we are proud and thankful to claim for our province a life-work so fruitful and a personality so pure and strong as hers. We class with her in our thankful and affectionate remembrance that manly, simple, loving soldier-spirit of Frederick Hulton-Sams. "There are diversities of gifts, but the same spirit," and in a far different sphere from Deaconess Buchanan, Hulton-Sams bore witness to the same Lord. It is not for me to judge whether he did right in accepting a commission in the army; but I can and do acknowledge with thankfulness that his brief career has enriched the traditions of the Church in Queensland, and has taught the world, as few have been able to do, the vital interdependence of Christianity and true manhood. The third name which is in my mind is of one still happily among us, and indeed sitting as the representative of Carpentaria in this Synod. I want to welcome in your name the Rev. W. M. Wilkinson and congratulate him on his safe return from his great and hazardous journey. Mr. Wilkinson has indeed worthily carried on the tradition of Bishop White, and we are proud that in him Queensland can boast not only a missionary-hearted priest, but also a notable pioneer traveller in the distant parts of Australia.

Turning from persons to things, it seems worth while to note two features of development in our work of the past three years. The first of these is the progress of religious instruction in the State schools under the Elementary Education Act Amendment Act of 1911. I think we can claim that our clergy throughout the State have responded nobly to their opportunity. Practically every clergyman in the Province is engaged in the work, and in many parishes the number of schools visited by one man is little less than marvellous. Among the people, too, I hear on all sides entire satisfaction, and the only complaints I have heard have been from outlying districts, where the children are deprived, owing to the distance and scarcity of the population, of those visits of the clergy which undoubtedly parents regard as a privilege. Of course the whole State is not yet nearly covered, and one longs for the day when a great fund may be available for the payment of catechists devoted exclusively to this work.

Another and most happy development has been the progress in the support of Foreign Missions. Our totals have advanced from £1890, as the sum total for the five Dioceses of the Province in 1912, to £2448, the total for the year ending last Easter. In this total two things are remarkable. First, the notable advance of the Diocese of North Queensland from £92 in 1912 to £294 this year; and second the generosity, as compared with the rest of us, of the Missionary Dioceses of Car-

pentaria and New Guinea. Carpentaria has advanced from £131 to £209, New Guinea from £60 to £203. Nevertheless we must face the plain fact that our total contribution for the past year, which is the highest on record, fails to reach even the single total of the Diocese of Sydney or of the Diocese of Melbourne. We are an outlying Province of the settled Church, and we are thrust into a proximity with the non-Christian world, which makes our position almost unique; we ought therefore to be leading the whole Church in our sense of the Missionary obligation.

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This is our ideal for Australia. The machinery is here, and will surely complete its own development *pari passu* with the national life. But there are two practical points which in my judgment emerge from this consideration of historical precedents and modern needs. Our Church in this land must be Australian in name as well as fact; and, secondly, it is not necessary, as a preliminary to complete autonomy, to give anything like plenary power to General Synod. It is quite possible for a national Church to be governed, as I have indicated, by means of a diffused authority, an authority, that is, which resides partly in the Dioceses and in the provinces as well as in the General Synod. It is my own belief, so far as my present lights go, that General Synod ought to have powers of initiative (which Dioceses and Provinces ought accordingly to surrender) in certain specified directions. I suggest Prayer Book revision; corporate steps of re-union; and the marriage laws, as three directions in which this power may be given. After initiation by General Synod, legislative proposals in either of these three spheres might be referred to the subordinate synods for revision, and finally promulgated as law by General Synod when sufficient assents have been obtained. But I will not detain you longer with these technical matters. I have said enough to show the urgent need for study and of a committee appointed by General Synod (in accordance with the resolution), which will bring to that study all the learning and application we are able to give.

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NATIONAL REPENTANCE.

I turn now from the discussion of abstract principles to the real situation before us. In this situation the Church has a message to deliver which will test her sincerity and tax her strength to the uttermost. For the message she has to deliver is not only of a sort distasteful to the popular mind, but also of so weighty and penetrating a character that it cannot be delivered at all without antecedent preparation on the part of the Church itself. I believe that we have reached a psychological moment. The first effects of the War upon our minds, the sense of novelty, the thrilling moments of national self-consciousness, the feverish pre-occupation, have now given way to something more settled and habitual, and we have leisure, if I may so put it, to face the spiritual situation. That situation can be stated in a sentence. The time has come for repentance. That is the paramount thing. We stand as a race at the parting of the ways; and the choice, I believe, is between repentance and the beginnings of dissolution; between a race exalted and

purified through trial and a race hardened beyond repentance. "The time is come when judgment should begin at the House of God." If we of the Church fail to face it now, the nation will certainly never face it at all. What have we learned? War has come, we are all saying, not to destroy, but to chasten us. Has it even begun to chasten us? What real signs are there of national repentance? We must distinguish, of course, between penitence and sacrifice. The spirit of sacrifice, thank God, is without doubt among us; but I am speaking of that inward attitude of the public mind which is conscious of faults and earnestly desires to amend; of that attitude which, apart from all thought of gain in the War, turns honestly to God. Of this, I fear, the traces are small indeed.

On the contrary, a veil of self-satisfaction seems to have clouded our minds. We are satisfied to find ourselves—as we undoubtedly do find ourselves—living at a somewhat higher level than of old. We find ourselves suddenly projected into a world of tragedy and heroism, and it is little wonder if we are solemnised and raised to a higher platform by our close actual proximity to things we have hitherto only read about in the classics and in the drama. The more thoughtful of us are conscious of an activity of sympathy which we never knew in ourselves before. We are less selfish, more ready to serve others. Of course, this is all to the good, and the taste of sacrifice may lead us to desire more. But there is a danger in it, and I cannot help thinking that there is a subtle self-satisfaction over the new and thrilling emotions which we feel.

And this self-satisfaction amounts, I fear, to actual and very coarse self-righteousness the moment we think of our enemies and of our just cause. We know that the German methods of warfare have shocked the world and brought all neutral powers at least secretly to our side. We are strong in the consciousness that never in our history have we taken up the sword in a cause more just; but we have stopped at that. We have been so busy condemning our enemies that we have hardly begun even to consider our own past record and present position as a race in the sight of God.

And again, the very activity of our good works lulls our conscience to sleep. Every religious man knows how prone we all are to take refuge in superficial activities from the sterner demands of the spiritual life. Even so, among the less thoughtful, perhaps among us all, the busy round of our war activities, our Australia days, our wounded soldiers benefits, our Red Cross carnivals, and so forth is quite enough to fend off all serious reckoning with ourselves and establish a self-satisfied sense of duty done. And it is more than that. Frivolity and selfish pleasure are masquerading everywhere under noble names. Under the sacred name of patriotism the carnival spirit has been running riot and every sort of unhealthy excitement has been given the rein. Where is the patriotism of encouraging raffles among children of school age? What conceivable service are we rendering to our country by the public crowning of carnival queens? In the face of all the suffering and tragedy these things jar. The people would have no heart for such things if the view they took were less

selfish and less superficial than it is. And when, after taking our fill of pleasure, we pride ourselves on our good deeds, it becomes plain that the veil of self-satisfaction and content is blinding our eyes to the realities of the times. What the nation needs—what we all need—is repentance.

And we must further recognise the fact that true national repentance will never be wrought by sporadic attacks upon the more obvious social abuses, but only by getting at the spirit behind them; for amendment will come only when the national conscience is really stirred, when men's hearts and wills everywhere are swayed into unity by a deep misgiving, when the lips even of the careless and of the ungodly falter in awe the confession "The Lord, He is the God: The Lord, He is the God." Then, and then only, will the strength be found in the nation to rise up and cry "Take the Prophets of Baal, let not one of them escape."

Therefore, I do not presume to say what faults need correcting in our national life. Modern denunciations of sin seem usually to be distressingly futile. They may attract a passing notice or provoke a brief newspaper correspondence, but they seem to make no change. Perhaps this is because modern preachers, whether in the press or in the pulpit, have not experienced the personal penitence, the haunting fear, the anguish of sorrow which marked the prophets of old.

But I will ask you to consider one feature in the life of the community by way of example. Without doubt a repentant nation will in some sense be a united nation, and that is just what, in spite of the excellent spirit of co-operation, born of the present emergency, we cannot yet pretend to be. Labour speakers make no secret of their belief that far greater than the European War is the class war between labour and capital; and on the other side, although less is said of it in the papers, the attitude of employers against organised labour is no less definitely an attitude of war. On both sides you are met with impatience and contempt if you speak of peace. If this spirit remains there is no doubt whatever that after the War, class strife, backed by bitter hatred, is likely to blaze forth more furiously than ever before. Now, are we to regard this as inevitable? Certainly the unrest caused by the emergence of the Labour movement must inevitably go on until some sort of social equilibrium is attained; with that no fair-minded man—certainly no Christian man—would quarrel; but that this must be through bitter class war, as the extremists preach it, is absolutely false, and is due to nothing else but to those sins of covetousness and self-will which lie at the bottom of most of our controversies. I confess that, as things are at present, I see nothing to encourage the hope that this lesson will be learnt. The violent elements in the community are not to be restrained by appeals from individual Churchmen as is sometimes suggested by both sides, or by a Press which is prevented by its position from playing a prophet's role. Only a repentant people can deal with so great an evil. Only an awakening of the general conscience can throw off a disease so widespread and so strong. And it is the Church's business to make the people repent. It is the Church's duty to awaken the conscience of the nation.

Yes, indeed, the Church has a message to deliver which will test her sincerity and tax her strength to the uttermost; but it is not beyond her power, and please God she will be faithful. But from the very first we must bear in mind one guiding fact. Only a repentant Church can preach repentance to the nation. We must begin with ourselves. The message of repentance can only be given out of a repentant heart, and the nation at large will judge of its sin by the measure of our sorrow and solicitude. We must begin, then, to school ourselves to that attitude of mind which we seek to commend to others. And the work must be done mainly upon our knees. Conviction of sin is not a thing we can attain by our own unaided will; it is the work of the Holy Spirit; but it will assuredly come to us, and through us to the nation, if only we will "agree" in prayer. Can we not all agree to pray daily for national penitence? Can we not each one make an act of penitence every day for our own personal share in the national sin? These things at least are within our power. And perhaps we can further strive by a concerted effort for the recognition of God in the home through the restoration of family prayer. Again, we can do something if we will take the trouble to mobilise the forces of the Church in every parish by calling up the slack Churchmen, the occasional worshippers, to something more regular and more earnest in the recognition of their Maker and in the honouring of His sacraments. Of this we may be sure, that every effort of an awakened conscience in the Church will react on the nation at large. The conditions are favourable; the people will listen; may God in His mercy enable His Church to speak.

I want you to know that, in making this appeal, I do not speak for myself alone. The Bishops of the Province have been earnestly considering the matter, for we are at one as to the urgent need. The General Mission is due in 1917, and the two pioneers are to visit us next year by way of preparation. And here is the objective to which we can address our efforts. The dates, it is true, are uncertain, and if the war continues we may count it as sure that the Mission will have to be yet further postponed. But whatever the date of the Mission we cannot postpone our appeal to the faithful now. To them we look. The faithful communicants of our Church are not the whole Church; they may be only a tiny minority of the people. But the initiative lies with them, and there is no limit to what they may accomplish, if God will. If Sodom could be spared for the sake of ten righteous persons, how much more will the penitence and humiliation of the faithful among us be accepted of God in the day of our country's trial.

To you, then, first, the leaders of our Church in this Province, I address my appeal. Upon you and upon me rests an obligation and a responsibility which I pray God we may have grace to perceive. The issues at stake are mighty and the penalty of the Church's failure is awful to contemplate; but God's ear is still open to the penitent, and He gives wonderful courage and power to those who rise up in obedience to His call.

PAROCHIAL STATISTICS.

PARISH.	CHURCHES LICENSED.	Total White Population of District.	Estimated No. of Church People reached by the Church's Ministrations	No. of Clergy.	No. of Lay Readers.	No. of Lay Workers.	No. of Centres at which Services are regularly held.	No. of Sunday and Weekday Services.	CELEBRATIONS OF THE HOLY COMMUNION.		SUNDAY SCHOOLS.			SUNDAY SCHOOL TEACHERS.		SUNDAY SCHOOL SCHOLARS ON ROLL.		Average Attendance of Scholars.	No. of Communicants in Parish.	Baptisms.	MARRIAGES.		Burials.	PERSONS CONFIRMED.		Schools where Religious Instruction is given.	Weekday Religious Instructions
									Sundays	Week Days	Males	Females	Males	Females	Boys	Girls	Banns				Licenses	Females		Males			
COOKTOWN	950	422	1	...	2	898	67	31	1	8	2	73	34	71	74	37	...	3	10	7	13	2	134	...	
CROYDON	950	250	1	...	3	331	70	8	2	2	2	49	36	47	69	9	...	5	3	..	...	4	149	...	
...	
NORMANTON	cum BURKETOWN	...	500	270	1	...	1	169	60	3	1	5	1	34	26	39	40	15	...	5	1	4	..	1	44	...	
DARWIN	1150	500	1	...	3	353	57	5	1	2	1	18	18	30	72	7	...	3	7	...	...	...	...	...
MOSSMAN	700	200	1	...	2	169	51	6	1	2	...	18	9	15	45	17	...	7	5	9	8	1	29	...	
...	
THURSDAY ISLAND	800	500	1	...	1	798	76	33	1	6	...	39	35	48	79	20	...	20	6	...	...	2	403	...	
GEORGETOWN	700	400	...	...	...	...	...	...	2	2	...	25	10	28	66	...	...	...	...	...	...	...	...	...
PINE CREEK	300	200	...	...	1	12	...	...	...	...	...	20	15	...	30	...	...	...	...	...	...	...	...	...
Totals...		6450	2542	6	...	...	13	2730	381	86	9	27	6	276	133	278	475	105	...	43	32	20	21	10	730	...

FINANCIAL INFORMATION.

PARISH.	RECEIPTS.						EXPENDITURE.								PAROCHIAL CREDIT BALANCES.						PAROCHIAL INDEBTEDNESS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
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*Georgetown and Pine Creek had no resident Clergyman during part of this period and no figures are available.

EDWARD J. NASH, Hon. Diocesan Secretary.

1915.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON.
Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. E. J. NASH, M.A.

Diocesan Secretary:

REV. E. J. NASH, M.A., Thursday Island.

Commissaries:

REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. CANON BECK, A.K.C., Darlinghurst, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy:

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. L. AYSCOUGH, Th.L., Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMOORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. W. A. FLETCHER, Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

D. A. ROBERTS, Darwin.

Diocesan Council:

REV. E. J. NASH, M.A.	MR. W. LEE-BRYCE
REV. L. AYSCOUGH	MR. K. O. MACKENZIE
REV. E. TAFFS	MR. A. SULLIVAN

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.)	MRS. LANE
REV. F. T. LANE	MISS QUINAN
MR. CHAPMAN	MISS PHILLIPS

J. Giebo, T. Solomon, J. Savo

Torres Straits Mission:

REV. J. J. E. DONE
REV. G. A. LUSCOMBE
MRS. LUSCOMBE

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aborigines on the Mitchell and Roper Rivers.

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On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JANUARY 1, 1916.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Enthronement of the second Bishop of Carpentaria.

The Right Reverend Henry Newton, second Bishop of Carpentaria, was enthroned in the Cathedral, Thursday Island, the All Souls' Quetta Memorial Church, on Sunday, October 17th, 1915, the twentieth Sunday after Trinity, by the Rev. E. J. Nash, M.A., Sub-Dean of the Cathedral and Administrator of the Diocese, acting under a mandate issued by the Metropolitan of the Province of Queensland, the Most Reverend the Archbishop of Brisbane.

The Rev. J. J. E. Done, of the Torres Straits Mission, had come in a day or two before the Sunday, and had brought with him in the "Dogai" the Rev. G. A. Luscombe and Mrs. Luscombe from St. Paul's, Moa, and Mrs. Zahl, the teacher in charge of the School at Badu. The "Banzai" had come in with representatives from St. Paul's, Moa, boats from other islands of Torres Straits had also come in, but unfortunately some were delayed and did not arrive in Thursday Island until after the Sunday. The "Francis Pitt" had arrived from the Mitchell River, bringing some to represent the Mission Station at Trubanaman. There were about 50 South Sea Islanders and Torres Straits Islanders in the south aisle of the Cathedral, so that the Missionary work of the Diocese was well represented. It was not possible for any other parish except the Cathedral parish to be represented, and none of the clergy from other parts of the Diocese could be present.

The Cathedral was filled before ten o'clock, and in the congregation were officers and men of the R.A.G.A., and of the Torres Lodge of Freemasons.

The Sub-Dean, the Rev. E. J. Nash, with the Rev. G. A. Luscombe and the lay members of the Diocesan Council, proceeded to the main door of the Cathedral, which was closed. The Bishop, who was accompanied by his Chaplain, the Rev. J. J. E. Done, knocked at the door, and having been admitted, requested the

Administrator to enthrone him. The lay members of the Diocesan Council, the Rev. G. A. Luscombe, the Sub-Dean, the Bishop and his Chaplain then proceeded to the chancel steps, the congregation singing the 122nd Psalm—"I was glad when they said unto Me, We will go into the house of the Lord."

After the Psalm Mr Lee-Bryce read the mandate issued by the Metropolitan of the Province for the enthronement, which included the certificates of election and of consecration. Thereupon the Sub-Dean took the Bishop by the hand and caused him to sit in his throne, saying the usual form of words, which includes this blessing:—

"The Lord preserve thy going out and thy coming in from this time forth for evermore. Mayest thou remain in justice and sanctity, and adorn the place delegated to thee by God. God is powerful, and may He increase in you His grace."

The Sub-Dean then placed in the hands of the Bishop the Pastoral Staff, saying:—

"Reverend Father in God, in the name of the clergy and the laity of this Diocese, I now place the Pastoral Staff, the emblem of your episcopal office, in your hands. Long may you hold it, and rule this Diocese to the glory of God, and the edifying and well-governing of the Church. May the Good Shepherd be with you and bless you at all times and in all things. Amen."

After these ceremonies the Bishop and the clergy proceeded to the altar, the Te Deum was sung, and the concluding prayers for the Bishop were said by the Sub-Dean. The Bishop proceeded with the Communion Service, and was himself the preacher, taking for his text St. Luke i. 17. The offertory alms were given to the Fund for the Support of the Resident Military Chaplain at Enoggera.

The cope which was worn by the Bishop at the consecration and at the enthronement is the one which was made for the first Bishop of the Diocese, and it was left for the use of the Bishop by him. Bishop White also left the Pastoral Staff which he had used when Bishop of Carpentaria for the use of the Bishop of the Diocese, and so cope and staff were interesting symbols of the continuity of the Church in the Diocese.

The arrangements in connection with the enthronement were in the hands of the Sub-Dean, and we have to thank him for the care he took over them, a care which resulted in a very reverent function.

The Bishop was the preacher at Evensong on the day of the enthronement, and there was again a large congregation in the Cathedral.

Public Welcome to the Bishop.

The people of Thursday Island shewed their usual hospitality, and how hearty a Northern welcome can be, when they filled the Hall of the Institute on the night of Thursday, October 14th, to bid the Bishop and Mrs. Newton welcome to Thursday Island. The room had been gaily decorated with flags by members of the Garrison, and everything and everybody seemed very gay when Mr. Lee-Bryce introduced the Bishop in a happy speech, bidding him welcome in the name of the people of the Island. The Sub-Dean followed, and explained the procedure in the election of a Bishop of Carpentaria. There being no Synod, the election is in the hands of the Bishops of Queensland, who consulted the Clergy and Church-people of the Diocese, as far as it was possible to do so. The Sub-Dean emphasised the importance of the fact that the new Bishop is an Australian.

The Bishop then spoke, and thanked the people for their kindness to Mrs. Newton and to himself, which was of a piece with what had been their experience since the appointment was made. The sympathy and the kindness shewn by people in all parts of Australia, as well as from other parts of the world, was a proof of the great interest which was taken in the New Guinea Mission, of the staff of which Mrs. Newton and he had been members, as it was also an example of how the communion of Saints is a very practical truth. The Bishop expressed a hope that Mrs. Newton and he would be able to enter into the lives of the people amongst whom they had come to live—that was their wish—and he hoped to be able to follow, to some extent, the example set by the first Bishop of the Diocese. He hoped to be able to work at many matters, about which there might be a difference of opinion from the point of view of others; and he asked that people would try to look at them from his point of view.

After the speeches, the Bishop and Mrs. Newton were introduced to the people individually, and a very pleasant evening was spent with conversation, music and refreshments.

Confirmation.

The first confirmation administered by the Bishop was at Trubanaman, when Miss Ellen Alma Bridge was confirmed in the Church of the Ascension on Tuesday, October 26th, at 8 p.m. The candidate was presented by the Rev. F. H. T. Lane, Chaplain of the Mission Station, Trubanaman, Mitchell River.

Marriage Licenses.

The Bishop wishes the license forms issued in the name of the late Bishop of the Diocese to be used, and he requests that surrogates will make the necessary alteration of the name of the Bishop in the body of the license, and that they will initial the alteration.

The clergy are reminded that they may not marry a person who has been divorced, nor may they marry a man to the sister of his deceased wife, as such marriages are forbidden by the law of the Church. They are also reminded that the Church service should not be used unless both parties to the marriage have been baptised.

The Bishop's Visit to Trubanaman.

On the Tuesday after the enthronement, I left Thursday Island in the "Francis Pritt" to visit the Mission Station on the Mitchell River. On the whole the trip was a quick one considering the time of the year, and that on the return journey there were head winds. I left on October 19th, and returned to Thursday Island late at night on October 31st. It was on this last day that we had strong head winds, which meant a very heavy beat from Crab Island to the passage between Prince of Wales Island and Horn Island. It took four days to get to the station, and nearly five days to get back, and I was able to spend about four days at Trubanaman. When we arrived at the landing at Koongalara early on the Saturday morning a boy was sent off at once to the Mission Station with the mail, and to let the people know we had arrived. It was nearly 1 o'clock before Mr. Chapman got to the landing with the buckboard, and as he started from the Mission Station almost immediately after the boy arrived, there was not much value in the assurances that were given me, "That boy he go very quick, he walk very fast, suppose another boy go with him he run all the time. I think he get to station in half an hour. Suppose he leave 4 o'clock he get there half-past six." He must have taken three and a-half hours to do the nine miles!!

There were evidences of the drought all the way to the Mission Station. No grass, nothing green excepting the leaves of the trees, and here and there where there are depressions in the soil a sort of rough reedy green growth which Mr Chapman told me made visitors from cattle stations who crossed the reserve quite jealous. "It is a pleasure to see green grass again; you are lucky to have that," they say. The dust was awful along the track, which gets little use, and not only was it in clouds, but it is of a peculiarly adhesive nature, the worst one can imagine. It won't shake off, and it won't brush off. It must, I think, be a case of carpet-beating for your clothes, and firm rubbing with much elbow grease for your luggage. We saw some of the cattle belonging to the station as we drove through the reserve. They were a little distance away, but I was told they are doing well in spite of the drought. But then it must be remembered the reserve is very lightly stocked indeed, so there is rough feed, and in the lagoons a certain amount of green feed, the cattle can roam over a wide area, there is

abundance of water, and, it seems, little danger of bogging. The milkers they have at the station are doing very badly, and unless there is rain very soon it will be necessary to turn them out to save their lives. When we got to the station we found some large poincianas in full bloom, giving a bright appearance—and the mangoes looking fresh and green in spite of the drought, and with good crops. It is remarkable that Mr Matthews has been able to train his people not to help themselves to the fruit, even when it falls. All is brought in, and when there is enough it is shared out. When one says all perhaps it may be not quite literally true, and it would indeed be strange were it an absolute fact. It is said one sex accuses the other sometimes of not quite playing the game, and "if you go to such a place you will see stones to prove it"; but it is fair to say that is no proof, for the children get a good many, and the accused sex, it happens, do go there to eat their mangoes, and the chances are rather that if they were stones of appropriated fruit they would not be where they are in evidence, so the charge must be taken as not proven, and at all events there is no doubt about the large number of mangoes that are brought in.

Everything was against the appearance of the station when I paid my first visit. No place in the country looks well in a drought—though if the water from the lagoon could be got on the ground Trubanaman would be as beautiful as a place in dead level country can be. The station is well and conveniently laid out, with the Church, the best building on the place, in the centre of all. There has been no money wasted on buildings, many of which are of native material—cabbage-tree palm walls and roofs, and except for the sleeping quarters of the white staff, all have mud floors—ant hill, I think it is.

The staff gave me a very hearty welcome when we arrived about three o'clock in the afternoon, and, after we had had something to eat, I left them to get through their mail, and went for a walk round the station. There are evidences everywhere of a good deal of ingenuity to adapt things, and to make the most of things, and all such means work. It said quite plainly "if we cannot afford to have what we want, to get things done we must find some other way of doing it."

There is the portable engine, which is going to be a very useful thing in time to come. It will work a saw-mill, and already there is a circular saw, and the frame for a vertical saw. It will irrigate land, and make it possible for food to be grown in the dry season, and even if there is not a drought, there is always a dry season in the year, when irrigation is necessary, and when, I fancy, with irrigation, better results can be got than even in the wet season, for then it is too wet. There is a pump fixed, but there is no piping, and the land rises from the lagoon, so it cannot be run by drains on to the ground. Here was an example of an attempt to overcome difficulties. Two of the members of the staff made themselves personally responsible for a quantity of galvanised roofing iron some time ago. This iron was bent half-round, and being supported on forked sticks, made a fluming from the pump towards the place where the ground is higher, and from where it was thought they could irrigate with drains; the joints were caulked with grass and mud, and the scheme promised well, and

though it could not be considered a permanent thing, it would show what could be done, and careful people, who need proof that a thing can be done before they will help it to be done, would be satisfied, and a permanent scheme might be arranged for. But, owing to the War, galvanised iron jumped 100 per cent. in price, or thereabouts, and two Missionaries were not strong enough financially to stand that, so they tried by cutting the iron down the middle to make it go farther. Even so they had not enough, and while they did get further they did not get far enough, and besides they found their fluming was not big enough to carry the stream, so they got towards the place they wanted to get to. What is really wanted is piping to carry the water and for the irrigating to be done by spraying rather than by flooding the ground. Then the cultivation could be begun near the lagoon and gradually extended to the better land a little away from the lagoon. I suggested that enquiries be made to find out if the pump will force the water through the piping, but even if it does not, a small tank at the pump would give head enough for the water to be carried a long distance by the pipes, as the fall is very slight to the lagoon, and that an effort be made to get piping to irrigate a couple of acres or so. Then if it proves successful there can be extensions made every year, increasing the area and getting new soil into cultivation. I have gone somewhat fully into this matter because I think what has been done reflects great credit on Messrs. Matthews & Chapman, and also because it seems to me it is most important that something permanent of this kind be done to reduce the expense of the food supply—but still more, to encourage the Aborigines on the Station to live a settled life. We have to remember that the great difficulty of Mission work amongst the Aborigines is, that we have to change a nomadic race into settled agricultural communities. There cannot be the wide roaming and hunting there used to be. The supply of food, vegetable and animal, provided by nature, on which the tribes depended in old days, is perforce reduced, because the available area is reduced; the people must not hunt on stations and disturb the cattle. We have then to change the social habits as well as the religious habits of the people. What possible chance is there of doing this, if crops are to fail as they have done this year, owing to drought, or if in ordinary good years the food supply is limited to a few months of the year? Also, even if enough could be stored from the produce grown in the wet season, it is necessary that the people have work to do in the dry season as well as in the wet season; and the Gospel of Work is needed as one of the ways in which the people are to be saved in this world and in the next. During the time I was staying on the Station, I walked to Angeram, the little outstation about a mile and a-half from the head station, where some ten families live under the charge of Jack Geibo. A very great deal of labour had been done here, clearing, stumping, fencing, and ploughing, and the result *nil*—owing to the drought this year certainly—but any one must see that such an experience makes it difficult to get people to understand the benefit of hard work, and especially people who are not by custom and tradition an agricultural people.

There were questions to be discussed about the general management of the station, and

also about the spiritual work. Both the Superintendent and the Chaplain had problems to be solved, and guidance and advice to be sought. There was the confirmation of the older Christians on the station; classes had been held for a long time past with a view to a confirmation "when the Bishop comes." Various things had interfered with the preparation of the people, and the indefiniteness was not helpful to Chaplain or candidates. I suggested that a class be formed of those it was considered advisable to present for confirmation, and I promised to come again at the end of November and confirm any that were ready then. Then there were others on the station who wished to be prepared for baptism. Some had been under instruction for more than twelve months, others not so long, others were now seeking to be prepared. Then there was a young girl who had come on a visit to Trubanaman from a cattle station some 70 miles away. She had come with her father rather more than a week before I arrived, for stores sent from Normanton by sailing vessel, landed near the Mission Station and stored in the Mission store. The daughter was to go to another cattle station while the father went home and came back for a second load. But the Chaplain learned that this girl had been prepared for Confirmation some time before, when she was living further South, but had had to leave there just before the Confirmation, and she wished very much to be confirmed, so it was suggested that she remain at the Mission Station and be prepared, so that if I came before her father returned she could be confirmed. I very gladly agreed to do this, when I found how well she had been instructed, and how earnest she was in her desire to be confirmed.

On the Sunday we had a celebration of Holy Communion at 7 a.m., Mattins at 9 a.m., when I preached to the people. After this service I spoke to those who should be candidates for Confirmation, and in the afternoon to those who wished to be baptized. Evensong was at 5.30 p.m., and again I preached. The services were very reverent indeed, and were very heartily joined in by the people. The pulpit is surely unique. It is made out of a very large log of wood, about six feet long, which stands upright on one end. The log has been cut down about four feet of its length, and a narrow piece left on, which forms the front of the pulpit. Then there is a footpace for floor, and a little lower another piece cut out to form a step to the footpace. A cross has been fixed to the front, and the whole is a beautiful brown colour, as though it had been polished.

On Monday I visited the school, where I found two dozen children being taught by Miss Quinan. Her children shewed, by their answers to questions, that they take in and understand what is taught them, but it is very difficult to find out how much they know. All the teaching has to be done in English, and some of the children do not know much of that language, and are shy of using it. They understand more than they get credit for sometimes, as was shewn by a little girl. The class was being taught the 23rd Psalm, and it was thought this little maid would not be able to do much, when one day after school she put her head in the window at the ladies' quarters, and volunteered to repeat the Psalm if that would give her teacher any pleasure, and she said it with hardly a mistake! But Miss Quinan has perhaps the most difficult

and trying work, and yet it is one of the most important on the station, and so must be done. It would be a little less trying if the school material were better. Uniform copy-books, more grades of reading books and more copies, a decent blackboard—and such-like things would make a difficult piece of work less unnecessarily difficult.

On Monday night at 9 p.m., after all the children had gone to bed, we began a quiet day, to last till about 4 p.m. on the Tuesday. There were four addresses on the Church as the Training School for Saints, and there was a Service of Intercession at mid-day on Tuesday, besides a celebration of Holy Communion, Mattins and Prayers at 3 p.m. The people, children and adults, had been sent away for the day and were back for Evensong about 6 p.m. At 8 p.m. that day we had the Confirmation.

On the Tuesday morning I had the pleasure of marrying the Superintendent and the Matron, Mr. H. Matthews and Miss Phillips. There were two little bridesmaids with very black, shining faces and very white little dresses, and very large bouquets of poincianas, the only flower available, and they managed to stay during the marriage service and the celebration which followed.

I had to get away as soon after the breakfast as was possible, but there was much to be done in the way of writing letters and arranging various things, so it was nearly mid-day when the Chaplain was ready to drive me to the beach, and half-past two before we got under sail in the "Francis Pritt," on the voyage back to Thursday Island. We called at Mapoon on the way back, and I had a very enjoyable three hours on that Station with Mr. and Mrs. Hey and Mrs. Ward, who were of course kindness itself, and who sent me away laden with good things for the rest of the voyage. There was just enough time at Mapoon to make one wish to spend some time on the Station and to see the work on the out-stations. The impression one had was of very successful work indeed, done with very great thoroughness.

I enjoyed the visit to Trubanaman very much, and was much impressed with the capabilities of the aborigines. It is impossible to compare work amongst them with work amongst the people of Papua. Conditions are so very different in every way, but I gained an impression that there is something in the character of the aboriginal which is wanting in the Papuan, and which we used to miss in them. I can hardly say what it is. Almost I am inclined to think it is that there is more stability of character in the aboriginal. Of course he has not the quicksilver in his nature the Papuan has. He is of a much more serious turn of mind.

The health of the staff was very good indeed, even though Mr. Chapman was laid up towards the end of my visit. Still he managed to give away the bride. The whole tone of the station is very high, it seemed to me. I was glad to notice that Mr. Chapman is trying to get some knowledge of the language. I think it is a pity more has not been done in that way, even though English must be the working language. Some knowledge of the native dialect would be useful in gaining interest in the lessons and instructions, and also in awakening the intellectual faculties, and perhaps, too, it would have the effect of making the teaching something less foreign to the people taught.

General Synod.

We can place on record the fact that General Synod met in Sydney on October 13th, 1915, and this is really all that can be said about what has been an unfortunate and an unsatisfactory business. There were enough representatives to form a quorum, and in this the Diocese of Carpentaria did its duty, as there were three representatives of the Diocese present—the Rev. W. M. Wilkinson, and Messrs. C. Bellamy and A. A. Yates. Synod met and satisfied the Determination fixing the time of meeting, no matter how the particular clause of the Determination is construed, so there can be no dispute on that point in the future, but it has been an unfortunate bungle, and the sooner it is forgotten the better. The Primate in his address spoke about the events which led to the undignified position of General Synod in the Session 1915, and then he passed on to speak of the War, and the special duty of the Church to be true to her calling at this time. Certain formal business was transacted, a resolution was passed deploring the steps which had been taken, and which had resulted in the position in which those present found themselves, and the Synod adjourned *sine die*. It seems that there is to be another meeting this year, the date of which has not yet been fixed, and some of us must be prepared to go South this year, for it is important that this meeting should be thoroughly representative, and there is sure to be important business before the Synod.

People talk sometimes of prayer being an attempt to persuade God to do what we want instead of what He wants; and people have sometimes said that prayer is foolishness, because it is trying to drag God down to our level. It is just the opposite. It is bringing us up into correspondence with God, and thereby making us effective. It is liberating the hand of God to do what He cannot do unless we will correspond. "Thy Will be done," our obstinate little wills bent into harmony with His Will.—*Bishop Gore*.

Repentance is the change of our attitude towards God from an attitude of indifference, and it may be opposition, to the will and purposes of God, to one of harmony with that will and purpose. So we become fellow-workers together with Him—a position of honour indeed—and it becomes possible for the Righteousness of God to be manifested in us who walk not after the Flesh but after the Spirit.

Victory in itself would not necessarily be a blessing, unless we learn the lessons which God is teaching us, and we listen to the call to repent, victory will mean that we are stronger than the strong, and that our material resources are greater—it will be the victory of the stronger of two who are of the same kind—a triumph of might and not of right—of the greater of material forces. So our pride would be fed, and there would be no moral gain. If we repent and honestly and humbly put ourselves on the side of right, being ready for the sacrifice that calls for, then victory will be a blessing. Without that it might easily be a curse.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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The Call to Repentance.

In his address to Provincial Synod, the greater part which was printed in the last number of the *Carpentarian*, the Archbishop of Brisbane, the metropolitan of our own Province of Queensland, made a very earnest and impassioned appeal to the Church to consider the Call to Repentance which is sounding in our ears at the present time. Those who were present at the session of Provincial Synod at Rockhampton had no doubt at all that the really important business was the resolution moved in stirring words by the Bishop of Rockhampton, and seconded by Mr. Weatherall, one of the Brisbane representatives, accepting the call voiced by the Archbishop, and pledging the members of Synod to do their utmost in making the call a reality. In his address at the opening of General Synod in Sydney, the Primate sounded the same call, emphasising the duty of the Church to interpret the message of the time, which God has for those who will listen. The question the Church has to consider is whether she will be true to her calling, whether she will be a faithful witness, a true prophet, and deliver the message which she believes God has for us in these days. It is a message for the world at large, it is as unpalatable a message now as it ever has been, it is the primary message of the Church, the essential pre-requisite for all real advance in spiritual life. "Repent ye." It is the message delivered by Prophets and Psalmists of old, by the Baptist, by our Blessed Lord, by the Apostles. It is the message the Church has to deliver at all times, and with special emphasis at this time. But it must be a penitent Church that sounds the call to repentance, and every professing Christian is bound to consider how he needs to repent, and to learn the lessons which these days are teaching us.

And surely the terrible things we read of must make us think, and think seriously. How has it been possible there should have been this terrible upheaval of forces absolutely contrary to all we meant by civilization? We witness the bankruptcy of civilization which has banished Christian ethics, the absolute failure of any human powers to ennoble the race, or even to restrain evil passions, no matter how effective they may be materially, when these powers are divorced from a hearty acceptance of, and an honest attempt to act upon, the principles of Christianity. Let us be sure of one thing: the war and all the misery it has caused, and all the degradation of human nature it has evidenced, is due to the sin of man. It is sometimes loosely said, it is the way in which God is punishing the world for the sin of the world, and in a sense that is true, but not in the sense that God has specially intervened and has directly sent this terrible state of things by way of punishment, as we ordinarily use the word.

In the moral world, as surely as in the physical world, causes produce effects. It is so that God has ordered our human nature, in that way He works, and, as all things come

from Him, so in a sense it is true of this war. God calls us into co-operation with Himself; He works through us, but not as mechanical but as moral agents; and our partnership is so real that we have no claim that God shall interfere to prevent the effects of our actions, to change the end to which the path we have chosen to follow trends. God has given us powers and faculties, and opportunities, God has taught us, He has warned us, what will be the consequences of certain lines of action. The responsibility of the choice rests upon us.

If we consider the days that were, the days that seem now so far away, but which even the young men and the young women amongst us have known, What were the ideals of life, what were the opportunities God gave us, and what was the use we made of them? Can we say the ideals were Christian, did we make such use of our opportunities as was in accordance with the will of God, with the fulfilment of His purpose?

There was great, wonderful progress made in the knowledge of nature, and in the harnessing of the powers of nature to carry out the will of man; there was advance in everything that tended to make life—the lower sensual life of the body—easy and luxurious; there was enormous increase in wealth, and to what purpose was it put? Man conquered nature, and bent her powers to do his will, man accumulated knowledge and power and wealth only that it might minister to his pride, only that it might be used for his own selfish purposes; selfish ease and luxury with their children, vice of every degraded form, were rampant. God was neglected, His claims ignored, His will and purpose forgotten. There was rampant materialism, there was blatant superstition. There was awful poverty side by side with enormous wealth.

Selfish pleasure, material comfort, accumulation of wealth, who can deny that these were the ideals sought in the days before the war. Christian ideals and Christian morals were despised—all that reveals the Incarnate Son of God as the Son of Man was despised and rejected. Humility, love, self-sacrifice, these were of no account in an age of haste to get rich, and to enjoy the pleasures money could give. Drunkenness, gambling, immorality, gluttony, wicked waste on mere sensual pleasure were not only sins in themselves, but were symptoms of the attitude of mind which worshipped the material and sensual and refused homage to the spiritual. And the neglect of duty to God was equally a symptom of rejection of His claims. When we consider the enormous wealth and power and the wonderful opportunities open to the Christian nations during the last fifty years, it is almost impossible not to believe that the Gospel might well have been preached to all nations in that time, had the Christian nations been sufficiently in earnest, and in accord with the will of God, who will have all men to be saved and to come to the knowledge of the truth; and how miserable was the offering made for the fulfilment of the purpose for which Christ died.

Now it is important for us to remember that while drunkenness and gambling, and impurity, and such like are terrible sins, they are also symptoms of a disease, and we have to be careful to remember that it is the deeper cause which we have to remove, Sin, the selfishness which rejects God, and His claim upon us. It is the attitude of mind and soul towards God that

must be changed—there must be repentance. There is a very real danger that in denouncing and in fighting against particular sins, we forget sin itself in which we all share. Satan will use the denunciation of special, gross sins to soothe our consciences to sleep, or to awaken spiritual pride, to make me fancy that because this or that particular gross sin is not on my conscience there is no call for me to repent.

The War has come as the result of the worship of material things, of might, of selfishness; these have been rampant, spiritual things have been ignored, their claim denied, and because the lower has not been kept in subjection to the higher, there has been rebellion, and God has allowed the causes to work themselves out, and to appear before our eyes in all their hideous reality. Here is the result of human pride and self-will, of the rejection of the restraints of Christian teaching, of man divorced from God. The tree is known by its fruits, and perhaps only so could it be known. And each and every one of us who has failed in any degree in his own life to emphasise and to manifest the claims of God is in so far responsible for all that is happening in the world, and herein lies the call to repentance, a call that comes to everybody, but it comes with special force, and in the first place to those who profess belief in the claims which God has over man. It is not only because of the solidarity of the race, which means that all which individuals do affects the whole, but also because we have by our own sins strengthened the force of evil, and by our neglect of what is right, and true, and God-like, we have weakened the force of good. In so far as we have not been on the side of our Lord, we have been against Him. We need very seriously to consider our responsibility.

It is no doubt as true as anything ever has been in this world of human action, that our hands are clean in all that directly caused the War. We can humbly say that we are fighting for liberty and honour, for righteousness; but apart from the direct responsibility, and apart from our share in creating the atmosphere which made the upheaval possible, can we say that our consciences are altogether clear in the indirect causes which brought about the War? In the judgment that will be passed by history, in the eyes of God, can we deny all responsibility? It is fairly safe to say that the War would not have come at this time had the authorities in Germany been perfectly certain that we should step in to keep our pledged word to Belgium. Everything that has come to light so far seems to shew that our enemies absolutely and entirely misjudged other people; they shewed an utter incapability of estimating how a line of action would affect the opinion and the action of others. Doubtless, they were so obsessed with their own ideas that they judged others by themselves, and they were unable to see things from any point of view but their own. For this they are responsible, and they must take the consequences. But can we say that we are free from the responsibility of giving the German authorities reason, or at least excuse, for thinking we would not risk all for honour and truth and liberty? Have we shewn such care for these things in our political, in our commerce, in our social and economic life, as would give our enemy no excuse for thinking we would fail when the test came? Has our witness been as clear and as

unmistakable as it should have been? In so far as it has not been clear and unmistakable we are responsible for the opinion held of us. Let us remember it was not a German but a very patriotic Briton who was so impressed with our worship of pleasure and excitement, our neglect of what is serious and vital, that he was moved to write of "flannelled fools" and "muddled oafs" as typical of our attitude to life. He was wrong perhaps in castigating the man at the wickets and the man at the goal rather than the crowds whose only idea of sport was to pander to their own excitement by gambling on sport and so kill sport. He was wrong, as it seems, in his estimate of national character, but if he and others could be wrong, had the diplomats of Germany no excuse for being wrong, and were we not responsible for their mistake?

We are all of us in some degree responsible for the sufferings and the crimes of these days, and these things are a call to us to consider whither we are wending. They are the voice of God bidding us know the tree by its fruits. Let us thank God that, on the one hand, what moves us most to righteous indignation are acts of inhuman barbarism and the murder of children, for which there is no excuse in the way of lawless excitement and the madness engendered by war; and on the other hand what touches our hearts, and compels our admiration, forces us with tears to bow down and do reverence, is not the example of marvellous organisation, the wonderful efficiency of a fighting machine, the marvellous results of applied science—not these things, but it is the acts of heroism and of self-sacrifice, examples of which are so numerous in these days. These things—indignation at barbarity, worship of self-sacrifice—mean that our hearts are capable of listening to the voice of God calling us to His side. Self-sacrifice, which is the appeal of the Cross of Calvary, still appeals. Let us thank God for this in no spirit of Pharasaic self-satisfaction, but in humble gratitude that we are still able if we are willing to hear the call.

We have so much to answer for that there is surely no room for self-satisfaction and self-righteousness, and if we are honest and sincere no danger of them. Surely we know that the Psalmist speaks the truth: "Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city the watchman waketh but in vain." Surely we are learning to estimate at their true value in these days. Surely we know the answer to our Lord's question, "What doth it profit a man if he gain the world, and lose his own soul? What shall a man give in exchange for his soul?"

There was a call that came to all Christians on December 11th of last year to think on these things, a day of penitence and prayer, but let us remember that while such a day may be a beginning, it cannot be the end. Repentance must be long and continuous. It means constant and continuous effort to get and to remain on the side of God, to so train ourselves that our wills are in harmony with His will, that we are in correspondence with God, and so are fitted to do His will, to be fellow workers together with the Holy Spirit, Himself.

We repent not that we may secure victory, we may humbly feel certain and sure that victory will be ours, we repent not that we may come as cravens before the throne of God to

avert punishment, we repent that we may be worthy to be the agents of God in the work He has for us to do, and so may do His Will, working in harmony with His purpose.

There has been great talk about the mobilization of spiritual forces, which means, I suppose, that something definite be done in the way of fasting, and prayer, and penitence by all of us, that we may be able to get definitely on the side of God, that we may truly repent. I would suggest these things for us to do:—

I. Keep the Fast of the Church more strictly, and especially the weekly fast on Friday; and see if there is not something in our lives we can deny ourselves at this time.

II. Try to know better the meaning of self-sacrifice as manifested in the Incarnation, the life and the death of our Lord. Read over again and again the story of the Passion in the Gospels, a portion every day. Get a little quiet time to do this. By that let us measure our lives.

III. Kneel down and say the 51st Psalm every day as an act of penitence, as a prayer for penitence.

IV. Make your Communion more frequently, and with special prayer that, through penitence, God will bring us nearer to Himself.

All Souls', Quetta Memorial Church.

On Sunday, November 28th, the Bishop of the Diocese dedicated two windows which have been placed in the Cathedral—one as a memorial to the late Deaconess Buchanan, the other as a memorial to Mr and Mrs Archer, who were drowned in the "Quetta."

The Deaconess Buchanan window is part of a memorial to one whose praise is in the Churches; and the influence of whose life and example it is impossible for anyone fully to appreciate. The window contains one figure which is said by those who knew the Deaconess to be a very good likeness of her. She carries a basket of fruit, fitly representing her life of charity and helpfulness. In the halo is the name of St. Catherine of Genoa. Bishop White used to say that there was a good deal of similarity between the medieval and the modern saint, not least in the independence of character which enabled both to work in ways not according to the conventionalities of their times.

The Archer memorial window was placed in the Cathedral by the senior members of the staff of the Bank of New South Wales. Mr. Archer was an inspector on the staff of that bank, and it speaks volumes for the respect and the affection he inspired that after 25 years his memory should still be fresh in the hearts of those who worked with him.

The Sub-Dean was the preacher at the dedication, and he preached on the offering made by the woman who anointed the feet of our Lord in the house of Simon the Leper.

There was a sale of work in connection with the Cathedral Parish on St. Andrew's Day. This is an annual event, and is the way in which the Parish raises part of the sum for Foreign Missions for which it is responsible.

Hymn.

[Written for the Dedication of Community Chapel of the Society of the Sacred Advent, Brisbane, by the Bishop of Carpentaria (Rt. Rev. Gilbert White, D.D.), now Bishop of Willochra, S.A.]

In hope and hesitation
Our humble seed was sown,
To-day to glad completion
The work of faith has grown;
With hymns and psalms exulting
Our thankful sisters meet,
Within His sacred precincts
Their Holy Lord to greet.
To-day all care forgotten,
We lift our hearts and sing
To Thee this house presenting
Our Saviour and our King.

Here may the Heavenly Father
With tender love divine,
On us His kneeling children
In benediction shine;
To-day we seek His temple
Our one true resting place,
Without the world's vain clamour
Within His peace and grace.
To-day all care forgotten,
We lift our hearts and sing
To thee this house presenting
Our Saviour and our King.

Within, the Heavenly Bridegroom,
His sacred Feast doth spread,
And here to faithful virgins
He gives the Living Bread;
Our weary soul refreshes
With that most Holy Tide,
Which once for us He lavished
From out His wounded Side.
To-day all care forgotten,
We lift our hearts and sing
To Thee this house presenting
Our Saviour and our King.

Here shall the Holy Spirit
In meditation's hour,
On those who pray and ponder
Descend in sevenfold power;
Correct with Holy visions
Our self-will and our pride,
And into strength and wisdom
Our fainting spirits guide.
To-day all care forgotten,
We lift our hearts and sing
To Thee this house presenting
Our Saviour and our King.

O Holy Blessed Godhead
Accept our gifts, our life,
And shield us from the menace
Of this world's care and strife;
Here may the voice of children
Rise upward more and more,
As they grow ever nearer
The God whom they adore.
To-day all care forgotten,
We lift our hearts and sing
To Thee this house presenting
Our Saviour and our King.

Subscriptions to *Carpentarian* received:—
2/-, Mrs Hubard Smith, Mrs Oxley, Mrs Norgate; 4/-, Mr A. S. L. Wells (1915-16).

Torres Straits Mission.

I was able to visit most of the Islands in Torres Straits where the Mission is at work during the month of November. Mr Done was to meet me with the "Dogai" on Monday, November 8th, but winds did not suit, and he did not arrive at St. Paul's, Moa, until the 9th. We got away about mid-day with a fair breeze and anchored off a small island for the night, getting to Coconut Island the next day. Here there is a native teacher working under Mr Done's direction, and he has done something in the way of getting the people familiar with the service. Yorke Island was reached the next day, and here again we were able to have Evensong, and the people could join in the service to a great extent. A quick run got us to Darnley Island early in the afternoon on the Friday. This, next to Murray, is the Island with most people on it, and there was a fine congregation in the evening. We were anxious to get to Murray Island for Sunday, and so we took advantage of a good moon and got a few miles on our way during the night. It was well we did so as there was little wind on the Saturday, and we managed to get into the anchorage after dark. We went ashore and arranged about services for the Sunday, and on that day we had a busy time: Ante-Communion and Sermon at 7.30 a.m.; Mattins, 10.30 a.m.; Children's Service, 3.30 p.m.; Evensong, 7.30 p.m., besides a meeting of the churchwardens and interviews with a couple of men who are under discipline. I preached twice and Done twice. Here there were large congregations at all the services, and people joined very heartily in the responses. There is a native teacher here, Poi, who is very much in earnest, and there are two aborigines who were trained at Yarrabah, and who married Murray Island men. These two women have been able to explain the Church services to Poi, and to teach him some A. & M. hymns, and Poi has taught the people.

We left Murray early on the Monday morning, hoping we might get to Yam Island that night, but it is a long run and we had little wind that day and the next day, so we did not pass Yam Island till Wednesday, November 17th, and as it had been arranged that we should meet Mr. F. Walker at Mabuia on the 16th, we could not stop at Yam Island. We were already a day late.

We got to Mabuia early in the afternoon of Wednesday, November 17th, and found the Papuan Industries launch, the "Goodwill," very gaily decorated with bunting in honour of our arrival. At none of the places we had visited did the people know we were coming, so no preparations were made to welcome us—except at St. Paul's, Moa. But from now on we had a sort of triumphal progress, and we were right royally received by the people and presented with food and other gifts. Mr. Walker had nearly decided to give us up, and had made up his mind at mid-day that if we were not sighted after dinner that they should go to look for us for a few hours, and if we were not to be seen from the masthead, they would go to Badu and wait for us there. The "Goodwill" had arrived from Thursday Island on the Tuesday, and had

brought Mrs. Newton and Miss Wilkinson from the Island. Mr. Walker had called at St. Paul's, Moa, and had picked up Mr. and Mrs. Luscombe there, to bring on to Mabuia.

The people of Mabuia were expecting us by the "Goodwill," and when she came in they were ready to welcome us, but the welcome had to be postponed! However, they were ready the next day, and right royal the welcome was. There is a new Church in course of erection here, and it will be a fine building when it is finished. It is here that Mr. Done intends to build his house and to make his head quarters. Next day we all went by the "Goodwill" to Badu, where we spent two nights as the guests of Mr. and Mrs. Walker. We were able to visit Badu, and have services, and on the Friday to go across the strait between Badu and Moa, and visit the small settlement of Adam on the Island of Moa.

And then on Saturday we separated. Mr. Done went by the "Dogai" back to Mabuia for the Sunday, Mr. and Mrs. Luscombe to St. Paul's by the "Banzai," and we came to Thursday Island by the "Goodwill," Mr. Walker kindly bringing us home. Visits were made to 7 out of the 12 islands, services were held at each place, and the people interviewed.

Arrangements were made for Mr. Done to begin classes for Confirmation at Mabuia, and Mr. Luscombe will take the classes at Badu and at Adam. He can ride across from St. Paul's to Adam, a distance of about 10 miles, and then he can get across to Badu by dinghy from Adam, and it is proposed to do the work at Badu and Adam in this way. It will save delays in the North-west Season, and will enable Mr. Luscombe to keep in touch with all three places. We hope to have the first Confirmations early in the year.

A very great deal has already been done in the Islands, and Mr. Done is to be congratulated on his work, and the people on their response. It was very striking to see how the people had become familiar with the Church service, and had given up talking in Church before and after service, and how nearly all knelt for the prayers. Mr. Done has done a great deal, but his visits for a few days at the Islands could not have had such result if the people had not been ready and willing to learn while he was away. The teachers in charge of the Government Schools have done much to help the people, and some of the people themselves have been able to get prayer books and to learn what Mr. Done shewed them when he visited them.

We owe a real debt of gratitude to Mr. and Mrs. Walker for their kindness and help.

Literature for the Soldiers.

There is a great opportunity for supplying the soldiers with some decent reading matter—and it is certain they will be glad of such, and it will appeal to them. It is a duty we owe to them to supply them with such reading matter. How can we do it? We do not want to multiply organizations. Send a contribution to "Good Samaritan," c/o *The Church Standard*, Daking House, Rawson Place, Sydney.

St. Paul's, Moa.

The Bishop visited this Mission in November. He arrived by the "Banzai" on Saturday, November 6th, and received such a welcome as only the people of Moa can provide. There was an avenue of palms from the landing to the Mission House, and the house itself had been decorated in honour of the visit with arches of coconut palm and with flags and with various other decorations. The people assembled on the beach, and before the dinghy came to the shore, they began a song of welcome in the native language, and this they continued while they led the Bishop and Mr. Luscombe up the avenue of palms to the Mission House, where Mrs. Luscombe was waiting to receive the Bishop. When all those present had been introduced the Bishop spoke a few words of thanks; prayers were said and he gave the blessing. The Bishop preached at evensong on the Saturday night, celebrated the Holy Communion on Sunday morning, preached at mattins and at the children's service in the afternoon, and also at evensong on the Monday night. He examined the school on the Monday, and was none the less acceptable to the children as a visitor for asking that they might have shorter hours in school on Monday and Tuesday while he was there.

Notes.

The Rev. W. A. Fletcher has resigned the Parish of Darwin and will be leaving for the South early in January. Mr. Fletcher has done good work, and we are sorry to lose him from the Diocese. He very kindly agreed to remain on a little longer so that the parish should not be vacant.

The Rev. Cyril Massey, curate of St. Luke's, Toowoomba, in the Diocese of Brisbane, has been appointed Rector of Darwin. Mr. Massey was trained at St. Francis' College, Nundah, for work in the Diocese of Carpentaria. He was ordained Deacon in 1913, and Priest in 1914, by the Archbishop of Brisbane.

The Rev. E. J. Nash, Sub-Dean of the Cathedral, and Administrator of the Diocese, returned to Thursday Island with the Bishop and Mrs. Newton by the "Mataram" on Sunday, Oct. 10.

The Rev. L. Ayscough resigned the Parish of Cooktown and left the Diocese at the end of October, 1915. His many friends will be sorry to hear that Mrs. Ayscough had been very ill, and this was the reason for the departure at short notice of the Rector and Mrs. Ayscough from Cooktown.

The Rev. W. M. Wilkinson arrived in Cooktown in the middle of November to act as *locum tenens* for a short time. Mr. Wilkinson represented the Diocese at the Consecration of the Bishop, at Provincial Synod, and at General Synod. It was rather unfair that he should have to cut his visit South short, but there was no one else available to take charge of Cooktown for the time being.

The Rev. James Tweedie has been appointed Rector of Cooktown, but he will not be able to leave the Diocese of Rockhampton till the end of March. Mr. Tweedie is well known in the Diocese of Carpentaria, and we are glad to welcome him amongst us again.

Mr I. Skelton, who entered St. Francis' College, Nundah, as a student to be prepared for ordination with a view to work in the Diocese of Carpentaria, and who had spent six terms in College, has enlisted. The late Bishop gave his consent to this.

The Rev. J. Parker was ordained Priest at the Advent Ordination in Brisbane. Mr Parker will be ready to take up work in the Diocese of Carpentaria when he is called upon to do so, but the Bishop hopes to be able to allow him to remain some time longer in the Diocese of Brisbane for further experience.

Mr. Cole, who worked so long and so faithfully at Yarrabah, and at St. Paul's, Moa, was ordained Deacon at the Advent ordination, 1915, by the Archbishop of Brisbane. Mr. Cole will remain in the Diocese of Brisbane for some time before returning to work in the Diocese of Carpentaria.

S.P.G.

"The Mission Field" is the monthly paper of the Society for the Propagation of the Gospel, and the August number is especially interesting to us in the Diocese of Carpentaria, because it contains an account of the visit which the late Bishop of the Diocese paid to the Island in May last, accompanied by the Sub-Dean and the General Secretary of the Australian Board of Missions. The account has also been published in the "A.B.M. Review" and in the "Church Standard." The late Bishop applied to S.P.G. for help to carry on the work of the Church in the Torres Straits Islands; but the Secretary has written to say they cannot make any new grants. The Society has renewed all the old grants, of which one is for the Diocese of Carpentaria, although there is a prospect of the income of the Society being reduced by £14,000 in 1916. Naturally the Society is appealing for more and wider support; and seeing what a nursing mother she has been to the Missions of the Anglican Communion, surely she will not appeal in vain.

Just after the Committee of S.P.G. had decided to renew all grants for 1916 for existing work, a decision which was an act of faith and of love, the Secretary received an urgent request from the Bishop of Chota Nagpur in India for help—a request which could not be ignored, and which arose out of the decision of the Indian Government to intern the German Missionaries in the Diocese of Chota Nagpur. The following is a copy of the letter which Bishop Montgomery addressed to the Church newspapers in England in view of this appeal:

Sir,—I beg that you will permit me to put before the Church a matter of extreme urgency.

The Government of India has interned the German Missionaries in the Diocese of Chota Nagpur for the duration of the War. The Bishop of Chota Nagpur has wired for eight clergymen to help him carry on necessary work as required by the Government. There are hundreds of schools, dozens of Indian pastors, hundreds of catechists. The schools have to be maintained under the Government regulations, and the various living agents have to be paid and the buildings kept in order.

The Government also urge for an immediate answer as to the number of men available for such work. It is, I think, of vital importance that we should send clergymen to fill these posts. The future of course is quite unknown. It is simply for the duration of the War that we are asked to help. We have, we hope, obtained three clergymen who know the Diocese and are prepared to go back at once, but it is possible that others may be only too glad to put themselves at the disposal of the Church for this responsible work. S.P.G. is prepared to pay all expenses. There may be older men who know Hindi, and who could supervise the German Missions in the simple and obvious ways which I have pointed out.

The matter is of first importance. I shall be thankful to hear of any who will go, and as soon as possible.

H. H. MONTGOMERY (Bishop),
Secretary.

The sentence in that letter which should not pass unnoticed is "S.P.G. is prepared to pay all expenses." But S.P.G. cannot coin money. The Society can only use what we give her to use, and that simple statement, that readiness to shoulder responsibility, surely appeals to us. We in the Diocese of Carpentaria owe a good deal to S.P.G., and it may be that there are some who will be glad to help the Society to bear this burden by sending a special subscription. The Bishop will gladly forward any that are sent to him.

Mission Notes.

Some twenty Christians at Taupota, in Papua, decided to go to work for a year, so that they might be able to give £3 apiece to a fund for roofing the Church on the Mission Station. That means about 50 per cent of their earnings for the year.

The Christians at Boianai, in Papua, were considering how they could help the Church. They have no money, but they bring food to the Mission for sale, and they suggested that a portion of the price be deducted and put into a Savings Bank account for the Church.

Two Papuan Christians, Francis Tutuana and Robert Madouna, who have been on the Mission staff as teachers for some years, are being prepared for the diaconate by the Rev. P. C. Shaw at Taupota.

On St. Matthew's Day, 1915—the day on which the Bishop of Carpentaria was consecrated—after the celebration in the Cathedral at Dogura, when intercessions were offered for the Bishop and Diocese of Carpentaria, a large party went some five miles up the river into the mountains to a place called Gelana, for the dedication of a Church, which had been built by the people themselves so that they could have services on Sundays. For years outdoor services had been held, and a large number of the people have been baptized and many have been confirmed. These Christians came to Dogura to make their Communion.

Very encouraging news comes from the Forrest River Mission in West Australia. The new launch has arrived, and is a great comfort and convenience.

A determined move is being made to supply Yarrabah with some of the equipment which is needed if satisfactory work is to be done there. Of all the Missionary work for which the Australian Church is responsible, that at Yarrabah is the most difficult in many ways, and in some ways it is very disheartening. All the more credit is due to those who are determined to do everything to make the work a success, and they have a special claim on the Church for help and sympathy—the claim of those who are doing the most difficult piece of work.

We have to thank Yarrabah for very real help in the Torres Straits Mission. There are two women living on Murray Island—Mary Murray and Edie—who were trained at Yarrabah, and after they were married they settled on the island their husbands belong to. From these two girls the native teacher, Poi, on Murray Island, has learned a great deal about the services of the Church, and he has been able to teach his people, so that when the Bishop visited Murray Island in November last, many of the canticles were known, and hymns from the A. & M. Hymn Book were sung. It was possible to have nearly a full Church Service, because of what Yarrabah girls had done.

It is a deep and wonderful thing to think about, that God should have thought it worth while to make a being like me a free being, a free spirit, and so truly to lend out His power, and so truly to make me His fellow-worker, His administrator, as that if I fail in my trust, some corner, some department of God's work goes amiss, and God stands aloof, and watches, and allows it. The whole wide world has gone strangely amiss through the lawlessness of human will. But God tolerates it: that is the value God sets upon freedom. He tolerates it, but He appeals to us. God can save the world, but only through us. You have a work to do, and the way in which you have got to do your work is in a great measure by praying.—BISHOP OF OXFORD, from the *Church Times*.

The evil and the sorrow and the misery of the world constitute in themselves a call to man to repent, but they are not a reason for repentance, and the removal of them is not the object of repentance. The object of repentance is the manifestation of the glory of God, and the manifestation of the Righteousness of God in us. It is important to have a true ideal to strive after, a right goal to work for. It is true that one result of repentance—and an immediate result—will be the removal of evil; but that is immediate and temporal, and if that were the object, when it had been attained, there would be nothing more. When the glory of God is the object, we have still to strive for that when the more immediate temporal object has been attained.

1916.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON.
Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. E. J. NASH, M.A.

Diocesan Secretary:

REV. E. J. NASH, M.A., Thursday Island.

Commissaries:

REV. C. J. JENKINS, 56 Inverleith Row, Edinburgh, Scotland.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy:

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. E. LONGMOORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. C. H. MASSEY, Th.L., Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

D. A. ROBERTS, Darwin.

Diocesan Council:

REV. E. J. NASH, M.A. | MR. K. O. MACKENZIE
REV. E. TAFFS | MR. A. SULLIVAN
MR. W. LEE-BRYCE

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.) | Mrs. LANE
REV. F. T. LANE | Miss QUINAN
MR. CHAPMAN | Mrs. MATTHEWS
J. Giebo, T. Solomon, J. Savo

Torres Straits Mission:

REV. J. J. E. DONE
REV. G. A. LUSCOMBE
MRS. LUSCOMBE

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. 8. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. 8. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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INTERCESSIONS

JANUARY, FEBRUARY, MARCH, 1916.

THANKSGIVINGS.

- For the election and consecration of the second Bishop of Carpentaria.
- For the work that has been accomplished in the Torres Straits Islands Mission.
- For the work of the Rev. W. A. Fletcher at Darwin, and of the Rev. L. Ayscough at Oooktown.
- For the safe return of William Magnay Wilkinson, Priest, from his pastoral journey in the Northern Territory.
- For the work and example of the first Bishop of Carpentaria.
- For the voice of God, calling us to Repentance.
- We thank Thee and praise Thee, O Lord.*

PRAYERS.

- For the Bishop and Clergy, that they may do Thy will in all things.
- For C. H. Massey (Priest), and Jas. Tweedie (Priest), that their work may be blessed.
- For those who are to be prepared for Confirmation in the Torres Straits Islands.
- For guidance in making arrangements for work in the Northern Territory.
- For a spirit of true repentance to be granted to Thy people.
- We beseech Thee to hear us, good Lord.*

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, APRIL 1, 1916.

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POST FREE.]

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Torres Straits Mission.

FIRST CONFIRMATIONS IN THE ISLANDS.

A very important advance was made in the work of the Torres Straits Mission when the Bishop of the Diocese confirmed the first candidates of those Christians who have been handed over to the care of the Church by the L.M.S. It was an event in the history of the Church in the Diocese of Carpentaria; and it was only right and proper that there should be present some from Thursday Island at the Confirmations. The Bishop, with the Sub-Dean and Mrs. Nash, Mrs. Newton, Miss Wilkinson, Miss McKee, and Mrs. Luscombe, left Thursday Island in the launch "Wenona" on Monday, January 17th. The trip was not to take more than four days, as the Bishop had promised to speak at a recruiting meeting in Thursday Island on the following Thursday night—and in the North-West Season, winds are not to be depended upon—so we hired a launch; also, the Sub-Dean must be back for Sunday services; and last, but not least, it is doubtful whether so many would have ventured on the trip if it had to be made in a sailing vessel. We left Thursday Island about nine o'clock in the morning, and as we had a very high tide, we were able to make nearly a beeline for Badu as soon as we were through the passage. We had not to worry about reefs, we had a fair wind, the engine ran "sweetly," and so we were only three hours forty minutes doing the distance. We had made up our minds that we really could not burden Mr. Walker (of the Papuan Industries) with so many people as were in our party, and we had arranged to camp at the Mission House in the village, but Mr. Walker would listen to no excuse and no reasons, and *we* submitted to be made comfortable, and *he* submitted to have his house managed by other people for a day. It is to be hoped that Mr. Walker, and others, will realise that we had qualms of conscience.

On the Monday night there was a service in the Church, when the Bishop preached on the visit of our Lord to the Temple when He was twelve years old. His advice was wanted about

the presentation of certain of the candidates, some of whom had been giving a little trouble by their disobedience of the councillor's orders, the councillors being a civil body whose duty it is to regulate certain matters of discipline in the village life. Even at the risk of magnifying what was a venial offence into a sin, it was felt that these young people—none had left school—should be taught that they must submit themselves to their pastors and masters, and so their confirmation was put off. There were other cases not quite so simple, and there were quite a number of older people who then, or on Tuesday morning, said they did not think they were ready, and so would wait till another occasion. There was not time to discuss this matter, and to find out what was really in the minds of these, and at least it showed a sense of responsibility which was good, even if they had failed to realize the important part of Confirmation—the gift of the Holy Spirit—and that their reason, if a genuine one, was the best proof they could give that they ought not to withdraw. There will be other opportunities for them. So the class was reduced from 82 to 58—32 of those confirmed being males and 26 females—nearly all married people. Several boys who had attended all the classes had gone in to Thursday Island to sign on for work and did not get back to Badu till after the Confirmation. The Sub-Dean acted as Bishop's Chaplain, and read the lesson. Mr Luscombe read the preface and presented the candidates.

On Tuesday afternoon we had good weather again, and ran with a fair wind to Mabuiag in two hours and ten minutes. Mr Luscombe joined the party at Badu.

The house belonging to the Wyben Pearling Company at Mabuiag was placed at our disposal by the manager, Mr Adams, and the ladies camped there for the night and were very comfortable. Mr Done had come out in the "Dogai" to meet us—and followed us in to the anchorage. Mr Luscombe camped on the "Dogai" with Mr Done, the Bishop and Mr Nash on the launch.

Mr Done has done wonders with the Church—or rather he and the people have. In November last there were the bare walls, with wall-plates and a few rafters up. Now the roof was on—lining and fibro-cement slates—the concrete floor was down, with the steps to the Altar, an Altar has been made, and some of the windows were in. The Church is really a very dignified building of fine proportions. It is hoped that the dedication will be about the end of July; meantime the building can be used, and we were thankful to have it for use at the Confirmation.

There was service that evening, when the Church was quite full and the singing wonderfully hearty. Mr Nash was very much struck

with the singing of the Magnificat to the well-known chant by Barnby. Mr Done had taught the people the melody only, yet some of the men had made out for themselves the tenor part as written by Barnby with one slight variation of no consequence.

At the Confirmation on the Wednesday morning, the Sub-Dean again acted as Bishop's Chaplain and read the Lesson, and the candidates were presented by Mr Done. There were 75, 32 males and 43 females. All of those who had been attending the classes at Mabuiag were confirmed. Immediately after the Confirmation the Bishop licensed two of those confirmed as churchwardens.

We got away from Mabuiag soon after 1 p.m. and had a good run to St. Paul's, Moa, but now we had a head sea, with wind and tide against us, and the boat rolled a good deal. That did not prevent everyone enjoying a remarkably good stew that had been cooked at Mabuiag. It was eaten under difficulties certainly, and there was not much left when all were satisfied—but then appetites were good and spirits lively all through the trip.

At St. Paul's a boat met us having on board three of the men who just missed the Confirmation at Badu, and it was arranged that they should be confirmed at St. Paul's on the Thursday morning.

We left Mr and Mrs Luscombe at St. Paul's when the rest of us started on the run to Thursday Island on the Thursday morning. Heavy rain that morning was the only thing in the way of bad weather we experienced on the round trip, and though that delayed our starting from St. Paul's we had no rain on the way to Thursday Island, and we were home a little after four o'clock in the afternoon.

Looking back over the trip, one cannot but be thankful for the privilege of taking part in the services. The hearty way in which the people joined in the services, and the reverence of the congregations, speaks volumes for the work that has been done, and the influence that has been gained by the two priests who have been responsible for the work, and it also shews how the people themselves have responded. The people listened with rapt attention to the two addresses the Bishop gave at the Confirmations, while the silence and the quiet movements of the people made the services still more solemn. There is an advantage in bare feet, and in the absence of rustling dresses. It was a pity that so many of the Christians who were not to be confirmed stayed away from the Confirmation services. Quite likely they had an idea that they ought not to be present, that only those to be confirmed had any right to be interested; perhaps, too, they thought they ought to be present as candidates for the gift of the Holy Spirit, and their consciences made them feel

they would not be comfortable if they were present when they had not accepted the opportunity of receiving the Gift.

Those who have been confirmed will surely receive the benefit of the Prayers of the Faithful that they may use the power they have received from God—and those who have yet to be prepared for Confirmation need our prayers.

After spending two Sundays at Mabuag to give the people their Communion, Mr Done went to Darnley Island to prepare another class for Confirmation. This was to be towards the end of March, after the *Carpentarian* has gone to press.

Visit to the Gulf.

In making arrangements for my first visit to the Gulf parishes and to the Georgetown district, in December of last year, I intended to travel by the "Francis Pritt" to Trubanaman, Mitchell River, and to go on by the same boat to Normanton, after a Confirmation at the Mission Station; but word came from the Chaplain that the candidates would not be ready at the end of November, so that part of the trip was cancelled, and I left Thursday Island by the s.s. "Musgrave" on Wednesday, December 8th. There was a large number of passengers, and the accommodation of the "Musgrave" is limited; however, I was given a share in a two-berth cabin, in which two other passengers had berths. The settee, with a share of the end of the bottom bunk, was my allowance. One of the other occupants of the cabin kindly offered me his berth, but it seemed to be the wiser course to take a rug and a pillow and sleep on deck. The cabin came in useful as a place to dress and undress in, and that was possible if every one was prepared to take turns. It would have meant confusion otherwise, and there must be order and arrangement when life is lived under such conditions! However, the trip was a pleasant one; we had calm weather and a smooth sea. By three o'clock on Friday afternoon the "Musgrave" was anchored off Karumba; the tender was soon alongside, and we got away for the run up the Norman River by a quarter-past four, arriving at Normanton about midnight.

Mr. Hall was waiting for me with his sulky and drove me to the Rectory. As I had been foolish enough to travel without a mosquito net, and the mosquitoes are peculiarly vicious and very plentiful at Normanton, and there was only one net at the Rectory, and stores were closed, some one had to be at the mercy of the mosquitoes. It should have been I, but though we argued the point, it ended in Mr. Hall devising a scheme which did not protect him.

Saturday, December 11th, was the day appointed by the various Churches and Denominations in Queensland as a general Day of Penitence and Prayer. I found that the Pastoral and letters about it had not reached Normanton when I arrived. I had sent them away some ten days before I left Thursday Island, and they were travelling *via* Cairns or Cloncurry. At all events they arrived after I did, and after December 11th. No arrangements had been made for services, so all we could do was for the Rector and the Bishop to have intercessions and prayers in the Church during the day.

On Sunday, December 12th, I celebrated the Holy Communion at 7.30 a.m., spoke to the children in Sunday School, preached at Mattins and at Evensong. Mr. Hall very wisely has arranged to have the Sunday School in the morning, and the children remain for Mattins, and so they are being taught that there is some other duty for them on Sundays besides attendance at Sunday School.

For Monday evening the good people of Normanton had arranged a social gathering as a welcome to me. On the platform in the Shire Hall were one of the churchwardens, Mr James Scott, Dr Taylor (a son of Canon Taylor, at one time Rector of St. Stephen's, Newtown, Sydney), and Mr See, the C.P.S., besides the Rector of Normanton, who was in the chair. People were kind and enthusiastic, and a very enjoyable evening was spent. Mr Clegg, the Stock Inspector, was very energetic in various ways in making the evening a success, while of course it was the ladies of the parish who had provided the refreshments. Mr Hall took me to visit the hospital and some of the parishioners, but there was not time to do much in this way.

At mid-day on Tuesday, December 14th, I left Normanton by train for Croydon—where I was met by the Rector, the Rev. H. R. Longmore, and one of the churchwardens, Mr Chandler, who took me to the rectory. On Wednesday I preached at Evensong, and on Thursday evening there was a social in the Masonic Hall, when the people of Croydon gave me a most hearty welcome to their town. The Rector, the wardens, and the members of the Parochial Council were on the platform, which had been nicely decorated. There were so many people present that extra seats had to be provided, and the wardens regretted they had not secured a larger hall. The meeting was wonderfully enthusiastic and the people kindness itself. We were the guests of the Masonic Lodge that night. On Friday, Mr Longmore drove me out to Golden Gate to visit some of the people there, and on other days he took me to visit the hospital and various Church families in Croydon.

On Sunday, December 19th, I assisted the Rector at the early service, celebrated and preached at 10 a.m. (Mr Longmore went to Golden Gate for Sunday School and Service in the morning), addressed the children in the afternoon, and preached at Evensong, when there was a large congregation. On the Saturday evening I was present at a meeting of the Parochial Council.

On Wednesday, December 22nd, I left Croydon by coach at 4 a.m. for Georgetown; we got to Crooked Creek at 9 p.m., where we spent the night, and leaving at 5 a.m., we arrived in Georgetown on the Thursday morning at 10. Here I was met by Mr Moran, the Warden and Police Magistrate, whose guest I was during my stay in the township. Arrangements had been made for a social in the Shire Hall that night, and at Georgetown as elsewhere the people were as kind as could be. We made a change in the programme at Georgetown. Word came during the evening that four soldiers were coming to Georgetown by special coach to bid their relations good-bye, so it was decided to keep the social going, and to turn the end of it into a welcome for the soldiers.

We waited till after midnight for the coach, and when it arrived the soldiers marched through the hall to the strains of Rule Britannia. Speeches were made, "God Save the King" was sung, and some of us got home to bed a little before two o'clock to-morrow morning! There has been no priest resident in the Georgetown district since the days when Mr Hassell did such good work in the district. For a few months a priest of the St. Barnabas' Brotherhood paid regular visits about every six weeks or so, but for some time there have been no services held in the district excepting that Mr Longmore paid a visit from Croydon in the latter half of 1915. I had arranged to spend Christmastide in Georgetown, to give people an opportunity of making their Christmas Communion. The Church was blown down in a cyclone at the end of 1914, and we had to arrange the Shire Hall for services. There was a celebration of the Holy Communion on Christmas morning, Mattins and Evensong; and on Sunday Mr Moran drove me out to Durham—some six miles—and there we had Mattins and Holy Communion; back to Georgetown for service for children in the afternoon and for Evensong. At the children's service I baptized the infant son of Mr Moran, and during my stay I baptized another child. On Monday morning a sick woman at the hospital was able to make her Communion. It was possible to visit most of the people in the township, and also to see some of the outside people who were in Georgetown for the Christmas Races. On the Tuesday night there was a very good recruiting meeting in the Shire Hall, and on Wednesday I left by a special coach for Forsyth. There had been very heavy rain overnight, and the Etheridge had come down a banker. The rain continued during Wednesday morning, and the coach did not leave Georgetown till 2 p.m. We did not get to Forsyth till half-past six, too late to arrange for services, and the hall was to be used for a recruiting meeting on the next night, at which I had promised to speak. All that I could do at Forsyth was to visit the people. I found a number of unbaptized children, and I promised to arrange with Mr Freer, one of the priests of the St. Barnabas' Brotherhood, to have a service, so that these children could be baptized. Mr Freer was to pay a visit to Georgetown at the end of January. (Unfortunately, after all arrangements had been made, Mr Freer could not take the service, as he was suffering from eye trouble on his return from Georgetown).

The uncertain weather, and the risk of being detained by flooded rivers, made it advisable for me to return *via* Cairns to Thursday Island, so I had to intrude into and spend one Sunday in the Diocese of North Queensland, the strange boundary line making it necessary for me, after travelling in a northerly direction for some distance away from North Queensland, to cross into North Queensland, in order to get the direct route to farther North than the North!! However, I was able to take services at Mareeba, and found some kind friends who did not treat me as an intruder. I arrived at Thursday Island by the "Montoro," on January 9th, 1916.

Everything was depressing at the time of my visit—except the interest in, and the work done for, the Church. These things were inspiring. With a little help from Diocesan funds, the parishes of Normanton and Croydon

manage to pay their way, in spite of drought and depression, and they do so because these are people who realise their duty and endeavour to do it. But, most of all, I was struck by the faithful work of Miss Platt, who has kept the Sunday School together at Georgetown during all the months there has been no clergyman, and the children reflect credit on their teacher, as I found out at the children's service. It is a pity that all the parents in Georgetown do not make use of this opportunity to have their children taught their religion.

Anzac Day.

FESTIVAL OF ST. MARK, APRIL 25TH.

When our troops landed on the Peninsula of Gallipoli, they did some things they never intended to do, and had no idea of doing. They made a new name for future generations of children to learn in their geography lessons, and they made a day for the people of Australia and New Zealand, and indeed the whole Empire, a day on which they may rightly be proud for the great things that have been done. The place where the Australian and New Zealand Army Corps landed on Gallipoli will always be Anzac to us and to our children, and the day will be Anzac Day.

Very soon we must celebrate the first anniversary of the landing. For many it will come with sad reminders of those who a year ago were full of life, and hope, and the joy of living, and on that day laid down their lives for truth, and honour, and liberty. Martyrs indeed, as St. Mark was, for a holy cause. These will be proudly sorrowful. There are others who have come back maimed or sick, for whom we have to care always. There are others who have been fighting for months, and by the good hand of our God are still able to fight. For all of us it will be a day brimming over with lessons of inspiration, of enthusiasm, of encouragement, a day to be fitly celebrated. A day to think over the heavy responsibility that rests upon us to make ourselves and our country worthy of the sacrifice that has been offered for us. There are other seemingly impossible things to be done in this world of ours, and the courage, and the self-sacrifice, and the faith in their cause and in themselves, which enabled the soldiers to do the impossible at that historic landing, will enable us to do the apparently impossible in making our civilisation worthy of those who dared, and died, and did.

April 25th is the day when we came of age and took our place—thank God it was worthily taken—among the nations of the world. From henceforth we must have a wider outlook, a more serious conception of our place and our duty, and a ready will to sacrifice ourselves in filling that place and in doing that duty.

We must celebrate that day, and we must do so in a worthy manner, and the Church must do her part in the celebrating of it. It would of course be altogether unworthy of those who died and of what they did, if the day were given over to junketing, to vain words and boasting. From the very first the Church must claim that the day shall be a holy day, when she calls her people to assemble and meet together to render thanks to God for the great blessing He gave us in men of our race with hearts and wills ready to sacrifice themselves

at the call of duty; to pray that we may be worthy of the sacrifice that has been offered; that they who died and we with them may be perfected and fitted to take our place in the eternal kingdom of righteousness; to pray that we and those who come after us may be strengthened by the Holy Spirit, inspired to do our duty in that state of life in which it shall please God to call us, even if that be only something very commonplace and humdrum, when it is hard to feel any enthusiasm or the inspiration that makes self-sacrifice less hard. We will remember those who have died, and those who sorrow for them before the altar, we will then especially thank God and seek for courage to go forward. And they who mourn will be comforted by the thought that the Church values and remembers those whom God takes from earth as well as those who remain. There will no doubt be other services during the day, but at least there will be a celebration of the Holy Communion in every Church as an act of praise to God, an act of thanksgiving, and of intercession for those who died on Anzac Day and during the months that followed while our men suffered and fought and died on Gallipoli.

For this year—God grant it may be for this year only—Anzac Day will sound a call to those who from any cause have not yet volunteered, a call which surely no one can refuse to hear, a call to help in the triumph of a holy cause.

Soldiers' Church of England Help Society.

Third Quarterly Statement of Receipts and Expenditure, from 1st December, 1915, to 29th February, 1916.

1915.—Dec. 1.	£	s.	d.	£	s.	d.
Balance in hand ...				108	1	3
Donations to 29th Feb., 1916				616	13	11
				724	15	2
Sixth Recreation Tent ...	86	10	6			
Carpentering, Furniture, Equipment ...	21	14	7			
Lighting... ..	21	3	6			
Freight and Carting ...	8	10	0			
Prayer and Hymn Books	154	2	2			
Stationery for Soldiers ...	95	17	2			
Salary, Tent Secretaries	36	0	0			
Travelling Expenses ...	24	9	10			
Office Expenses & Postages	14	14	6			
Printing... ..	1	13	4			
Church Mission Rent and Staff ...	37	10	0			
Altar Requisites ...	7	12	6			
Plum Puddings ...	36	12	6			
Concert Expenses ...	1	0	0			
Sunday Teas ...	3	8	0			
Refund Cheque paid in error ...	1	0	0			
Bank Charges ...		19	5			
				552	18	0
1916.—Feb. 29.						
Balance in hand ...				£171	17	2

DAVID J. GARLAND, }
G. F. WEATHERLAKE, } *Treasurers.*

Brisbane, 3rd March, 1916.

But Only Thou . . .

V. Give peace in our time, O Lord.
R. Because there is none other that fighteth for us, but only Thou, O Lord.
Book of Common Prayer.

But only Thou, O Lord; none else can speak it
That blessed word of peace, but only Thou
Through all the world with wistful longing seek it,
But seek in vain, because they know not how.
The mighty armaments of man's contriving
Amid their thunders wait for Thine award
For none can give an end to all the striving
But only Thou, O Lord.

But only Thou, O Lord; our human sinning
Has made the dread catastrophe to be;
And since there never can be any winning
Worthy the cost, except it come from Thee;
Therefore we turn to Thee, the All-forgiving,
And crave the peace of Thy absolving word,
For none can pardon all our guilty living
But only Thou, O Lord.

But only Thou, O Lord; we need no others
But Thee, Whose love transcends all bounds of
space;
To be the Guardian of the sons and brothers
Whom we commit to Thy sufficient grace.
Thy Call they answered, prompt and free and
knightly,
These dearest whom our love can scarce afford
And none can guard so great a treasure rightly
But only Thou, O Lord.

But only Thou, O Lord; our hearts are stricken,
Heavy with grief, sore with a great amaze;
No other Comforter can ever quicken
Those hearts to hope again in hopeless days;
No other 'mid the storms of wild surmisings
And surging doubts can bring us faith restored,
Can whisper "Peace," and calm our hearts'
uprisings,
But only Thou, O Lord.

F. DE W. B.

December, 1915.

Mission Notes.

There were 210 communicants when the additions to the Church at Vurawara were dedicated.

At Christmas time last year a number of old people in the districts round Taupota, in the Diocese of New Guinea, brought their charms to the Priest-in-Charge of the district, the Rev. P. C. Shaw, to be burnt publicly. The people at the same time said they intended to give up the use of enchantments. Nearly all the old people in New Guinea practised sorcery of one kind or another, some of them being held in great dread by the people. When such an one was known to be going to a feast, enquiries would be made—"Has he his bag with him?" In the bag he carried the dreaded implements of his trade.

The Roper River Mission had a trying time during the dry season last year. Their crops failed. The people were never short of provisions, but much of their field work was lost—and then there was a big flood which has done damage to the extent of £500. Fortunately no lives were lost.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XVI., No. 62. Thursday Island, April 1, 1916.

"He that tarrieth by the stuff."

It was settled, after the expedition against the Amalekites, that they who were not able to take part in the expedition should share in the division of booty with those who had been on active service. The precedent was established then, and it became the regular rule of warfare that they who tarry by the stuff should share equally in the booty with those on active service. And after all it was only fair that it should be so. They who tarry by the stuff have their duty to do, and their part lacks much of what makes active service more inviting. There is little in the way of excitement, there is nothing to arouse enthusiasm, and yet the stuff must be guarded, it will be needed by those who come back from the battle, by the women and the children, by the generations to come, by those for whom those in the front are fighting.

In these days there will be no booty to be shared out such as there was in the olden days, no spoils of war to be divided by the victors, and we may well hope that there shall be nothing of the kind at all in any material sense. Yet we who cannot go, we who are too old, or whom the doctors will not pass, or who have some other duty even higher than that of dying for truth and righteousness, the women and the children, we are to share in the results of victory, in the liberty that will be assured for us and for those who come after us. But it is as well for us to remind ourselves that there is a duty laid upon us who tarry by the stuff, and that is the duty of guarding and caring for it. We dare not by slackness or carelessness let that be lost or destroyed which others are fighting to save, and which they and others will need when the war is over, and they return. The stuff we believe is worth fighting for, worth dying for, and if so it is worth guarding and caring for. It is our material wealth and sources of wealth, and it is a civilization sanctified by truth and righteousness, by moral and spiritual ideas and ideals. This is the stuff we are left to guard.

There is a solemn duty for us who tarry by the stuff to see that there is no waste of the material wealth, that we guard very jealously the wealth and the sources of wealth which are theirs and ours. We have to share in the sacrifice by practising economy in every way, by denying ourselves, by seeing to it that there is no waste of any kind. If we can do no more than tarry by the stuff, let us be faithful guardians of it.

Still more is it a solemn duty and a heavy responsibility that is ours to see to it that the civilization for which the best blood of our race is being shed, is a civilization worthy of the cost at which it is being preserved. The war is a war of ideas and of ideals—it is that which makes it of supreme importance, it is that which justifies us in calling it a Holy War. Our soldiers go to fight for, and it may be to die, in the defence of a civilization that is

worthy of the name, which treats such ideas as truth and honour, and righteousness and liberty as essentials, they fight for the triumph of the spiritual and the moral over the material and non-moral, and we who tarry by the stuff have to see to it that our civilization is indeed of this nature. In so far as it is not, we have to make it so.

Can we honestly say it has been such; can we honestly say that spiritual and moral ideas have been allowed in the past their proper place and their due influence in politics, in economics, in industry, in our social life? We have not, it may be, consciously repudiated spiritual truths, we have not deliberately thrown them overboard, but we have rendered little more than lip service, we have given them what is little more than a formal recognition, we have not allowed them the influence they should have measuring their value by the price we think worth paying to preserve them, still less by the price that God Himself was ready to pay that they might be supreme in the lives of men. As a matter of simple honesty we are bound to render these truths the homage of really believing them, allowing them to influence our lives.

It is just because these spiritual truths are to be realities in our lives, because they and their influence is part of the stuff we are to tarry by, that is why priests ought to remain at their posts in these days unless they go to the front as Chaplains. It is of first rate importance that people should hear the call that comes from God in these days, that the children in our schools should be taught those truths which are of supreme importance.

There is a form of munition making not less important than shells, and the spiritual and the moral is the stuff that the Clergy are to tarry by. Apart altogether from any question of Canon law, the fact that there is something of supreme importance for the Clergy to tarry by is reason sufficient for the Bishops to refuse leave for priests to enlist. Of course there will be some people to sneer at any such argument, those who believe only in heaviest armaments and biggest battalions, into whose philosophy the idea of spiritual and moral forces does not find a place. The answer and the only answer the Clergy can give to such a sneer is such self-sacrificing devotion to their duty, to the work of intercession, of comforting the bereaved, of teaching old and young as will make them feel that there are other forms of self-sacrifice—it may be other ways of dying for an ideal—than enlisting in the fighting line.

In some ways there is a call to us who tarry by the stuff for more self-sacrifice and for more self-denial than even our soldiers are shewing, a call for the present, a call that will sound through the future, when the world has to be re-constructed, after truth and righteousness have proved victorious. It is harder to live up to an ideal than to die for one. There are no processions and marches—no bands playing, no outward show to help and encourage us, in the hum-drum daily duty of realising an ideal in actual life. We have to make, by the help of the Holy Spirit, our civilisation, in every department of it, more really Christian than it ever has been, that they who come back, be they maimed or be they whole, may know that we have not tarried indifferently by the stuff, and that they who have died may not have died in vain.

Our civilisation is stained by the blood of those who have followed Him who died that the civilisation might be possible. Reverently we may say His blood and theirs are on it; and because that is so, the appeal is insistent for us to reverence that civilisation which was worthy of such sacrifices being made for it.

Sirs, I charge you keep it holy,
Keep it as a sacred thing,
For the stain ye see upon it
Is the life-blood of your King.

In Memoriam.

ROBERT CHRISTISON.

Robert Christison, of Lammermoor, has done his work. His aim, he would say simply, was to make two blades of grass grow where only one grew before. Queensland knows how well he worked!

Robert Christison was the son of the Rev. Alexander Christison, of Foulden, Berwickshire, and nephew of Sir Robert Christison, first baronet. He landed in Victoria as a boy of 15 while the Ballarat and Bendigo gold rushes were on, and into the adventurous times so faithfully recorded by Rolf Bolderwood.

It was in 1863 he came to Queensland, swam his horse ashore at Bowen, and explored west along the 21st degree of south latitude. From then always Queensland was his belief. He believed it to be the finest pastoral country in the world, and demonstrated his belief by taking up 2000 square miles—the property he called Lammermoor, after the hills of his birth-place. He believed in the Blacks, and, while befriending them, made them into first-rate shepherds and stockmen. And greatly he believed in Queensland's future. With the long sight of explorer and cattle man, he combined the far sight of the statesman, and exercised himself with State problems, publishing pamphlets on them as they arose. His favourite subjects were: Possibilities of Development, Imperial Federation, The Better Understanding of the Colonies in Britain, and The Closer Union with the Mother Country. He was a model station owner. He sought the collaboration of practical science, and was fond of quoting Virgil's Georgics. He did much to raise the standard of stock-breeding, and was for years patron of and largest prize giver at the Townsville Show. Recently he founded a chair for Tropical Agriculture at the young University of Queensland. All his life he interested himself in good works. Among his many generous gifts was an endowment of £1200 to the Diocese of North Queensland and the sum of £500 to the Diocese of Carpentaria. He gave also to the Bush Brotherhood of North Queensland, and he built the Church at Prairie.

To describe Robert Christison is to dignify any of that group of pioneers. They were grand men—the adjective applies as to a view seen from the heights of their own wild bush scenery—big, primal, wildly simple. No more telling of themselves or their deeds than the silent bush. There are few of them left now. Their obituary is also the obituary of the Early Days. They pass. But they were men who did their work. It's the men who make the land who make the nation.

General Synod.

It is almost certain that there will be a meeting of General Synod in October. The meeting will be an important one, and we must all of us be praying that the representatives of every order may be guided by the Holy Spirit, that the Synod may be led to do all that is needed for the honour of God, and the carrying out of His Will and purpose. When the war is over and peace has been granted to us, there will be many serious questions to be faced, many difficult problems to be solved. It will be a new world, and we must see to it that moral and spiritual truths have their influence and their due effect in the shaping of it. The Church must do her duty; we must pray that she may be led to know it.

Diocesan Conference.

The Conference should meet this year, but the Bishop has decided to postpone the meeting till next year. He is very sorry to come to the conclusion that this is the wiser course, and he hopes it will not cause inconvenience and disappointment. The meeting of General Synod will mean that the Bishop must be away from the Diocese for some weeks, and it seems more important that he should visit as much of the Diocese as possible before the Conference meets. The Archbishop of Brisbane, the Metropolitan of the Province, hoped to be able to visit the Diocese this year, and had he been able to come the Conference would have been called together at the time of his visit; but he cannot come this year as General Synod meets in October, and the priests who are to arrange about the General Mission, to be held next year in the Province, will be in Queensland this year. These two things make it impossible for the Archbishop to come North. It is possible he may be able to visit us next year, and if so we must have the Conference at a time when he can be with us.

The General Mission.

Some time ago, arrangements were made with a view of having a General Mission in the Province, that is to say, in the Dioceses of Brisbane, Rockhampton, and North Queensland, sometime during this year, 1916, but the War made it impossible for the preliminary visits of Priests from England to be made last year, so the Mission had to be postponed for a year. All being well, it will be held in 1917.

The objects of a Mission is the conversion of souls, the bringing back of those who have grown careless, the building up of the faithful, and the deepening of the love of those who are in earnest in spiritual matters. A Mission is a special effort, when the teaching of the Church, the needs of man, the love of God, are impressed upon us. The Gospel of Salvation is preached with the help of the Prayers of the Church for the Presence of the Holy Spirit in preparing souls to receive the message. It is a definite onslaught on the powers of evil by

the Church of God. The fact that the message is delivered by a stranger, and he one experienced in dealing with souls, that intention and thought are concentrated on a definite effort; that prayers have been, and are being, offered for an out-pouring of the Holy Spirit; that there is a feeling of expectancy in the souls of people; all these things help to make the effort of the Mission an opportunity for God to use in blessing us. But it is of the very first importance that there should be preparation for the Mission. During the time, there will be a strong appeal to the emotions; if that is not prepared for, then there is a very great danger of people being carried away just for the time being, and the result a hardening of heart rather than a development of spiritual life. There must be an effort of the will along with the response of the emotions; there must be a feeling of expecting some blessing from God, something God is to give us, something God is to do for us; and we must be prepared to receive. So will the danger of emotionalism be guarded against, and the benefit of it be used. For this there must be careful, prayerful preparation. A Mission not properly prepared for may easily be an opportunity for the devil to do his work.

It is for this that the pioneers are coming to Queensland this year. It is expected that they will arrive in Brisbane about the end of June. They come as experts, to advise those who will be responsible for the arrangements in Queensland, they come too, that they may learn something about our conditions of life, that when they return to England they may be able to advise the Missioners who are to come, for the Missioners will need preparation, and that too for the special work of delivering the message of the Gospel, as we in Queensland need it to be delivered to us. The catholicity of the Gospel means that it can be so presented that it meets all the peculiar needs and temptations of all men no matter how diverse their conditions of life may be. It must be so interpreted that it meets these needs.

It is not at all likely that we in this Diocese can hope for a visit from one of the Missioners. The large centres of population in Queensland will more than take up all their time. What then has it all to do with us? people may say. Very much indeed. Because we are in living union with the Church throughout the world, because we are members of the Body of Christ, and what affects one part affects the whole. We shall be strengthened and blessed by the Mission even though no Missioner comes into the Diocese. We shall receive blessing from the quickening of the Church. If one member rejoice, all the members rejoice with it. Also the work of the Mission is for the honour and glory of God in the salvation of souls, for the satisfying of the love of our Lord, for the application of His Cross and Passion, and if there is joy in the presence of the Angels of God over one sinner that repenteth, what joy and happiness should it be to the faithful on earth in Christ Jesus.

Our union with the whole Church brings us great blessings, it also lays upon us great responsibilities, and it is our duty to do all we can to make this Mission a means of spiritual blessing to the souls of men. We can help in that by our prayers for those who will speak, and for those who will hear, for the outpouring of the Holy Spirit that God's purpose may be

fulfilled—and He willeth that all men be saved and come to the knowledge of the truth—and so the Mission is one of the objects to be prayed for in our Intercession Paper.

Mitchell River Mission.

There was a baptism at Trubanaman, Mitchell River, when twenty adults were made members of the Body of Christ on Christmas Day, 1915. This is one of the most important events in the history of the Mission. Christmas was a very happy time, as it always is on a mission station, at Trubanaman last year, and it must have been an especially happy Christmas for all, and especially for the staff when so many of their people were admitted into the Christian family. The sacrament was administered by the Chaplain, the Rev. F. H. T. Lane, who had prepared nineteen of the candidates; the other, an old man, had been taught by Jack Geibo, a South Sea Island member of the staff in charge of Angeram.

At the end of January the Superintendent was asked to take Mr Wright, of Waterloo Station, to Normanton to see the doctor, as he was very ill and there was no possibility of getting to Normanton overland at that time of the year. Of course Mr Matthews was only too glad to do anything he could to help in such a matter, and the party went to Normanton in the mission boat, the Francis Pitt. They arrived at Karumba safely. A motor launch met the party there and took Mr Wright up the river to Normanton. Unfortunately on the return trip the mission party met bad weather, and the Francis Pitt was driven ashore a few miles north of the Staaten River. Both the anchors were lost, and it was impossible to kedge the boat off the lee shore. Mr Matthews then got lines ashore, and on the top of the tide dragged the boat as high as possible on the beach. She lies there quite safe, unless there is bad weather, but of course a good deal of damage has been done to her copper. That, however, was in bad order.

Mr Wright lived for nearly a fortnight after the party arrived in Normanton, and there is at least the consolation of knowing that everything that could be done was done to save his life. The family has undertaken to pay for the repairs that will be necessary. Mr Matthews does not say how he and Jack Geibo and the crew managed to get home from the boat. They must have had some 70 miles to travel in the middle of the wet season, but missionaries do not talk about that sort of thing—it comes in the day's work. The awful thing is "I have practically lost our boat!" The Chaplain in his letter just casually remarks: "They had a hard time getting back, and both Matthews and J. Geibo were visibly thinned and worn out when they got here." It does not seem to have struck the superintendent that he and his boys had done rather a fine thing. One might almost think that capable superintendents can easily be got, but how replace a boat when subscriptions to your Mission are falling some 50 per cent.! That was what Mr Matthews found from his *A.B.M. Review* when he got home, and so he wrote in rather a depressed frame of mind. The worst of it is we cannot cheer him up during the wet season, because we cannot get word to him that the Church will see him through.

Darwin.

The Rev. C. H. Massey, the newly appointed Rector, arrived at Darwin by the Montoro on Thursday, January 13th, and was inducted by the Rev. W. A. Fletcher, who acted on a commission issued for the purpose by the Bishop of the Diocese, on the following Sunday, January 16th. There was a large congregation at the Induction Service, and His Excellency the Administrator and members of the staff were present.

On Tuesday, January 18th, there was a social gathering to welcome the new Rector and to bid good-bye to Mr. Fletcher, who has done such good work for the Church for more than three years in the Northern Territory.

Mr. Fletcher did not get away from Darwin until February 11th, when he caught the Montoro for the South. Several boats passed Darwin without calling in January. Mr. Fletcher will act as Curate at All Saints', Petersham, for a time, that is the parish where he was Curate before he went to Darwin. His many friends in the North wish him all happiness, and are grateful for what he did for them.

After the War.

It is well that we should try and realise what the world will be after the War is over, and that we should begin now to learn the lessons from the past, and what the present catastrophe has to teach us, so that we may shape the world that is to be more in harmony with what God would have it become. To this end, the Central Board of Missions in England has arranged for the issue of Missionary Tracts for the Times, under the general editorship of Dr. J. O. F. Murray, sometime Warden of St. Augustine's College, Canterbury, and now Master of Selwyn College, Cambridge. The first four of these have appeared, and if the series keeps up to the standard of them, it will be very helpful indeed; and, as they cost but a penny a-piece, it ought to be possible to give them a wide circulation. The series is published by S.P.C.K.

The first of the series is by the general Editor, and is intitled, "The Time of our Visitation." The author begins with the statement: "The War has brought us face to face with the fundamental facts of life"; and he points out how our whole view of the spiritual world is being reconstructed. These are facts of such first-rate importance that we ought to give them very earnest thought. Dr. Murray finds that there has been a fuller discovery of the meaning we attach to the ideas of God and of evil, and to the fact of death—to the call for sacrifice. He faces the question how faith in God can survive the shock it has received for many people; how we as Christians can answer the charge that the War means the failure of Christianity. The answer is contained in the moral view of God's dealings with men. The criticism implies that the Universe is not a mere mechanical machine, and that involves the idea of freewill for man. The reality of the gift of freewill, with all the consequences of

its use and the dangers of its abuse, solves the difficulty, and the compelling force of the War forces us to realise this view of the relation between God and man. A moral governour of subjects endowed with freewill.

"Wars are at once the ripened fruit of man's uttermost rebellion against God, and the most drastic of His remedies." This is a time of Visitation, a time when God comes to teach us that we cannot refuse to walk in the Light without serious risk of falling. We cannot refuse to order our lives in harmony with the revealed will of God without danger of ruin. Nations and Churches have to learn this lesson equally with individuals. Perhaps the greatest lesson of all is that of the solidarity of the Human Race. "We are forced to acknowledge the fact of our corporate responsibility by finding ourselves involved in a common doom." Have we faced this fact: the sin of Germany in repudiating loyalty to Christ has involved the whole world in ruin? We as a nation and a Church have to search out what are our own sins, how we have failed to witness to the claim of our Lord on the loyalty of mankind. God grant we may learn and that we may repent. If we are honest we need not be afraid of self-righteousness, as we think how the war teaches us that when one member fails all the members of the race of man suffers. Our duty is to see that for the future we shall bear a more loyal witness to the claims of our Lord, and see that, as far as we are able to do so, other nations learn that "except the Lord build the house their labour is but lost that build it." The second of the series is called "The Holy War." In this the Rev. William Temple is concerned not with the war we are engaged in with the Central powers, except in so far as it is an analogue of the spiritual war against evil, the war to engage in which we were recruited at our baptism. In this spiritual warfare all the motives for the earthly war find their purest and most complete expression. It is a war of deliverance from evil powers; there are demands for heroism and discipline; there is joy and happiness and liberty for the vanquished. The price of redemption is the Body broken and the Blood Shed upon the Cross, and if the blood shed upon the battle-fields of Europe, and Asia, and Africa that we may live a free life here, is a debt of honour to us, how much more is that Blood shed on the Cross, to which we owe all our civilization, a debt for us, a debt whose claims we cannot ignore. Mr Temple draws some lessons from the war in the duty of preserving nationality and all it means, a lesson the Missions of the Church may well learn. Each has a contribution to the perfection of the Catholic Church; without them the Church would not be truly Catholic.

Miss Rouse, who writes the third of the series—"The World of To-Day and the Gospel"—is the travelling secretary of the World's Student Christian Federation. She emphasises the fact that Missionary work must be reorganised. There will be changes due to political rearrangement; there is one already in the fact that a German Mission in Southern India has been taken over by the Swedish Church Missionary Society, and we in Australia may find fresh calls for self-sacrifice in our duty to what was German New Guinea. We know that the Church in South Africa is making a noble effort to bear new burdens laid upon her in what were German colonies in South Africa,

But Miss Rouse thinks the great change will be in the development of "Native" Churches, and in the fact that in the future they will have to depend upon themselves more, for men and for self-support in material things. Everything that tends to develop a self-supporting branch of the Catholic Church is a gain, and most of all in reality of spiritual life. But while there may not be so much money for Missions, though even that is open to question, we think Miss Rouse is wrong in saying there will not be so many offers for Mission work after the War. The calls that have been made on the self-sacrifice of our people will awaken a desire, a readiness, to listen to the call of the King of kings for volunteers in the world-wide warfare against sin, and there may well be more offers of service than there have ever been. Miss Rouse points out one great gain to Missions from the War—Christianity will make its appeal untrammelled by its supposed alliance with, and its responsibility for, much that has passed as Western civilisation. If this proves to be the case, we shall be grateful for the shedding of what has been a hindrance. The Catholic Faith will have a better opportunity of influencing the various national movements in the East, and of combating religious revivals when it is free to appear, in very truth, Catholic. In that fight, on equal terms, no longer handicapped by much that is not Christian, there is more hope for the triumph of truth. Perhaps we may hope that the Church in Australia will be freed from the hindering effects of the "Nexus."

The fourth of the series—"The Building Power of Christ's Kingdom"—is by the Archdeacon of Sheffield, the Ven. H. Grosford Jones. The Building Power is the Spirit of Christ, which must be set free by Prayer, and for its effective working there must be Honesty, Temper, and Concentration. Honesty to admit our failures and the claims of all men, no matter how hard it may be to admit it, to share in the brotherhood of man. We have to face the fact for instance, that the German is our brother. It is a bold thing to say at this time, but it is true, and we have to recognise the truth. There must be a temper of affinity, and there must be concentration of effort. Granted these things in the souls of men, and the Spirit of Christ can rebuild our shattered civilisation on a surer foundation, and the building will be a lasting one. But as this Day of Visitation teaches us that there has not been honest co-operation on the part of man with God, so it warns us of the need for repentance, that there shall be honest and loyal acceptance of the claims of God, that His will may be accomplished, and all men come to the knowledge of the truth. There will be an undoubted call for more real missionary work on the part of the Church. The war emphasises that.

Subscriptions to the *Carpentarian* received: Per Rev H. R. Longmore, Croydon, 2/-, Mrs Phillips, Mrs J. Chandler, Mrs Allan, Mrs Lucas, Mrs Johnson, Mr G. E. Jewell, Rev H. R. Longmore; per Rev E. Taffs, 4/-, Mrs Crees (1915 and 1916); 2/6, Bishop Stone-Wigg, Miss Paige; 2/-, Mr P. J. Money, Mrs Zahel, Miss Weynton (England), Mrs W. J. Allom; 4/-, Mrs Allan (1915 and 1916); 6/-, Mr W. Butler (3 years).

The Bishop expects to be in Cooktown for Easter, and to induct the new Rector, the Rev. James Tweedie, before he leaves that town. There will be a Confirmation at Murray Island in May, and after that the Bishop hopes to visit Darwin and the Roper River Mission. Movements of the boat for the Roper are so very uncertain that no dates can be fixed. It is possible that the boat for the Roper will go from Thursday Island and not from Darwin.

Mr Vizard, a member of the Staff of the Roper River Mission, was in Thursday Island for a few days in January. He came from the Roper by the "Alcairo" to Thursday Island, and went on South by the "Nikko Maru." He will be on furlough for a few months in Victoria.

The Venerable Archdeacon Batchelor was a passenger by the "Aki Maru" from Japan to Sydney. Dr. Batchelor was present at service in the Cathedral on Sunday, February 27th. The boat arrived just before service, and it left at noon on that day. Dr. Batchelor will be doing Deputation work for C.M.S. in Australia and New Zealand.

Mr. C. D. Gillman, who was at St. Francis' College, Nundah, being prepared for ordination—with a view to work in the Diocese of Carpentaria—has enlisted, and was to go into Camp at the end of March. As Mr. Skelton enlisted last year, both the Carpentaria students have now obeyed that call of God, which is the insistent call at the present time. We cannot hope to have any students for Carpentaria at St. Francis' College, Nundah, till after the War. The Bishop could not accept any who are physically fit to enlist, and if men could not pass the doctor for the Army, they are not likely to be fit for work in the North.

[illegible]

E. J. HENNESSEY,
Auditor.

January 21st, 1916.

1916.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON.
Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. E. J. NASH, M.A.

Diocesan Secretary:

REV. E. J. NASH, M.A., Thursday Island.

Commissaries:

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REV. C. J. JENKINS, 56 Inverleith Row, Edinburgh, Scotland.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy:

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. J. TWEEDIE, Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMOORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. C. H. MASSEY, Th.L., Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

D. A. ROBERTS, Darwin.

Diocesan Council:

REV. E. J. NASH, M.A.	MR. K. O. MACKENZIE
REV. E. TAFFS	MR. A. SULLIVAN
MR. W. LEE-BRYCE	

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.)	MRS. LANE
REV. F. T. LANE	MISS QUINAN
MR. CHAPMAN	MRS. MATTHEWS

J. Giebo, T. Solomon, J. Savo

Torres Straits Mission:

REV. J. J. E. DONE
REV. G. A. LUSCOMBE
MRS. LUSCOMBE

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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Diocese of Carpentaria.

INTERCESSION PAPER

APRIL, MAY, JUNE, 1916.

THANKSGIVINGS.

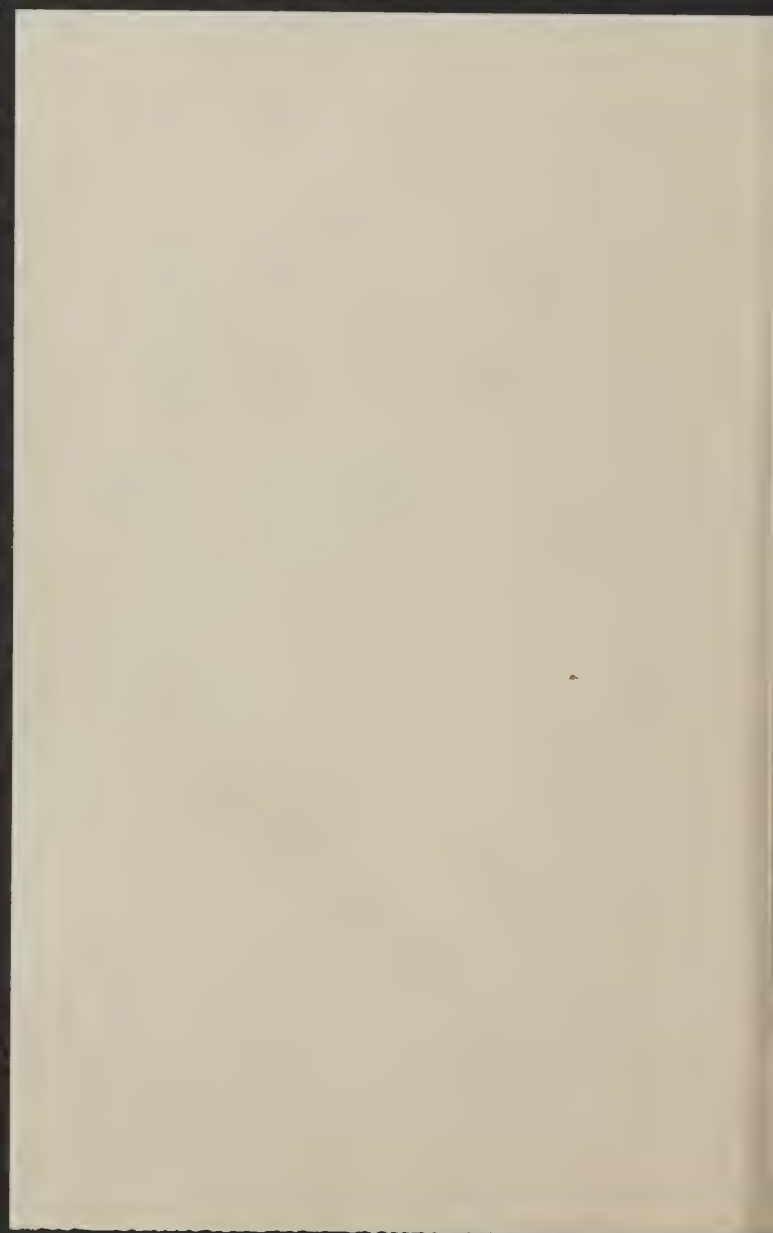
- For the baptism of 20 adults at Trubanaman.
- For the confirmations at Badu and Mabuiag.
- For the response of the soldiers to the work in the camps.
- For the use made of the Days of Penitence.
- For generous gifts of money for the work of the Church in the diocese.
- For the safety of H. Matthews and the crew of the Francis Pritt.

We thank Thee and praise Thee, O Lord.

INTERCESSIONS.

- For the Bishop and Clergy, that they may do Thy will in all things.
- For those baptised at Trubanaman, that they may grow in grace.
- For those confirmed at Badu and Mabuiag, and for those being prepared for confirmation.
- For the Missionaries at Trubanaman, and on the Roper River.
- For the pioneers of the General Mission.
- For the help of the Holy Spirit, that we may learn the lessons God is teaching us.
- For all arrangements to be made for the General Synod in October.

We beseech Thee to hear us, good Lord.



The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JULY 1, 1916.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2s. per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Visit to the East Coast.

The Bishop left Thursday Island by the "Aramac" on Tuesday in Holy Week, April 18th, for Cooktown and arrived there on Wednesday evening. He was met on the Wharf by the Rev. W. M. Wilkinson, who had been in charge of the parish since November of last year. There were several boys from the Torres Straits Islands on the Wharf, as some of the many boats that are working along the Barrier Reef were in port for stores, and had been detained by heavy weather.

The Bishop preached at Evensong on the Wednesday night, and on Good Friday he preached at Mattins, took the Three Hours Devotion, at which there was a reverent and attentive congregation, and nearly every one was able to stay for all the addresses; he preached again at Evensong.

On Saturday (Easter Eve) classes were held in the afternoon at the Roman Catholic Convent, where there are fifteen children of the Church of England. The Bishop gave all of them a lesson, and afterwards had a class for three girls who have been confirmed and who were to make their Easter Communion on the next day.

In the evening the Bishop also had a class in preparation for Communion for those Torres Straits islanders who had been confirmed at Badu and Mabuiag, and who were in Cooktown for Easter Day.

On Easter Day there were three celebrations of the Holy Communion, and the Bishop celebrated at 7.30 a.m. and 11 a.m., and he was the preacher at the 11 o'clock celebration. He had assisted Mr. Wilkinson at the 6.30 a.m. celebration when six Torres Straits islanders made their Communion. In the afternoon the Bishop addressed the children, and in the evening confirmed six candidates, who had been

prepared by Mr. Wilkinson. The congregations all day were large and reverent, and the services inspiring. Sixty-five people made their Communion.

On Easter Monday visits were paid to the hospital, and to some of the parishioners. Anzac Day—which was also Tuesday in Easter week, and the Festival of St. Mark—was well observed, though the congregation at 11 o'clock was not so large as might have been expected, seeing that was the special service for the memorial of those who had given their lives for us on Gallipoli. Mr. Wilkinson was the celebrant at 7.30 a.m., when those confirmed on the previous Sunday made their first Communion, and the Bishop was the celebrant at 11 a.m. At this service the collect from the Burial Service was used with the collects for the day, and a special prayer was said after the prayer for the Church militant on behalf of those who died during the campaign on Gallipoli. The Bishop was the preacher at this service. In the evening at 7.30 there was a good congregation, and after Evensong had been said there was a service of Intercession, which was a very good preparation for the public meeting held in front of the Council Chambers at 8.30 p.m. At this meeting the Bishop proposed the resolution which was passed at all the public meetings held on that day throughout Queensland. The Mayor and the Town Clerk also spoke, and the telegram from the King, which was handed to the Mayor during the meeting, was read.

On Wednesday, April 26th, Mr. Wilkinson left Cooktown for Laura, to get ready for a tour through the Peninsula, and the Bishop remained in Cooktown till the arrival of the Rev. James Tweedie, on May 2nd. He took all the services on Low Sunday, and after Sunday School on that day, presented the children's Lenten Self-Denial offerings at the Altar. As only a few of the envelopes had been brought in on Easter Day, the offering was postponed till the next Sunday.

The Church people of Cooktown arranged for a reception, to be held on Tuesday, May 2nd, in the Rectory, as a welcome to the Bishop on his first visit since his consecration to the parish, and also as a welcome to the new Rector, the Rev. James Tweedie. Bishop Hevy (the Roman Catholic Vicar-Apostolic), the Rev. Father Hoynes, and the Methodist Minister, the Rev. Mr. Downs, were present at the reception. There were speeches, songs and recitations, all of which helped to pass away a very pleasant evening. The Rectory had been decorated with bunting, and the ladies of the parish had provided the refreshments.

On Wednesday, May 3rd, the Bishop left Cooktown for Port Douglas by the "Mourilyan."

He was met by the Rector of Mossman and Port Douglas, the Rev. Edward Taffs, and on Thursday travelled by tram to Mossman. Mr. and Mrs. Taffs were "at home" at the Rectory on Saturday afternoon, to give people an opportunity of meeting the Bishop.

The Bishop celebrated the Holy Communion and preached at 10 a.m. on Sunday, May 7th, spoke to the children (after Sunday School) about "The Heralds of the King," and preached at Evensong. There were large congregations at the services. While at Mossman the Rector took the Bishop to every part of the parish to visit the parishioners and the schools, and on the night of Friday, May 12th, there was a meeting in Lunn's Hall, when the Bishop spoke about "the War and its Lessons." There was a large attendance at the meeting, in spite of the fact that heavy rain began to fall about 6 p.m., which prevented many country people from coming to the meeting.

On Saturday the Bishop returned to Port Douglas. He was the celebrant at the 7.30 a.m. service, preached at 11 a.m., addressed the children at 3.30 p.m., and preached again at Evensong. There were large congregations at 11 a.m. and 7.30 p.m. The Rector promised to arrange for the formation of branches of "The Heralds of the King" at Mossman and Port Douglas; so there is good hope of the children being taught the important duty of working for and praying for the Missions of the Church. Monday was spent in visiting the hospital, the schools, and families at Mowbray, some seven miles from Port Douglas, and on Tuesday, May 12th, the Bishop returned to Cooktown. While at Port Douglas the Bishop was the guest of Mrs. Blackburn.

On Wednesday, May 17th, the Bishop celebrated Holy Communion at 7 a.m., with special intercessions for the Bishops who met that day in conference in Sydney. In the evening he spoke on "the War and its Lessons" at a public meeting in the Oddfellows' Hall, and on Thursday evening he presided at the Easter Meeting of the Cooktown parish. On Sunday, May 21st, he was the celebrant at the 7.30 a.m. service, inducted the new Rector, and preached at Mattins and preached again at Evensong. He left Cooktown early on the morning of Monday, May 22nd, for Thursday Island, where he arrived on Tuesday evening.

Subscriptions to the *Carpentarian* received: 15/-, Mr. Kashiwagi; 2/-, Mesdames Macleod, Woodhead, Robeson, Ashford, Bunting, Ives, O. Watson, Messrs. J. Ferguson, McClosky, per Rev. O. Hall, Messrs. Handlev, Herron, Rigby, Mesdames Richardson, Shadforth, Douglas, R. Sherrin, Allender.

S. David's, Mossman.

Mossman and Port Douglas have suffered a good deal from various causes during the last four or five years. A cyclone in 1911 destroyed the Churches and damaged most of the buildings; in other years there have been a flood and a drought and a strike. All these things have thrown the district back, and have made the work of the Church more difficult, especially in the way of raising funds. About £700 was raised to re-build and repair the Church buildings after the cyclone. A small Church was built at Port Douglas and a house for the priest to use when he visits that part of the parish. Repairs were effected to the rectory and the hall at Mossman, where it was decided to build a stone Church. About £370 has been spent on the foundations of this Church; but that has exhausted nearly all the funds available. It seems that many people are afraid of the expense of building a stone Church; and of course, for such a building, it is necessary and essential that money be sunk in foundations, for which there is no apparent result. The sum of about £60 is available to continue the building; and if another £400 could be raised, there is every prospect of the building being finished, and Mossman will be the proud possessor of one of the most beautiful Churches in Queensland, besides giving as an offering to God for His service a building worthy of that service. As there is every prospect of a good crushing this season, perhaps we may hope that the people will provide most of the money needed to complete the building; and should any reader of the *Carpentarian* wish to help the rector of Mossman to finish a beautiful Church—for the building of which he has given much careful thought and manual labour—the Bishop will be glad to receive contributions, and pass them on to the committee. There has been much worry and anxiety over the building and much patience shown; Mr. Taffs is to be admired for his persistence in striving to attain his ideal, a building worthy to be offered to God for His service.

Notice to Surrogates.

On S. Matthew's Day, September 21st, the Bishop will enter on the second year of his consecration. Surrogates are reminded that licenses should be filled up accordingly on and after September 21st.

Meeting of the Bishops.

The three Archbishops and thirteen Bishops were in Sydney from May 17th to May 19th, to consult together on various matters of importance. There was a devotional meeting on the morning of May 17th, at which addresses were given by the Archbishop of Brisbane. No announcements have been made to the Press about the subjects which were discussed. The Bishop of Carpentaria was not able to be present.

Children in Convent Schools.

While I am very thankful that I have been able to arrange for some definite and regular instruction for the children of the Church who are at the Convent School at Cooktown, I feel that it is only right to point out to parents who are members of the Church of England that there are Church Schools to which they can send their children, where the children will receive definite Church teaching as a part of their school training; and where they will be living in a Church atmosphere, under Church influences.

The Reverend Mother at the Cooktown Convent was most willing to agree to what I wished done for the children of the Church of England who are under her care. I was able to arrange that the girls who have been confirmed should make their Communion once a month at an early service, instead of at the 11 o'clock service, which has been the custom; that all the children attend the 11 o'clock service every Sunday; that the Rector of Cooktown should have all the children for Church teaching once a week in the Convent; and that he should see the girls who are confirmed on the Saturday before the day on which they make their Communion, this preparation class and instruction being taken in the Convent. I want the parents of these children to understand that, while I am glad that it has been possible to make these arrangements, I myself look upon them as making the best of a bad situation. I do not mean to say a word against the Convent Schools, the work and the self-sacrifice of the Sisters who do the work, and the efforts made by Roman Catholics to enable them to do it are beyond praise. Her schools are the greatest glory of the Roman Catholic Church. Nor do I wish to suggest that anything is done directly in the way of influencing the children of the Church of England away from the Church. I believe the schools are excellent for *Roman Catholic children*, I do not think they are satisfactory for the training of the children of the Church of England in the most important part of that training, that which concerns their spiritual life.

Quite rightly the Sisters cannot allow the girls they are responsible for to be going out without proper supervision; and probably one great reason for parents sending their children to the Convent schools is the fact that they know the children will be well looked after in that way. This means that the children cannot attend many services, for the Roman Sister cannot take them to Church. It is difficult to arrange for their Church teaching. The Rector of Cooktown must take the classes in the Convent, and not in the Church. But even more important there is the indirect effect upon the girls who see their fellow scholars, who are Roman Catholics, having the privilege and happiness of Church services and instructions that they cannot have. The children feel that they are outsiders, and that must have the effect of making them feel unhappy, and it tends to make them either wish to join in services and teaching with the others, or it hardens their characters, and creates a feeling of "Don't care," and that just when they are

at the most impressionable age. I felt the great importance of our children in the Cooktown Convent being able to feel someone cares for their spiritual welfare, and so they need not feel uncared for, unshepherded in spiritual matters.

The Church of England is doing something to provide schools for her children, where they can be trained in a spiritual atmosphere, which will be for their spiritual health, and where spiritually the children can feel at home. For the spiritual health of the children, and for loyalty to the Church, we may fairly claim that Church of England parents should send their children to their own schools. There are Church Schools in Brisbane, Toowoomba, Stanthorpe, Southport; and if parents in the North think these are too far away, there is a Church of England School for Girls in Herberton, which only needs support in order that there may be in a good climate a good school for girls in the North, where the girls will receive Church of England teaching, and will live in a Church of England atmosphere. I would ask that all parents who do not wish to send their children so far away as the Southern Schools, should write to Miss Wakeford, Church of England Girls' School, Herberton, for particulars about the school.

Torres Straits Mission.

The Bishop has paid two visits to the Islands of the Torres Straits since the April number of the *Carpentarian* went to press.

On Tuesday, March 24th, he left Thursday Island in the "Dogai" for S. Paul's, Moa, where he arrived after a very slow passage about 8 p.m. As the galvanised iron tanks at the Mission Station were near the end of their time of usefulness, it had been decided to put down a cement tank, and the Bishop wished to speak to the people on the Mission Station about this work. A very early start was made next morning, but the boy who was acting as pilot apparently thought a beacon showed the way the ship should go, and he directed the course for the beacon, which was hit, and the "Dogai" sat on the reef in the passage in front of S. Paul's, Moa! We did not get off till the tide rose about 10 a.m., so a start was not made till mid-day, and that night we did not get any further than Yam Island on the way to Darnley. We anchored at Yam late, and next day got as far as Yorke Island, where we had service in the evening. Very little wind on Friday meant that we could not get to Darnley that day, and when the tide turned we had to drop our anchor and keep what we had made. Early on Saturday morning we were at anchor off Darnley. Mr. Done had had a busy time for a little over a month. He had been taking classes in preparation for Confirmation every day, and sometimes two classes a day; he had also taken the children every morning in Church, as there was no school during the time he was on the Island. On Saturday afternoon there was a meeting of the Island people, to talk about various matters, the most important being the re-roofing of the Church and the building of an apse for a chancel. The iron on

the roof is very badly rusted and it is important that a new roof be put on the building before next wet season. It was decided if possible to put on fibro-cement tiles. The Church is not big enough for the people, and so no room can be spared for a chancel, besides which an apsidal chancel will take the bare, square appearance from the building.

The people promised to do what they could to raise the money that will be needed, and the Bishop said that the coconuts on the Mission Ground could be stored and sold for the Repairs Fund; it was suggested that some of the men might get *bêche-de-mer* or trochus shell to be sold for the same purpose.

The Bishop had to interview some of the candidates, and it was decided to postpone the confirmation of two. There was a wedding the same afternoon, and then we had Evensong, and went on board the "Dogai" to sleep. On Sunday March 26th, 40 candidates were confirmed, 11 male, 29 female. Some of these were old men and old women, one or two of whom were not able to kneel. All the old L.M.S. Church members presented themselves for confirmation. In the afternoon nine babies were baptized, and at Evensong the Bishop spoke to the people about the Communion Service, and the duty of worship. There was a celebration of the Holy Communion on Monday morning, when the newly-confirmed made their communion, and some others who had lapsed began again to do their duty.

We left for Murray Island after the celebration, but as we had no wind we did not arrive till the next morning, and after losing so much time we could not stay more than a few hours before we left for home, and then we did not arrive in Thursday Island till Friday morning.

The next visit to the islands was at the end of May, when the Bishop visited Murray Island to confirm 110 candidates—39 male and 71 female. This was the first trip of the new boat, which has been built for the Torres Straits Mission. Mr. and Mrs. Done, with their two children, had been living in the Mission House at Murray for five weeks, and Mr. Done had had a very strenuous time with daily classes and interviews, besides making many alterations in the Church to fit the building for Church services. A number of men worked well in helping to get the Church altered, though many preferred to do nothing.

The pulpit was transformed into a very nice altar, and there was still sufficient timber to make a prayer desk. The rails in front of what was the platform were cut down to a proper height; and there were enough spindles to make the stem of a lectern, and the legs for a credence table. In the apse at the east end, an additional cement platform has been laid down as the foot pace for the altar, and another step in front of the communion rails to act as a kneeler; while the walls of the Church were lime washed, and the woodwork was painted. At the back of the altar is a reredos of plaited bamboo, which covers two inconvenient windows, and shows up the altar. Ornaments are needed to furnish the altar. At Murray Island, Mr. Done baptized eight adults, who were also candidates for confirmation. There was ground for serious doubt as to whether four of these had been baptized, so they received conditional baptism. This is the

first occasion when there has been any doubt about the baptism of those who wished to be confirmed. On Monday, May 28th, 121 persons made their communion, and after the service the Bishop gave those who were confirmed the day before, memorial cards of their confirmation.

There was a wedding, and much packing up to be done by the Dones; and we got away about three o'clock in the afternoon; and after anchoring near a reef all night, we arrived in Thursday Island about 7.45 p.m., on Tuesday, May 28th—a very good trip, as the Bishop was away only five days, all told. The new boat behaved well, and is evidently fast, quick in more ways than one. Probably every boat has some peculiar motion of her own—a sort of individuality. Perhaps that is why nearly every one, crew included, paid tribute to Neptune on the way out, when we were travelling close hauled against a very stiff south-easter.

"The Herald."

The new boat for the Torres Straits Mission was dedicated on Ascension Day to the service of God by the Bishop of the Diocese, and she was called "The Herald." A few friends and the crew were on board—there is not much room for a large party—and the Bishop said a short office of dedication which had been drawn up by the Sub-Dean of the Cathedral. It had been intended to give the boat a native name, but unfortunately there are two languages in the Islands of the Straits, and it seemed there might be some jealousy if a word from either language was used, and the only common word that was suggested did not sound suitable, so it was decided to use an English name, and none could be found more suitable than the name which links the boat and her work with the angels who brought the first news of salvation, and with the very efficient and enthusiastic junior department of the Australian Board of Missions. "The Heralds of the King" are doing such good work that it seemed right to honour them by linking the new boat with their organisation in this way.

The boat, which is ketch-rigged, is forty-eight feet long and has a fourteen foot beam; draught about six feet. There is a very roomy and comfortable cabin forward of the mizzen-mast, and there is a lavatory divided from the main cabin by a bulkhead, and from the fore cabin by a bulkhead, each bulkhead having sliding doors. As there is a hatchway leading into the forecabin, and another aft of the mizzen-mast, when the sliding doors are open there is a draught right through the ship; while there is a sky-light, and there are port holes in the cabin itself. The cabin is beautifully airy and cool, except of course when the boat is beating, or when it is raining, and everything has to be closed down. The boat was built at Thursday Island, and the Mission owes much to Mr. Thomas May, of Bowden and Mackenzie, who gave liberally of his time and experience to supervise the building of the boat. May she be indeed the bringer of a message of peace and salvation to many souls in the Islands of the Torres Straits.

Mission Notes.

The new Church at Mabuiag is to be dedicated on or about Sunday, August 20th.

The Rev. G. A. Luscombe has begun classes in preparation for Confirmation at Adam, on Moa Island.

Six Torres Straits Island boys, who had been confirmed in January last, made their Easter Communion at Ohrist Church, Cooktown. Their boats had put in for stores, and one of the first things the boys did was to look for the Church in Cooktown.

Three boats with island crews have gone to New Guinea. The captain took letters of commendation from the Bishop. One was presented to the priest at Port Moresby, who arranged for a celebration of the Holy Communion for those who had been confirmed. The boats did not expect to be in Port Moresby over the Sunday. Eight boys made their Communion on Friday in Easter Week; and as they did not leave before the Sunday, a number of the crew went to the Sunday Services.

On Palm Sunday, April 16th, the Bishop of New Guinea baptized 83 adults and 35 children. The candidates were from four centres. On the same day the Rev. S. R. M. Gill baptized 103 adults and 27 children at Boianai. Many of the adults at both places were grey haired men and women.

On Easter Day there were 241 communicants at Boianai, and there were 280 at Dogura. At other stations there were doubtless large numbers, but news has not been received from them.

The Bishop of North Queensland has been on a visit to the New Guinea Mission. He was present at the annual conference of the white members of the staff in May, and gave the addresses at the Quiet Day.

On August 10th the New Guinea Mission will be 25 years old. The Rev. Copland King has been a member of the staff from the beginning. He, with the Rev. A. A. MacLaren, landed near Wedau on August 10, 1891. The Rev. Samuel and Mrs. Tomlinson arrived about two months later. All three are still working at high pressure on the staff of the Mission.

Mr Chapman writes in very good spirits from Trubanaman. He says their irrigation is a great success, and by its means there is prospect of better crops in the dry season than in the wet season. Two of the boys on the station have learned to plough and to drive four horses, and the younger ones seem to take an interest in agriculture. Mr Chapman wants varieties of yams and sweet potatoes. We hope to get some from the Torres Straits Islands for him.

The Professor of Poetry at Oxford, Dr. Warren, quoted from Bishop White's poem, "Australia," in a lecture he delivered at Oxford. Dr. Warren wrote to the Bishop asking for copies of other poems which he has written.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XVI., No. 63. Thursday Island, July 1, 1916.

Some Lessons of the War.

It is of first-rate importance that those of us who cannot go to the Front should begin to think about the lessons the war has to teach us, that we may be prepared to face our duties and to shoulder our responsibilities in the new world we shall live in when the war is over, and in the shaping of which we shall have our part. It is no doubt impossible for anyone to say which will be the after-war problems that we shall be called upon to solve, it is possible for us to create an atmosphere and to develop an attitude of mind such as will help us to solve those problems, and to make the new world more worthy than the old. The immediate duty is not so much to decide upon cut and dried schemes for settling matters which may be quite different from what we forecast, as to prepare ourselves, and to educate ourselves so that when the time comes we may be ready whatever form the problems take. When peace comes there will be such a hurry to get business into its groove again, that there will be no time for thought; that time is now. There are certain principles for which we are fighting, and honesty demands that these principles shall be acted upon, and allowed their influence in every day life and duty, in the humdrum, unexciting days after the war. Principles that are true, and especially such as those for which blood has been shed, have a right to make their influence felt at all times.

For instance, we are fighting because we will be loyal to our word and to our obligations. "No matter what it will cost, England will be true to her word." That is a sentiment which should be written in letters of gold in every school and hall, business and meeting place in the Empire. But if that principle of loyalty to our word and our obligations is true, and is worth dying for, we are in simple honesty bound to act upon it in politics, in business, in industrial and in private life. There is no doubt at all that the tendency of life has been to shirk duties, and to refuse to acknowledge responsibilities when they became irksome and demanded self-sacrifice. Men were full of their rights and ever ready to claim them; keen about privileges, not so ready to acknowledge responsibility, yet privilege and duty go together. There is a change needed if we are to be really honest.

We claim to be fighting for the rights of the smaller and weaker nations. Serbia, it is felt, had gone as far as she could be expected to go, in submitting to the demands of Austria. She could go no further without sacrificing her existence as a nation. Belgium had a right to her liberty and to her existence, and Germany could not claim to override the rights of the small nation in order to gain her own ends. Honesty demands that this principle be applied to the weaker races with whom we come into con-

tact in any way. We have not always done so, we have not recognised the rights of such peoples; we have not recognised our responsibility towards them. Honesty demands that there shall be a change.

We have had manifested the first and foremost place that discipline occupies in life. There must be self-control, and the individual part must be ready to sacrifice itself for the benefit of the whole. In all our life, in every department of it, we have been undisciplined, impatient of control, each seeking his own benefit or pleasure. We have had during the War to submit to discipline ourselves; and as an Empire, to practice self-sacrifice, self-repression. Our soldiers have had to learn discipline in a special sense to enable them to fulfil their purpose. Honesty demands that we submit ourselves to become more disciplined in the days that are to be than we have been in the past. A change is needed.

We have learned that the claim to honour and respect is one that rests on service. Not money, nor position, nor ability, but service rendered to the Empire marks the one who is worthy of honour. Our ideals have changed, our standard of values has been altered, and if this is rightly so now, it is difficult to see why it should not also be so in times of peace and prosperity.

Simple honesty then demands that we as a people should endeavour to learn the lessons the War is teaching us, and try to put those lessons into practice in everyday life and duty; and on the whole we of the British race are an honest people, we are sincere. Hypocrisy is not really one of our national characteristics, indeed if we pretend at all it is rather in the way of denying that our actions are the result of belief in principles—we claim rather less than more credit. It is not perhaps that we are a peculiarly humble people, but we think that anything in the way of claiming credit is bad form. The sacrifices that have been made by fathers and mothers, the blood that has been shed by our sons, all demand, and insistently demand, that the lessons of the War shall have their full force and influence in moulding the world that is to be.

All the lessons of the War are concerned directly or indirectly with morals, moral principles, moral forces, moral issues, ideas and ideals: these are the things which stand out, and in all there is a demand, which no one can fail to listen to, for a change from the attitude towards them before the War.

We who are Christians believe that moral principles are true because they are in harmony with the truths of religion, and the being and nature of God. Indeed they are essentially Christian principles that are at stake. We who are Christians believe that moral forces and moral ideas and ideals derive their effective power and driving force from the Religion of Jesus Christ, that self-sacrifice was consecrated by the Cross of Calvary. And so the demand for a change in our attitude is a demand for Repentance in the religious meaning of the term. There is perhaps no thoughtful person in the Empire who does not believe a change is needed, that the attitude towards all questions after the War must be different from what it was in the days that have been, and especially

that moral principles, ideas and forces must be more in evidence. Not altruism, not patriotism, not philanthropy, can give to morals their living force, their driving power. These can only come from the Religion of Jesus Christ. The truest patriot is the one who is convinced in his own heart of the absolute claim which God has upon him, and is prepared because of that conviction to do all he can to bring about such a national repentance as will really turn us honestly and sincerely to the side of God, and that will be done most of all by prayer and effort to lead a life which in every department of it is guided and governed by the Holy Spirit. No matter what the cost may be, there is a call to every professing Christian to be true to his convictions, and to translate them into practice. Faith can still move mountains, but it must be such a faith as is real and sincere enough to influence our lives, which can strengthen us to pay the cost and bear the sacrifice, such a faith in our Blessed Lord and all that He has done and all that He is, that we are ready to follow Him who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.

Lines Written by the Bishop of Willochra.

A WOMAN'S CALL.

O Brother, will you go for me
To fight our country's foe?
The call has come across the sea:
O Brother, will you go?

For we are women, boys and old,
We do but what we can,
A soldier's arms we cannot hold,
We look to you—a man.

For home, for honour, and for right
We bid you strike a blow,
To save us from the foeman's might,
O Brother, will you go?

The men you know fought side by side,
They did what men must do;
On Anzac beach they fought and died,
And now they call for you.

And will you shame both them and me
By fear to face the foe?
The call is ringing o'er the sea,
O Brother, will you go?

G.W.

Anzac Day, 1916.

This may be sung as a recruiting song to the tune of Dundee (Hymns A. and M., 221).

"The current number of the 'C.M. Gleaner' gives an account of two Christian soldiers in the Chinese Army stationed at Ningpo who petitioned their commanding officer that they might be excused taking the oath of loyalty to the Government before the images of Kwan and Ngoh (two famous warriors of ancient days). The officer told them that non-compliance would mean death. They refused to sin against their conscience, and owing to the good character they bore, the punishment was reduced to dismissal from the 'ranks.'"—C.M. Review for April.

The "Francis Pritt."

When the last issue of the *Carpentarian* went to press, all that we knew of the "Francis Pritt" was that she was ashore somewhere on the beach between the Mitchell and the Staaten Rivers. Nothing could be done in the way of salvage until the end of the North-West season; the boat was on a lee-shore, and the risk of losing another boat in trying to salvage the one was too great.

There was some trouble in securing a boat to send down the Gulf for salvage operations, and we were afraid at one time that it would be necessary to send the "Dogai," which would have interfered very seriously with Mr. Done's work in the Torres Straits Islands. However, the "Coral Sea" was chartered, and she left Thursday Island on April 7th with a carpenter and all necessary gear to get the "Francis Pritt" off, if it was found to be possible to do so, and to get her ready to come to Thursday Island for repairs. The "Coral Sea" also took stores for the Mission Station, a most important thing, as the people were nearly out of most things and were looking out very anxiously for a boat from Thursday Island.

The "Coral Sea" made a slow trip down the Gulf, taking six days to get to the Mitchell, and the full moon tides about the 18th were missed. Mr. Matthews and some boys were picked up at the Mitchell River on Easter Day, and the "Coral Sea" got to where the "Francis Pritt" went ashore. The boat was found to be lying in exactly the same position as she was when Mr. Matthews and the crew left her in January, and excepting for the loss of some copper, no damage had been done.

Work was begun on Easter Monday, and by Wednesday the boat had been shifted fifteen feet towards the sea on rollers, and there was every hope that on that day the boat would be afloat, but things went wrong; timbers shifted, rollers would not work, and there was delay. "We shall get her into the water within a week, certainly. The little Jap carpenter is a brick to work. He would have us at it night and day, but however willing our spirits may be, our flesh is weak, we have to give in, and after supper and Evensong, we creep into bed and sleep the sleep of the weary till the daylight, when we are awakened by the carpenter moving about."

So Mr. Matthews writes: On Wednesday everyone worked till 9 o'clock at night, and on Thursday morning the boat was at the water's edge, when there was another delay.

The Malay cook went out shooting on the Thursday morning, and he had not turned up again at 4 p.m., and nearly all hands had to turn out to look for him, as it was feared he had got lost in the bush. No trace of the cook could be found before dark, but during the night he turned up at the ship. He said he had been very ill, and lay down in the shade a couple of miles away. He had heard the boys calling, but could not answer, as to call out gave him a sharp pain in the side. He seemed quite well on Friday!

On Friday, at 10 a.m., the boat was got into the water, and the weary people could wait for a tide to help in kedging her into deep water. The tide did not serve on the Saturday, and as the crew could manage everything, the "Coral Sea" was freed to return to Thursday Island.

Mr Matthews says that everyone worked splendidly, and considering everything, the job was most satisfactorily done. Three times the tide washed tons of sand back under the boat, and this had to be shovelled away. There was abundance of game to be got—kangaroos, and duck, and fish—and everybody worked in the best of spirits and temper. We owe a debt of gratitude to the crew of the "Coral Sea" for all they did.

The "Francis Pritt" arrived in Thursday Island on Monday, May 15th, and was got on the slip at the end of that week, when it was found that very little damage had been done. She will want caulking all over and coppering, and there will be various repairs. She was, however, due for much of these this year whether or no.

The cost of chartering the "Coral Sea," and of the salvage, comes to about £140, and the boat will need another £160 to be spent on her. We hope that the insurance people will pay part at least of the cost of salvage, although the boat was insured for total loss; and the estate of the late Mr Wright, of Waterloo, will help us to put the boat into repair. But as much of the money to be spent is for what would in any case been necessary this year, a good deal of the expense must fall on the Mission, and it is to be hoped that someone will be moved to help A.B.M. to meet this expense.

The boat will be as good as ever when all the repairs are completed; and we should be very thankful we have not to find £500 or more for a new boat, and still more that no lives were lost when the accident happened.

On Saturday, April 8th, the Bishop paid a visit to Port War. He was the guest of Mr. Mackenzie at Wanetta, with whom he stayed on Saturday night. Services were held at Port War. Evensong was said on Saturday night, and there was a celebration of the Holy Communion on Sunday morning. The services, which were wonderfully hearty and inspiring, were held in the mess-room.

On Sunday the Bishop went on by the "Dogai" to Booby Island, where he was the guest of Mrs. Norgate. Evensong was said at the pilot-station on Sunday evening, and there was a celebration of the Holy Communion on Monday morning. The Bishop returned to Thursday Island on the Monday, calling at Friday Island on the way.

A meeting of the Diocesan Council was held at Bishop's House on Thursday, April 13th, when the Bishop, the Sub-dean, Messrs. Lee-Bryce, Sullivan, and Mackenzie were present. A good deal of business was got through, and arrangements were made to present the Bishop with a signet ring for which contributions had been received from nearly every district in the Diocese.

Anzac Day.

News from the parishes tells us that everywhere in the Diocese the Church did her part in helping to celebrate Anzac Day worthily. There was a special celebration of the Holy Communion in every parish, and at some of the Churches the congregations were large, and the services most inspiring.

At most places there was an early celebration of Holy Communion as well as the Special Memorial Celebration at 10 a.m., when the Collect from the Burial Service was used with the Collects for the Day, and a special prayer in commemoration of those who had died on Gallipoli was used at the end of the Prayer for the Church Militant. The Bishop has issued advice to all the clergy of the Diocese, and recommended the form of service to be used, and as nearly as possible these recommendations were carried out.

The services at the Cathedral and at Darwin were very inspiring. The Cathedral was packed for the celebration at 10 a.m., and there was a large number of communicants then, as there had been at 7 a.m. At the 10 a.m. service there was a Church parade of the troops of the garrison on the island. The procession marched through the town before the service, displaying the flags of the Allies, and formed up again after the service, while the trumpeter sounded the Last Post.

At Darwin the Administrator and most of the public officials, as well as the Mayor and the Councillors, were present at the service at 10 a.m.

In most of the centres of population in the Diocese there was a public meeting in the evening, when the programme recommended by the Brisbane Committee was carried out, and the clergy took their part in the civil, as they had given a lead in the religious observance of the day. On the whole Queensland can be congratulated on the arrangements that were made and carried out for the observance of the first Anzac Day. It was a good model for any similar occasion in the future.

The alms at all the services in the Churches of the Diocese of Carpentaria on Anzac Day were given to the Soldiers' Help Fund, Brisbane. At Cooktown the alms at the Wednesday evening services during Lent were given to the same fund.

The Bishop of Corea writes in the Mission Field for April, 1916:—"The Native Ministry has taken root, and the ordination of one Japanese and two Corean deacons in 1914 was followed by the raising of one of them, Mark Kim, to the priesthood—our first Corean priest—on St. Thomas' Day, 1915. And side by side with this it is gratifying to note that the Christians are steadily maintaining their endeavours to create such a Native Clergy Sustentation Fund as will save the Church in Corea from the shameful expedient of making its Clergy dependent on subsidies and grants from England. There is, moreover, good reasons to hope for further ordinations in 1916."

Transport Chaplains.

The Chaplain General (Church of England) for the forces is the Archbishop of Perth, the Most Reverend C. O. L. Riley, and on him rests the responsibility of making arrangements for the supply of Chaplains for our soldiers, who are members of the Church of England. When War broke out the Archbishop offered to provide a Chaplain without pay for each transport on which no Church of England Chaplain was sailing. This offer was refused by headquarters on the ground of want of accommodation. The Archbishop has several times suggested that there should be three Chaplains on every Transport—one each for Church of England, for Roman Catholics, and for Nonconformists—and this has been refused, except on hospital ships, on which the Minister promised there should be three as above. Once again the Archbishop wishes to urge the claims of the soldiers who belonged to the Church to have their rights recognised. And he has written to know how many priests he can depend upon from this Diocese to supply the need, should the Department consent to what the Church claims for her sons. If the Department will grant our just rights, it is important that the Archbishop should know on whom he can call should the occasion arise. In response to his request, I have sent out the following letters to the clergy of the Diocese, one to ask the clergy if they are willing to go as transport Chaplains, should they be called upon; the other to explain to the parishioners what the position will be if the parish is to remain vacant for a time because the parish priest has gone to special war duty. I felt justified in taking a strong line, because of the loyal response to an appeal I made at the Eater meeting in Cooktown. Those present were quite prepared to let the Rector go, and would pay his stipend while on duty, and would do everything possible to keep up the services and the work of the Church during the absence of the Rector.

Bishop's House,
Thursday Island,
May 19th, 1916.

My dear.....

Would you be willing—if called upon—to go as a chaplain on a transport?

There would be no pay from the Government, except passage and mess expenses.

If you are willing to go, will you please call a meeting of your people and read to them the enclosed letter, and if arrangements can be made for you to be absent from the parish please let me know by wire as soon as possible, so that I can send your name to the Chaplain-General.

Yours sincerely,
HENRY,
Bishop of Carpentaria.

Bishop's House,
Thursday Island,
May 19th, 1916.

My Dear People,

I have had a letter from the Archbishop of Perth, who is our representative as Chaplain-General of the Forces. He asks me for the names of priests who are able to go as Chaplains on the transports, as he wishes once again to press upon the military authorities our right to have a priest to minister to the soldiers who belong to the Church of England. We are bound in loyalty to the Church, and for the sake of our own men, to do everything possible to provide chaplains: we cannot agree that the ministrations of Nonconformist chaplains are sufficient for our people. We do not ask for any stipend to be paid to these chaplains; all we ask is that they shall have their passages and their mess expenses provided, and seeing that the Church of England is the largest religious body in the Commonwealth, and that the majority of recruits are Church of England men, we are not demanding anything for which we have not a just claim.

I have written to ask your parish priest if I may send his name to the Chaplain-General as one who is ready to go if called upon, but this is possible only if you are prepared to make the necessary sacrifices. We as Churchmen must show that we are prepared to tax ourselves, to make sacrifices for our principles, and for the sake of our soldiers.

(1) You must be prepared to be content with such lay ministrations as can be arranged, and to use them loyally. I think it will be possible in every place to find a layman whom I could license as a lay reader, so that there would be always opportunities for worship so far as a layman can provide such. I would myself come to the parish when I could—but that would not be often—to minister the Sacraments, and we may be quite sure that our Heavenly Father will provide otherwise such spiritual blessings as our souls need, when we deny ourselves the ordinary means of grace for the sake of the Church and for the good of others. As we live in a Diocese of great distances, and our parishes are isolated, I would ask those who wish to be married to wait till the parish priest returns, but if for sufficient reason that is not possible, I would advise civil marriage before the Registrar, and when opportunity offers for the parties to have their marriage blessed by a priest. All our people know, I hope, that lay baptism is valid, and that in cases of emergency any Christian may baptise a child, the essentials being that water is poured on the child and the words used "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," so no child need die unbaptised during the absence of the parish priest.

(2) You must be prepared to pay your parish priest his stipend while he is doing duty as a chaplain. It is important that the authorities should not be able to refuse our rightful claims on the score of expense, even if we may think we ought not to be asked to pay this. Let us tax ourselves for our principles. Our people have made a noble response to the calls on them

to provide material things for the sick and the suffering and for the soldiers. I am sure you will respond to a call for the spiritual needs of our men, and for the principles involved in providing them with the ministrations of the Church.

I would ask you to remember that we, the Bishops of the Church, felt that we could not give permission for priests to enlist as ordinary soldiers; many of them were quite ready to do so had they received permission. It follows that they ought to be ready, and we and you ought to do everything possible to enable those who are called, to do their duty as priests. We as Christians believe that spiritual care and training are even more important for our men than the military training which is known to be essential. It is moral and spiritual force that is most important, and moral principles derive their effective force from the religion of Jesus Christ our Lord. All through life and in all experience this is true; it is especially true in what we honestly believe is a war for truth, righteousness, and liberty.

I do not know that we in this missionary diocese will be called upon to send any of our priests—the need may be supplied from other dioceses; but I feel that we are bound by every solemn duty to be ready if we are called upon, and we ought to do all we can to strengthen the hands of the Chaplain-General in his efforts to provide for the needs of our soldiers who are members of the Church.

So convinced am I of our duty in this matter that I am prepared to give leave of absence to every priest to go from the Diocese, excepting the one at Thursday Island and those who are working among the Torres Straits Islanders. As I have to be constantly travelling, there must be some one at Thursday Island to attend to Diocesan business in my absence. We have lately taken over the spiritual care of the Islanders in Torres Straits; it would be wrong to neglect the teaching of them; and moreover, there is not the same claim upon them for self-sacrifice in spiritual things for the sake of the Church and of our soldiers as there is upon Christians of our own race.

If we can by the grace of God make the sacrifices we are called to make in these days, the Church will be strengthened; and we may be sure that we shall receive blessings from these times of trouble and sorrow such as we can hardly realise. Here is an opportunity for us to show that we believe in the principles of Church order, an opportunity to realise ourselves what those principles are, and to make the world recognise them.

May God grant us grace to use the opportunities He gives us.

I am,
Yours faithfully in Christ Jesus our Lord,
HENRY,
Bishop of Carpentaria.

FINANCIAL POSITION OF THE O.M.A.—The income of the N.S.W. Church Missionary Association for the year ended 31st March, 1916, amounted to £7,419 5s. 7d., as against £6,652 13s. 9d. in the preceding year (which was itself a record). Owing to the extension of the work at home and abroad, the expenditure for the year also shows an increase, but the money received is sufficient to meet all liabilities.

The Sub-Dean.

The Sub-Dean of the Cathedral, the Rev. E. J. Nash, has accepted the offer of work in the Diocese of Willochra, and will be leaving Thursday Island about the end of September to take up his duties as Rector of Gladstone-cum-Laura, in South Australia.

Mr. Nash came to Thursday Island in answer to an appeal made by Bishop White, and he was licensed as Sub-Dean and Vicar of the Cathedral Parish on April 2nd, 1910, so that he has been in charge of the Cathedral Parish for more than six years. Bishop White asked him to come for three years. We have no right to complain that he and Mrs. Nash have decided to go to a climate less trying than Thursday Island.

Mr. and Mrs. Nash left a most delightful country living in England to take up work in this Diocese, and though we may well hope they have found some compensations, it is necessary to know what a country parish in England is like to realise the difference in life and work and in climate. It would hardly be possible to imagine a greater contrast than that between Leatherhead and Thursday Island.

It is of course quite impossible for one—a comparatively new comer into the Diocese—to say much of the work of the Sub-Dean and of Mrs. Nash in Thursday Island. I can only express my own gratitude for all the help he has given me, and I realize it all the more when I consider with dismay the many things which have depended on the Sub-Dean, and for which new arrangements have to be made. Perhaps no one—not even Bishop White—knows so much about the work of the Diocese as Mr. Nash does. All the business and all the business arrangements are at his fingers' ends. He was responsible for much of the administration even when the Bishop was in the Diocese, for the Bishop has to be absent so much from Thursday Island, and mails are so infrequent to outside places, that much must be left to the Sub-Dean, and he has never failed. Of his love for the Cathedral itself and his keen interest in all its associations, travellers who pass through the port know well. I have asked the commissaries to find a man to take the place of Mr. Nash. It is not an easy thing to do.—H.C.

Personal.

The Sub-Dean and Mrs. Nash returned from their holiday trip to Victoria by the "Aki Maru" on Monday, April 8th.

Mrs. Done and her two children arrived from Sydney by the "Aki Maru" on April 8th, and left by the "Dogai" on Tuesday, April 9th, for a short trip round the nearer islands. Mr. and Mrs. Done with their children left for Murray Island on Tuesday, May 16th. They had a rough trip out—the last trip of the "Dogai"—and after calling at Yam and Yorke Islands, Good Friday and Easter were spent at Darnley Island, and the party arrived at Murray Island on Easter Tuesday. After spending five weeks there, Mrs. Done and the children returned to Thursday Island for a day or two, and left for Mabuiag on Thursday, June 1st. The Wyben

Pearling Company have kindly given their house at Mabuiag for Mr. Done's use while he is building the new Mission House on the island.

The Rev. C. Hall, Rector of Normanton, suffered from attacks of asthma during the wet season. Last year he was free from anything of the kind during the dry season, and it is hoped that he will be free from them for some months to come.

The Rev. James Tweedie was inducted by the Bishop as Rector of Cooktown on Sunday, May 21st. Mr. Tweedie has been licensed as a surrogate.

The Rev. W. M. Wilkinson left Laura for a trip through the Peninsula on Wednesday, May 24th. He hopes to visit all the cattle stations and the mining camps, and to get to Mitchell Mission Station about the end of August. He expects to be away three months on this trip.

Mrs. Luscombe is staying at Bishop's House in Thursday Island.

Mr. and Mrs. W. F. Walker, of Badu, were the guests of the Bishop and Mrs. Newton while they were in Thursday Island on their return from South by the "Aki Maru" in April.

Mr. and Mrs. Matthews from Trubanan are expected to be in Thursday Island on a visit in July.

Nearly all the young men in Normanton have enlisted.

Presentation of a Signet Ring to the Bishop.

As soon as the Bishop was appointed to the See, a desire was expressed to make him some suitable presentation from the Diocese, and it was decided to procure for him an episcopal ring. The Church Stores, Sydney, were commissioned to have the ring made, and it was blessed by the Sub-Dean, and presented to the Bishop during Evensong on Sunday, April 16th.

Nearly every district in the Diocese had contributed to the purchase of this most appropriate gift. There seems to be some doubt as to the exact meaning of the symbolism of the ring—whether it symbolises Authority, or whether it symbolises Faith—but in either case it is appropriate that the ring should come from the Diocese as a whole. Needless to say, the Bishop is very grateful for the kindness and thoughtfulness of his people. The stone in the ring is an amethyst, on which is engraved the arms of the See.

The Bishop's Movements.

The Bishop left Thursday Island by the "Montoro" on Friday, June 9th, for Darwin. He expects to be two months in the Northern Territory and to be able to visit Pine Creek, the Roper River Mission Station, and other outlying places. On his return in August he

will pay another visit to the Torres Straits Islands for confirmations, and to dedicate the Church at Mabuiag. At the end of August he hopes to visit the Mission Station on the Mitchell River.

At Croydon the Sale of work held on Easter Monday resulted in about £50 being raised for the Church funds.

Nearly every parish and district ended the year on March 31st with a credit balance to their accounts. The exceptions are Croydon and Mossman. The credit balances were not so large as at the beginning of the year in most cases, which means that income did not meet expenditure.

Thursday Island.

The Annual Parish Meeting was held on May 4th. The attendance was smaller than usual. The Churchwardens' report shewed a considerable fall in the income both from offertories and from the Treasury collections. The credit balance of £50 was due to the large balance carried forward from the previous year.

The Vicar nominated Mr. K. O. Mackenzie as his Warden, and the meeting elected Mr. W. M. Lee-Bryce as People's Warden. It was decided that only three non-official Councillors should be appointed, and Messrs. A. Sullivan, G. Clarke, and O. G. Oxley were chosen.

The Bishop gave a lecture in the Town Hall, Thursday Island, on "Some Lessons of the War." There was a large attendance of people, who listened attentively while the Bishop spoke for about an hour and a half on various matters which the War had brought into prominence.

The Bishop would be very glad if any subscribers to the *Carpentarian* who have the following numbers and can spare them would send them to him, address Bishop's House, Thursday Island. The numbers are wanted to complete sets for binding. A set is wanted for the Diocesan Library, and the Bishop of Willochra wishes to complete his sets. January 1908, January 1909, April 1909, October 1909, April 1910, January 1913, April 1914, July 1915, October 1915.

Some friends of the Bishop in England, who have been interested in the New Guinea Mission, have sent the Bishop a large supply of paper and envelopes—a very acceptable gift. The Rev. A. R. Chignell, the Organising Secretary of the New Guinea Mission in England, is responsible for the kindly thought.

"The first definite application in detail of the principle of self-support has been made in Mota. The principle has been clear from the earliest days of Bishop Patteson. The time had come when there should be further developments. The Mota people now entirely support their own teachers, and I hope they will have a small contribution to send to work outside their island. It has always been taught that among the first contributions the people of any island make is that which is sent for missionary work at a distance."—Bishop of Melanesia in the Annual Report of the Melanesian Mission.

1916.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON.
Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. E. J. NASH, M.A.

Diocesan Secretary:

REV. E. J. NASH, M.A., Thursday Island.

Commissaries:

REV. PROF. NEWSOM, King's College, Strand, London, W.C.
REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. C. J. JENKINS, 56 Inverleith Row, Edinburgh, Scotland.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy:

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. J. TWEEDIE, Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMOORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. C. H. MASSEY, Th.L., Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

D. A. ROBERTS, Darwin.

Diocesan Council:

REV. E. J. NASH, M.A. | MR. K. O. MACKENZIE
REV. E. TAFFS | MR. A. SULLIVAN
MR. W. LEE-BRYCE

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.) | MRS. LANE
REV. F. T. LANE | MISS QUINAN
MR. CHAPMAN | MRS. MATTHEWS
J. Giebo, T. Solomon, J. Savo

Torres Straits Mission:

REV. J. J. E. DONE
REV. G. A. LUSCOMBE
MRS. LUSCOMBE

The Diocese.

The See was founded in 1900, and consists of a part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 18deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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Diocese of Carpentaria.

INTERCESSION PAPER

JULY, AUGUST, SEPTEMBER, 1916.

THANKSGIVINGS.

- For the confirmations at Darnly and Murray Islands,
and at Cooktown.
- For the worthy celebration of Anzac Day in the
State of Queensland.
- For loyal response made by the Easter Meeting at
Cooktown.
- For the gift of the new boat for the Torres Straits
Mission, and for the safety of the Francis Pritt.

We thank Thee and praise Thee, O Lord.

INTERCESSIONS.

- For those confirmed at Darnly, at Murray, and at
Cooktown.
- For the pioneers of the General Mission in Queensland.
- For all arrangements to be made for the General
Synod in October.
- For the help of the Holy Spirit in learning the
lessons God is teaching us.
- For the spiritual care of the soldiers on the transports.
- For the guidance of the Holy Spirit in the work of
the Diocese.
- For means to use opportunities for extending the
work of the Church.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, OCTOBER 2, 1916.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Visit to the Northern Territory.

I left Thursday Island on Friday, June 9th, by the steamer "Mataram" to pay my first visit to the Northern Territory. The weather across the Gulf of Carpentaria was all that could be desired, and on the Sunday there were two services on board; the collection at Evensong was given to the Melanesian Mission as the day was the Festival of the Mission—the Feast of St. Barnabas—as well as Whit Sunday. We arrived at Darwin on Monday evening, and I was met by Mr Massey (the Rector of Darwin), the Churchwardens, and other officers of the Church. In the evening there was a meeting of the Parochial Council, when the members gave me a welcome to the capital of the Northern Territory. On Tuesday I called on the Administrator and had a long talk with him about work for the aborigines, in which His Excellency takes a great interest. That evening the people of Darwin shewed what they could do in the way of offering a welcome to their Bishop. There was a very large gathering of people in the Town Hall, when the Rector, Mr Barnes (Churchwarden), and Mr Roberts (Lay Reader), were more than kind in the way in which they expressed their pleasure in having their Bishop amongst them, and I took the opportunity of speaking of the lessons of the war and the supreme need of the teachings of the Church in these days. Unfortunately Mr Kelsey (the Mayor of Darwin) was laid up and could not be present. The Administrator and Mr Carey (the Government Secretary), and other of the Government officials, as well as Father Fanning (the Roman Catholic parish priest), the Rev. Mr Pratt (the Methodist minister), the Rev. Mr Watson (of the Methodist Mission, who was leaving at daylight the next morning to begin Mission work on Goulburn Island), were present at the social gathering. What the ladies had done at short notice—they had not known for certain that I was coming until a wire was received the previous Saturday—was marvellous, and there is

no doubt about the appreciation of their work! Mr Massey saw that I had an opportunity of seeing everything that is to be seen about Darwin: and we visited the hospital, the compound for aboriginals, and the new meatworks which are being erected by Vestey Brothers, besides the gaol, the gardens, and some very beautiful spots on the various points along the harbour. There are few things more beautiful than the cliffs that are passed as one enters the harbour at Darwin.

On Sunday, June 18th (Trinity Sunday) I celebrated the Holy Communion at 10 a.m. and preached. Mr Massey had been celebrant at the early service. I spoke to the children in the Sunday School, and took part in a civic memorial service at the Town Hall in memory of and in honour of Lord Kitchener. A form of service had been drawn up and printed. The Methodist minister said the opening prayers, the Roman Catholic parish priest read the lesson, the Anglican parish priest said the closing prayers, His Excellency the Administrator gave one address, I gave the other and pronounced the Benediction. There was a large and representative gathering of citizens to do honour to the memory of a great soldier, a true patriot, a sincere Christian. I preached at Evensong.

Mr Carey (the Government Secretary) and Mr Worgan (the Chief Surveyor) were very kind in making arrangements for me to get to the Roper River Mission Station. It took a few days to get everything fixed up, and I left Darwin by train on Thursday, June 22nd, for Pine Creek. Mr Massey went with me as far as Pine Creek, as he spends the last Sunday in that centre every month. Friday was taken up in getting everything ready for a start, and we got away on Saturday morning for a journey that was to take nearly five weeks. We had a trap and four horses with all our tucker and other necessaries for the road. An aboriginal boy to look after the horses was picked up at Pine Creek, and we had to take him on the trap for a few miles till we picked up a horse, saddle and bridle for him at one of the survey camps. We could only be sure of the one team of horses to do nearly 700 miles, so we could not afford to lose any time, and it would be necessary to nurse them all we could. I was most fortunate in having with me Keith Marsh to be the coachman, cook, companion and guide. He knows all about horses and is a good driver; he knows all about the road, for he was working with surveyors on the Roper; he was never stuck in finding something to carry us through difficulties, and we had some on the road; he is an excellent cook and a good shot, so we fared well, and it is no surprise that we had a pleasant and a successful trip, made under the best of conditions. There was a Federal party in the Northern Territory to inspect the route for the railway, and to gather information about

the need and the advisability of carrying the line on from the Katherine River to Mataranka (Bitter Springs). They travelled by motor car a much greater distance than we did in a much shorter time, but I do not know that they had a better time than we had.

At the Katherine, where there is a store, a police station, and a telegraph office, we had service on the night of Monday, June 26th. From here on the country began to improve—it had been poor from Pine Creek to the Katherine. On Wednesday, June 28th, we arrived at Maranboy, which is a mining centre (tin), and where there is a fine battery erected by the Government. There seems to be fair prospects on the field, but wages are high, and living is expensive, the cost of carriage by road teams from Katherine, over 100 miles, being very high. That will be improved when the line is opened to the Katherine, and things will be still better if the line is carried on. Indeed the hope for settlement seems to depend most of all on mining development. The people at Maranboy had suffered a very great deal from fever, indeed we found as we went along that there had been a great deal of sickness everywhere past the Katherine. It was partly due to hard living, and also to the fact that there had been an abnormal wet season; a very heavy "wet," but not a long one, and also to the fact that people do not know how to take care of themselves, will not take simple precautions, and do not act on advice as to treatment. I saw a man and his wife in a camp, both laid up with fever, the camp a few yards from a lagoon, with plenty of anopheles about, a family from New Guinea had lived there, and had had fever in the camp. Neither man nor woman had a mosquito net rigged—the man had his under his head as a pillow! We had met a motor car on the road with two patients on board being taken to the hospital at Pine Creek. The motor had been sent from Darwin to bring these men into the hospital.

We had a service at Maranboy, but it had not been possible to send word that we were coming, and many of the people were sick, so we had not a large congregation. Two days brought us to Mataranka, and on this road we saw the evidences of the high floods of January. Running down the valley of the Beswick, which is very wide with the course of the river winding through it, we saw flood drift nearly a mile away from the river bed, 12 feet in the trees, and we saw these signs of flood all the way down the Roper. The whole county must have been one great sea of water for miles and miles. I was not able to go to Mataranka homestead, which is four miles from the crossing of the Roper at Bitter Springs. We dare not put an extra eight miles on our horses. Mr. Palmer, the manager of the Government

sheep farm, came out on Saturday morning, and he kindly took wires to send for me—this was the last chance of letting people know how we were doing. The manager goes out to the overland wire, about four miles in the other direction from the homestead—on certain days of the week—and gets into communication by telephone with the Telegraph Station. Mr. Palmer gave us a telegram for Mrs. Rogers, of Paddy's Lagoon Station—which is near the Roper Bar—and said he had sent on telegrams by native boys a week ago.

I had heard that messages were sent to Darwin to tell Mrs. Rogers her son—and only child—was laid up with appendicitis in Melbourne where the lad is at school; and I had suggested that later news could be sent to Mataranka for me to take on. Saturday brought us to Elsey Station—the homestead at McMinn's Bar—not the homestead which Mrs. Aeneas Gun has made famous, that has been moved twice since her day. Here we joined Mrs. Little, the wife of the manager, and her seven children—Mr. Little was away mustering.

We had prayers that night, and the next morning I catechised the children and gave them a lesson, and I was more than pleased to find that they had been taught something of their religion, and taught it well.

It turned out that the family had lived on the York Peninsula, and that Mr. Wilkinson had taught them when on his visits, and had got for them some books which they had read—Peep of Day and Line upon Line; also they have a good mother. Mrs. Little had been on Elsey for about ten months, and had had as hard a time of it as most women can put up with in a life time. She had had her husband down with fever and beriberi, all the children with fever, beriberi, and blight. They were flooded out on Christmas Day, and found just one small spot which the flood waters did not cover. Teams had been blocked, and they were short of rations for some months. Mr. Little had decided that Elsey was no place for a woman and children, so the family was to go back to Brisbane; they travelled on the same boat as I did on my return from Darwin to Thursday Island. Mrs. Little had two babies—twins—to be baptized, and I arranged to baptise them on the return journey when the father might be home.

We met Mr. Little a few miles from the Station, and he said he thought he would be able to let us have some spare horses to spell our own. It would mean riding, and we must go on to Hodgson Downs to get saddles and packs. He said he would bring the horses on to our camp that night, if he could get them. He did so, and we were able to leave our team at Hodgson while we rode the last fifty-two miles to the Roper Bar (Leichhardt's Bar).

At every place we heard of the sufferings and the sickness that had been caused by the abnormal floods, and the consequent privations—eight men had died on the road from Borooloola to Hodgson Downs, about 200 miles. The Elsey team had been away eight months, and we met it on the way to the Station. There had been a chapter of accidents. The Government steamer was burnt last year. Stores were sent in boats from Thursday Island last December. Heavy floods came—the highest known—just at the time the stores were landed; much was lost; teams could not travel, what could be packed on horseback was sent away,

and the teams waited for the next steamer, which left Darwin in May, but which had to put back to port, and did not arrive at the Roper till the end of June, and at the Mac-Arthur till July. The flour that came in December was bad and made worse by the weather; most of the salt was lost, and for some time some of the people were living on a meat diet only.

The season had been abnormal, fever and beri-beri were worse than usual. Of course, if people would take the trouble, they could grow vegetables—some of the best I have seen are grown in the Northern Territory; and on some stations, and on the Mission Stations, they do it—but the ordinary white man will not be bothered, it seems, to take the trouble. He is satisfied with beef and damper and luxuries, in the way of some tinned stuff.

We arrived at the Roper Bar on Thursday, July 6th, and found no one at the Police Station, so I went on four miles, to Paddy's Lagoon, to give Mrs. Rogers the telegram I had brought from Mataranka. We got hold of a blackboy, and I sent him on to the Mission Station with a note to Mr. Warren, asking him to bring up the launch for me. I found the boys sent from Mataranka had not arrived at Paddy's Lagoon, and that Mrs. Rogers had received no news of her son. She herself had only arrived home the day before from a long trip, the second in three months, to take delivery of cattle; her husband was away, taking fats to Queensland. I had to warn her there was bad news for her, but she rose to the occasion, arranged to send boys away the next day with wires, and finally decided to go herself, a ride of about 130 miles each way across country, to get news. Telegrams came pouring in before she got away, from Mataranka, and from Daly Waters (about 230 miles), but nothing so late as what I had brought. She took her ride, and nearly knocked up her horses—but not herself—and had the satisfaction of hearing that her boy was well and back at school. As she went across country, we missed her on the return journey. When one thinks of what women do and suffer uncomplainingly in the Never-Never, one cannot wonder that the Anzacs are what they are, that they do not understand impossibilities.

The next day Mr. Warren came up in the launch—twenty-five miles—and took me to the Mission Station, where I spent four days. I was able to see a good deal of the work of the Station, some of the effects of the flood, the efforts that are being made to re-build the Station, and some of the discomforts, in consequence of the flood, which the staff put up with uncomplainingly. The work is very difficult, and the results disappointing. They have fifty-one people living on the Station, and seventeen of these are half-castes. There seems to be few aborigines in the district, and Mr. Warren thinks it may be possible to open another station on an island or on the coast, where there are more people to be influenced, and more hope of exercising discipline. The staff of the Mission has made a noble struggle in the face of very difficult conditions. The opinion seems to be that the aborigines are dying out on the River, and there are always difficulties, some of which cannot well be avoided, when the aborigines and the white race are in close contact. Apart from other evils, cattle must not be disturbed; hunting grounds and lagoons where there are

lilies and fish, which the aborigines need, are shut off from the people, and there are disputes and difficulties and troubles. The only hope for effective work, which is especially difficult with the aborigines of Australia, is to get amongst them, where and before they are contaminated by intercourse with the vices of the white race, and there is some chance of strengthening the character to stand the shock of intercourse when it does come. At the same time, it is to be hoped that there will be a small centre on the River. It seems that the people have learnt to look upon the Station as a home, and a place of refuge for the old people to come to and spend their last days. Thirty-seven have been buried in the cemetery close to the Mission Station. It would be a work of Christian charity, and some slight repayment of a debt due by Australia, if there were a home for the old who have lost their means of livelihood and have nowhere else to end their days. It might be possible to take the younger ones away, where they can be better looked after, trained and taught, while all that can be done is done to smooth the pillows of the aged when they come to die. Whether the O.M.A. would feel justified in starting such a place is open to doubt. The point is, that there is a use for the present site to do a work of true Christian charity, while work of a more hopeful nature might be developed elsewhere. The work that has been done in the School is very good indeed, and shews that the aboriginal is capable of very real intellectual development.

On the Sunday I celebrated the Holy Communion for the staff, and on Monday night began a series of addresses in connection with a Quiet Day for the staff, which were continued on the Tuesday; and on Wednesday, July 12th, Mr. Warren took me up to the bar and we began our return journey to Pine Creek. I had a very happy time at the Mission station, and I came away with a very real sense of the devotion of the staff of the Mission. All the members were in fairly good health, though they had all had fever, and their good health is due to a great extent to the garden which provides vegetables. Perhaps people will realize how bravely difficulties have been faced and overcome when they know that the flood destroyed the garden and carried everything away. The sweet potato beds have all been developed from one sweet potato Mr. Joynt brought back in his pack when he returned from a trip to the Katherine to send away wires about the damage done by the flood in January last. The launch was invaluable during the time of the flood. Not only were all the staff and the children taken to a place of safety—to the cemetery, the highest piece of ground for miles around, as they discovered—but large supplies of stores were removed and kept safe from damage, and the Mission was able to give help to others who had lost more. The engine for the launch had arrived a couple of weeks before the flood and was landed without a shaft—it was over-carried to the East and has not turned up yet—but Mr. Warren made a shaft out of a crowbar, and with that the engine worked well; it was ready two days before the flood came down at its highest, and has been working well ever since. Mr. Warren has been for a long trip down the river—70 miles—and along the coast and to the Islands off the coast, having travelled about 500 miles. Mr. Joynt was away when I

arrived at the station. He had gone to prospect for native tribes to the Rose River, 100 miles to the north of the Roper. We managed our return journey safely. At the Elsey I baptized the twin sons of Mr and Mrs Little. We had another service at the Katherine, and we arrived at Pine Creek with our horses nearly done, on Wednesday, July 26th. I stayed at Pine Creek for the Sunday services, for which Mr. Massey came down, it being his Sunday there, and returned to Darwin on Tuesday, August 1st, to find I had missed a boat to Thursday Island by about six hours! There was nothing to be done—except answer letters, and a big mail had been sent on from Thursday Island—but wait till the "Montoro" came in on August 10th, two or three days late. It was no good worrying about the fact that I had to get away to the Torres Straits Islands on August 14th; that there was a great deal to be done in the way of trying to learn some of the many things the Sub-Dean knows about diocesan matters before he leaves for Willochra; that if possible a visit had to be got in to Mitchell River before General Synod—eats up part of the year when one can travel in the North. One could only make the best of things, as the Missionaries at the Roper were doing under worse conditions.

I must thank the Administrator, the Government Secretary, and the Chief Surveyor for making it possible to do as much as I did in the Northern Territory on my first visit to that part of the Diocese. I saw a good deal, I learnt much, but only a small fraction of the difficulties of the work of the Church in those parts. There are problems to be tackled, and they can only be solved if we can find priests with a feeling of sympathy for lonely people, and who are willing to face difficulties and endure hardships as the Roper River Missionaries do, and as do those who are making a bold bid to use the waste places of the large slice of Territory the Commonwealth of Australia is called upon to develop. We can do nothing immediately; it is wiser to wait till the line is opened to the Katherine, and we see what developments may be in the near future, but the Church has to face the duty of ministering to the scattered people of the Northern Territory.

Bequest to the Diocese.

The late Mr. Robert Christison of Lammermoor, who did so much for the Church in North Queensland, and of whom an In Memoriam notice was printed in the *Carpentarian* of April 1st, 1916, left the sum of £600 in trust to the Bishop of Willochra, late Bishop of Carpentaria. The primary object of the benefaction was for support of a Bush Brotherhood in the Diocese of Carpentaria, but the Bishop of Willochra had certain discretionary powers allowed him in connection with the trust, and he has decided that Mr. Christison's wish will be carried out most nearly by applying the interest of the money to grants in aid of the stipends of the clergy in the Diocese of Carpentaria. We are very grateful for this help. On the whole the parishes loyally fulfil their obligations to the clergy, but the incomes are small, and anything that enables the Diocese to increase them is a real act of charity, an act of love.

Missionary Tracts for the Times

The Central Board of Missions in England has published, through S.P.C.K., four more of the series of "Missionary Tracts for the Times," and the latest number maintains the high standard of the earlier ones.

In No. 5, *The Church, the Organ of Redemption*, the Rev. Tissington Tatlow describes the failure of the Church to influence and to lead the nation. He points out that what is needed is the conversion of the Church, that we may be ready to receive the soldiers and sailors who have passed through spiritual experience. Clergy, Church-workers, Church officials, need repentance for their failures, that the Church may fulfil her purpose. The whole of life must be claimed for God, and religion must influence the whole. There is needed a renewal of personal religion, together with a fuller realisation of the corporate life of the Church.

No. 6.—*Australian Missions and the War* is by the Bishop of Willochra, who points out how the War has had an educating influence upon Australia, has widened our horizon, and made such things as freedom, honour, loyalty, practical realities; all this must have a great influence in changing the attitude of the Australian towards the responsibility of the Empire to the subject races, and so indirectly it will strengthen such secondary motives for interest in Missions.

The Bishop gives an account of the agencies for Missionary work in connection with the Church in Australia, and of the work of the various Missions. When he speaks of work amongst the aborigines, the Bishop speaks as an expert, and it comes as a shock to know that in his opinion not more than 5,000 aborigines come under the influence of all Christian Missions. He estimates the total number of aborigines as 55,000, so we are influencing less than ten per cent—and this is a very great advance on what was done 25 years ago.

The War has not affected finance, the sum raised in Australia for Missions has been increasing during the two years of the War. We may hope that some of those who have passed through real spiritual experience will offer themselves for the conquest of the world for Christ, and as we have been glad to save Australia, and have believed our country was worth saving, perhaps we shall realise the debt we owe to the remnant that is left of those to whom the country originally belonged. The Bishop sees a bright future for the work of the Church in the Torres Straits. He also gives an interesting notice of the work in New Guinea and in Melanesia, but the most important thing of all in his opinion is that Christianity should grip and hold "the East"—the opportunity for that is now—and for that most important work Australia has special responsibilities, because she is commercially brought into close contact with the East, and the Australian has special qualifications for the task.

In No. 7.—*The Supply of Clergy*, the Bishop of Lebombo demands a high standard of training for the Clergy, and great as the need is he will have no hurry over the preparation of the men who have found their vocation.

He warns us of the great danger of having different grades amongst the Clergy. The weakness of Missionary Colleges is that they do not and cannot supply men of experience, and yet it is just such men that the Church in new lands needs most of all. There is an important duty on the part of parents to discover and nurse a sense of vocation in their sons, and on the part of the Church to supply the means of training those who are found to have a vocation that they may do the work to which God has called them. The Bishop is convinced that the Church can discover vocations, can nurse them, can train those who are called. He has a noble vision of the whole Church striving to do this and succeeding, and of the consequences in the fuller realization of the honour and dignity of service for God and an eagerness to perform it. And the Priest when trained and ready to serve will, indeed, be under orders. He will not pick and choose his work to please himself, but being filled with a desire for the honour and glory of God, he will be ready to sacrifice his private feelings to that end, and will go where he is sent. The vision is a noble one and an inspiring one, and as the Bishop puts it before us we can feel that it is within the realm of practical politics, and indeed in our own Province of Queensland a real attempt is made to work it out.

The General Editor—the Rev. J. O. F. Murray—is responsible for No. 8 of the series—*"A Missionary-hearted Church."* The writer points out how important it is for us to realize the meaning of these days. They are days of Visitation. The Lord comes to save and to bless even through judgment—but there is also a danger lest we miss the opportunity and fail to respond, and the result of that is not merely loss of blessing but a hardening of the heart which leads to ruin. It is well to remember that a Divine Judgment is no occasion for a man to judge his neighbour. It is a call to him to judge himself, and that not mechanically but by an honest study of the facts. Mr. Murray points out the very real increase in Missionary interest and in intercession for some years previous to the War. He emphasises the widening of the horizon of the Church, and the realization of the fact that her witness was world-wide, and the War has suddenly made us realize that we have failed to Christianize ourselves—and that we are not ready to bear our witness, we are not instruments fit for God to use. So there comes the call to us to repent—to repent not only that we may be saved, but that we may be worthy to serve.

The Bishop-Elect of Ballarat.

The Reverend Canon Maxwell-Gumbleton, Vicar of Chippenham, England, and Hon. Canon of Bristol, has been elected Bishop of Ballarat. The Bishop-Elect is a graduate of St. Peter's College, Cambridge, and has been working in the West of England since his ordination in 1895. He is forty-four years of age and is married; his eldest son is at the Front, and his second son is at Winchester College. If the Bishop-Elect can get out to Australia in time, he will be consecrated in St. Paul's Cathedral, Melbourne on All Saints' Day, November 1st, 1916.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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The Driving Force of Ideas.

Of the many lessons which we are learning in these days none is perhaps more important than the tremendous power ideas have upon human life, and conduct, and character. They are the forces which have the greatest driving power in their influence on men and women. And it is not at all necessary that the ideas should correspond to truth and reality, although, in the long run, they can only last, and remain effective in proportion as they are congruous with, or expressions of that which is eternally and absolutely true.

What is it which makes the German peoples so ready and so willing to make the enormous sacrifices they are making, to bear all that they are suffering, to face death unflinchingly? For we cannot but admit they do these things, and it has been a shock to some people to find that they do bear and suffer, and that, in many cases at least, uncomplainingly, gladly and willingly. Nay, perhaps even to a greater extent than we of the British race are doing. There are people who thought only true religion could give the power for self-sacrifice and devotion, and perhaps they were inclined to argue that power to endure and to suffer was a proof of the truth of the convictions held, and not on the fact that they are held to be true.

The German peoples have been taught, and they have become convinced, that they are "the people," that their form of civilisation is the form which is best suited to the advancement of the human race, that they are chosen by God for the purpose of bringing about the happiness of the race, and that they are justified in forcing their way, and of acquiring the supremacy they believe to be theirs. Their belief in themselves as the supermen, and in their kultur as the one thing necessary for the future of the human race, and in themselves as the chosen of God for the advancement of humanity, is the power which enables them to do, to suffer, to endure, while certain deductions from their beliefs justifies them in those acts that have brought them shame and dishonour in the eyes of all that have not lost faith in Christian ideals. The German peoples have been so definitely taught and drilled to believe these things, and their duty and their destiny to accomplish their ideals, that they are ready to suffer and to die for them; they look on those who thwart their will and purpose as enemies of the race, and more especially do they hate the British as the great stumbling block to the carrying out of what they believe to be true, and to the fulfilling of their destiny.

We on our part are equally but perhaps less consciously acting on ideas of liberty and truth and righteousness. These we desire to see victorious, to be the effective forces for the development of the race, and because we did not believe in the need to force them on others

we did not want the war which became necessary for Germany, since only by force could her ideas and ideals conquer. The war was a necessity for Germany from the nature of her ideas, to force them on the world, it became equally a necessity for us, when it was clear that only by fighting in defence of them could our ideas be preserved. Probably also the war was a necessity for Germany, because the German people are more logical and felt driven to carry out their ideas in practical life, to find the objective reality to correspond to and express the subjective idea, whereas we being less the slaves of logic, were prepared to live and let live until we were forced to defend that which alone made life worth living.

If then ideas have such driving force, one which moulds character and controls conduct, and if for a period at least the driving-power depends not so much on the truth of ideas believed in as in the belief that they are true, it is of supreme importance that we should hold very firmly ideas which are true, and that we should teach our children that which is true. It is not simply faith but a right faith that is needed. Our characters are formed in harmony with the truths we believe, and our conduct will be such as corresponds to and is the consequence of the ideas we hold to be true. There is plain duty for every Christian to see that he knows and believes, and that our children are taught the definite truths, the "Christian ideas," which we so really believe to be true, that we call upon our sons to die for them, and upon all to suffer for them.

We must get rid of that playing with an invertebrate Christianity which has no place for sincere honest conviction. We must absolutely reject the common opinion, "It does not matter what a man believes so long as he acts rightly." We must have nothing to do with the suggestion that one religion is as good as another, and that there is no need to teach Christian ideas to Mahomedan or Buddhist or Confucian. We may hope that there will be an end to the wandering after the teachings of Christian Science, Theosophy, Spiritism, and other modern substitutes for Traditional Christianity. All religions are not equally true, and it does matter what a man believes.

After all it seems we may be thankful that the Holy Spirit has preserved for the Church that wonderful document, the Quicunque Vult, called sometimes The Athanasian Creed. We may be thankful for those warnings of the need of a right faith, and of the danger of rejecting the Catholic Faith—it is a real danger.

Our belief in ideas moulds our character and directs our conduct in correspondence with those ideas—by their fruits ye shall know them. The ideas must be true and eternal if the characters are also to be true and eternal. Faith is an endowment of Human Nature; it is a great force, a great power; it can remove mountains; but the direction in which it works, the result it attains, depends upon the ideas on which it is fed—that of which we are convinced, what it is that we believe.

Subscriptions to the *Carpentarian* received: 10/-, Mrs A. M. Collum, Miss G. Robson; 8/-, Mr W. M. Hill; 4/-, Mrs Aumüller.

Visit to the Torres Straits Islands.

CONFIRMATION AT ADAM.

The Bishop, accompanied by Mrs. Newton, Mr. Matthews, and the Rev. J. J. E. Done, left Thursday Island on Monday, August 14th, to confirm candidates at Adam, to visit these islands he had not been able to get to on previous occasions, and to dedicate the Church at Mabuiag. This last deserves an article to itself.

A good run on Monday afternoon brought us to Adam—a village on the Island of Moa, opposite Badu, which is about three miles away—by sundown. Mr. Luscombe, who had been busy for some weeks preparing candidates at Badu, Adam, and St. Paul's, came on board to say that everything was ready for us, that the Badu people had been told to be over early in the morning, and to arrange about the service. It was decided to have the Confirmation at 9 o'clock the next morning, and Mr. Luscombe was sure the Badu people would be over by then. As a matter of fact they arrived at 6.30 a.m.!! Mrs. Zahel told us she had been up at 4 a.m. to get the Badu contingent ready! Perhaps they feared it might take a long time to work through the channels, and they wanted to be on the safe side. They were. However people *have* spent two days trying to get across, and have then given it up. There were things to be done, and we could not have the service before 9 a.m., even though it meant keeping the Badu people waiting. There were 43 candidates—8 males and 35 females—two of whom were sick, and could not come. For the first time the Bishop had to use an interpreter, and Joseph Lui, the captain of the "Herald," was pressed into the service. He, fortunately, knows both the dialects of the Straits as well as English.

It so happens that the Government Teacher at Badu is a Torres Straits Islander who works under the direction of Mrs. Zahel, and does very good work, but it means the people do not learn English in the way they do on islands where there is a white teacher. Mr. Luscombe had found it necessary to use an interpreter in preparing the candidates at Adam.

We were away again by mid-day, and arrived at Mabuiag at 4 p.m. Mrs. Newton went ashore to stay with Mrs. Done while the "Herald" went on to Yam and the New Guinea islands. Mr. Luscombe had joined the party at Adam. After staying at Mabuiag for an hour, we got away intending to go first to Dauan; but it was very hazy, and we could not pick up the Brothers for some time. When we did we found we had kept so far to windward that it was better to make Yam Island first, which we did late at night.

Next morning, Wednesday, August 16th, we went ashore immediately after breakfast, had service in the Church, called to see Mrs. Smallwood, the Government teacher, visited the school and the village. The village is a beautiful spot in the angle between two hills, the houses built under the coco palms, and the whole place beautifully clean and well cared for. The children reflect great credit on their teacher, their writing especially being wonderfully good, as well as their reading, and they

answered questions intelligently. Mrs. Smallwood is the only white person living on the island, and she has very few visitors. It is a lonely life, under trying circumstances for a woman, but she has been very brave, and has done good work in the school and in the village.

We got up anchor about mid-day, and sailed for Dauan, the middle island of the three which lie along the New Guinea Coast, and are close to it. We anchored during the night, and Mr. Done sent word ashore that we would be there for service during the morning. It is a relief to be able to get a congregation at a moment's notice, as it is possible to do on the Islands. Dauan is a high island, the hill rising to about 450 feet; there is little foreshore, and the village is small. There is no school, but the Government teacher comes from Saibai from time to time. We had service in the little native Church—the first we have seen in the Islands built of native material (the one at Coconut Island is a School-Church). The concrete buildings and the sawn-timber buildings on the other islands are very good, and it is a comfort not to have to re-build every few years, as is necessary with a building of native material; but, on the other hand, a "Native" Church is much more in harmony with its surroundings, and much more beautiful. After the service, there was a "reception" in the village. A plaited mat of pandanus leaf had been spread under the coconut palms, and two seats placed on it, one for the Bishop and one for Mr. Done. They took their seats, and from a little distance, a procession started, singing a chant of native words to the tune of "God Save the King." The procession wound round from the back to the front of the two seated on the mat; and, as each pair came to the front, gifts of coconuts and eggs were placed on the mat. Each coconut had a flower stuck into the end and kept in position by a little pin of wood. The coconuts had been husked. When all had placed their presents, the Bishop made a speech thanking the people, and saying how glad he was to be able to see them at last. When all was over, the children carried the presents to the beach and they were taken off to the "Herald." Again we got away by mid-day, and were at Saibi in two or three hours. This is a long, low, swampy island. The village, a large one, is built on a narrow strip between the sea and a huge swamp. The houses are well built and on high piles; and, as the long string of houses follows the curve of the beach, the effect is very fine. Here is the one really hideous Church building in the Islands, a huge barn of galvanised iron, built on high piles. The only thing of any dignity is the approach to the building from the ground. It is like a large gangway, the steps are so close together, and as it is very wide and made of large timber, it has a certain dignity.

We paid our respects to Mr. Niebel, the Government Teacher, and then had service just at dusk. There was a large congregation, with very hearty singing. Fortunately the building is in bad repair and there must be a new one built before many years. There was a meeting of the Churchwardens after the service to discuss the conduct of one of the number. The others complained that he either did not come to Church when he was responsible for the services—or he did not come when the others were responsible. It seemed a little difficult

to find out whether he shirked his own duty because he felt he was not being allotted a fair share of responsibility, or that he did not set a good example when others were responsible. There was much talking, and the man against whom the plaint was laid said he had been sick and that that was the reason he had been away, and it seemed he had been sick, but the others were a little uncertain as to the kind of sickness. There was probably something else behind it all, and we may know some day. The only thing the Bishop could do was to say there must be no jealousy or ill-feeling between Christians, and that the Churchwardens must set a good example in every way. That they should meet together every Friday and arrange the work for the following week, and that the eldest in years should be treated as senior, and anyone who could not do his work should report to the senior and ask for someone to take his place. At Saibai a wooden jetty has been built, which is very useful at high tide for landing from and for getting into the dinghy, but not so useful, though it does save a good deal of tramping through mud and slush at low water. The tide was out when we went on board in the dark, and we found the tide had treated the jetty with supreme contempt, and left it, if not dry, at least high out of the water.

On Friday morning we made an early start for Boigu, the third of the New Guinea Islands. We had to pass Dauan again, and get further to the North-West. We were able to get to Boigu by 11 a.m., and immediately went ashore. There was not much time to spare as we had to get away before the tide neaped us. Boigu is a low island with a small population, and most of the few people were away. At Dauan we had met one of the Boigu Churchwardens who was on his way to Mabuiag with others of the Island. He came back with us to do the honours of the Island. There were only a few girls, old women and babies in the village. We had service in the Church—a native building which is nearly tumbling down. The people are building a new Church of native material, which promises to be beautiful. At Boigu, Joseph acted as interpreter for the Bishop. There is no school, the teacher from Saibai comes from time to time and gives the children lessons.

We just got away from Boigu in time. When we got to the "Herald" we found she was aground. However, the anchor dragged her into a little deeper water, and we managed to get through the channel, and to anchor under a low mangrove island during the night. We got under sail early on Saturday morning, and arrived at Mabuiag before mid-day, one of many boats that came to the anchorage that day. There were twenty-eight coming from all parts by nightfall, and there were more to arrive on Sunday.

The Bishop has now visited all the larger Islands of the Straits. Everywhere the work of the Mission is making itself felt. Of course the great change is in those Islands where Mr. Done and Mr. Luscombe have been able to prepare people for Confirmation. About the end of September, when he has been round to visit the other Islands, and to give those who have been confirmed another opportunity of Communion, Mr. Done hopes to spend two months in the New Guinea Islands—Saibai, Dauan, and Boigu—and to prepare the people

for Confirmation. It will be very difficult work, as some do not know much English, and there are three Islands to be worked at the same time. He hopes to use Joseph Liu, the captain of the "Herald," as interpreter, and also to give some instruction on one Island while Mr. Done is on another. The people of Saibai understand English well, which is a fortunate thing. It is also most fortunate that Mr. Done is able to adapt himself to circumstances, and has a wonderful knack of overcoming difficulties.

When the "Wenona" went to Mabuiag to take a party from Thursday Island, several people took the opportunity of contributing to the happiness of the feast. Mr. Riley took some beef; and Messrs. Broadbent, Hocking, Sullivan, and Sun Chong sent out biscuits and lollies to Mr. Minnis (the Government teacher) to distribute amongst the children. Mr. Minnis was especially glad that someone thought of the children.

The New Sub-Dean.

The Bishop has appointed the Rev. F. W. Slade, Vicar of Broadmeadows, in the Diocese of Melbourne, to be Sub-Dean and Vicar of the Cathedral, Thursday Island, in the place of the Rev. E. J. Nash. Mr. Slade is a graduate of Trinity College, Melbourne, and was ordained Deacon in 1907, and Priest in 1908, by the Archbishop of Melbourne; and he has worked in the Diocese of Melbourne ever since his ordination. He was Curate of St. Paul's, Geelong, from 1907 to 1910; Vicar of Lancefield, 1910-1913, and has been three years in his present parish. Mr. and Mrs. Slade hope to arrive in Thursday Island about the end of November, and we can promise them a hearty welcome.

Dedication of the Church of the Blessed Virgin Mary,

AT MABUIAG, TORRES STRAITS.

Sunday, August 20th, was a great day at Mabuiag, for on that day the Church, which had been built by the people, and on which much labour and money had been spent, was dedicated to the service of God and the honour of the Blessed Virgin Mary. Great numbers of visitors had come from the other Islands in the Straits; every Island sent its contingent, and help was forthcoming in food and in money. The people of Mabuiag had gone to a good deal of trouble to arrange for the accommodation of their visitors, who must have numbered some 600. Long rows of very comfortable shelters had been built of plaited coconut palm, near the shore. A sort of verandah in front, for general living space, meals, and such-like, with a private room behind, and all well sheltered from the wind. Some thirty people gave up their houses to accommodate the visitors, and of course many could camp on the boats, of which there were at one time as many as thirty-one at the anchorage. The village was beautifully clean, and the weather was perfect.

The Service of Dedication had been fixed for 7 a.m. but it was 7.30 before everything

was ready, and the cross-bearer led the procession of visiting Churchwardens and Clergy round the Church. Mr. Done, who with the local wardens were inside the Church, opened the door when the Bishop had knocked three times demanding admittance.

The petition to dedicate the Church was handed to the Bishop, who caused it to be read. The procession then passed up the Church, the Mabuia wardens and Mr. Done taking their places in it, and the congregation sang the 24th Psalm.

The Bishop preceded by the cross-bearer went to the Font, Lectern, Prayer Desk, Altar Steps and Altar for the usual intercessions, and from the Altar declared the Church of the Blessed Virgin Mary to be dedicated, and set apart to God for ever. The Bishop was the celebrant at the Holy Communion and he preached the sermon, the Rev. J. J. E. Done was gospeller, and the Rev. G. A. Luscombe was epistoller. There were 227 communicants. The whole service was joined in reverently by the large congregation, and the singing during the administration was beautifully soft. Everything was done decently and in order.

In the afternoon there was a very fine open-air service in the village. It was quite impossible to get all into the Church who wished to be at the service. A number of hymns were sung, some in English, some in the Mabuia language, some in the Murray language. Mr. Done took the prayers, and gave one address, and two Torres Straits Islanders also gave addresses—one in the Mabuia and the other in the Murray language. It was an inspiring sight: some 600 or 700 people listening intently to the addresses and joining in the prayers and the hymns, and everyone and everything looked so clean, so bright and so happy.

Evensong was another wonderful service. The Church was packed, and the singing certainly tested the roof! The Church officials marched in procession. The lessons were read in English, and well read, by two Torres Straits Islanders; the people joined in the services, as they had done at the celebration in the morning, as though they had been used to the Church service all their lives, and yet but a little over a year ago they knew nothing of it. The Bishop was the preacher, and though the "Prodger" from Badu had come over with his stick of office, and had asked and obtained permission to act officially at Mabuia—he found little to do either morning or evening!

On Monday there was a meeting of the Mabuia churchwardens to decide what should be done with the collections at the Dedication Services. These amounted to £47 19s. 3d. It was decided that, after all the debts were paid, the balance should be divided into three parts: One third for Mission work outside the Diocese (one-half of this is to help the Taupota people in New Guinea to roof their Church), one-third for the building of houses for students at Moa, and one-third to be kept for St. Mary's, Mabuia. The Bishop took the opportunity of so many of the Churchwardens being present from the Islands to have a meeting of them to talk about the need of training some Torres Straits Islanders for the Ministry, and said he hoped such work would be begun at St. Paul's soon after Christmas. He asked the Churchwardens to consult with their people and see if it could be arranged for every Christian to

give threepence a month towards the support of the students in the College. This was agreed to, and people of the Islands near at hand promised to plait coconut leaves for the buildings.

Mattins and Evensong were said on Monday and the dancing began in the morning. It would be impossible in the space the Editor could allow to give any adequate description of all that went on during Monday and Tuesday. The display of flag signalling by a squad of men who learned the signals from cards taken from cigarette packets when they were at work on the reefs; the dances from the various Islands; the drill of the Badu children; the feasting; the boat race won by the "Banzai" of St. Paul's because the "Mabuia," who was just ahead, dropped her jib too soon, thinking she had got to the post, and the "Banzai" passed her at the post. It was all very bright and happy, a scene of joy, and it all fitted in quite naturally with the worship of God and with thanksgiving for the dedication of the Church, indeed it seemed to be a part of the worship and thanksgiving.

Mr. and Mrs. Minnis were kept very busy with all the visitors, white and coloured, but the responsibility did not prevent their enjoying the time. They enjoyed the enjoyment of others, and everything seemed to be going on so happily, and there was so little to complain of, that Mr. Minnis had not to use much authority. The behaviour of all was good.

In Memoriam.

THE LATE BISHOP OF ARMIDALE: THE RIGHT REVEREND HENRY COOPER, D.D.

By the death of Bishop Cooper the Church in Australia has lost the services on earth of one of the ablest of her Bishops. The late Bishop was a graduate of Trinity College, Dublin, and was ordained in England, Deacon 1872, Priest 1874. After three years' work in Birmingham he came out to Australia in 1875, and was consecrated Bishop Suffragan of Ballarat in 1895. In 1901 he was elected Bishop of Grafton and Armidale, and when the Diocese was divided in 1914, Bishop Cooper elected to remain at Armidale. He looked forward to a further division of the Diocese, but has not been allowed to do that work. The late Bishop really shortened his life by the tremendously high pressure at which he worked, especially during the time he was responsible for the undivided Diocese in the north of New South Wales. From the time he arrived people wondered how long he could stand the tremendous strain of constant travelling, and of heavy work while he was travelling. He was a wonderful organiser, a believer in sound solid work, and he had no sympathy for mere show and effect, but he was an excellent judge of good work, and of character, and he shewed his appreciation of such. He will be missed at meetings of General Synod, for he was an almost ideal Chairman of Committees. There his grasp of detail was most useful in saving time and in expediting business. He was not an old man if life is measured by length of days, but he had lived long if a truer estimate of life is taken, and it is judged rather by what has been done, and the quality of it.

Transport Chaplains.

Three of the priests of the Diocese—the Rev. J. Tweedie (Rector of Cooktown), the Rev. Cyril Massey (Rector of Darwin), and the Rev. C. Hall (Rector of Normanton)—are available as chaplains when and if they are called upon. The Defence authorities have given permission for chaplains to be sent on every boat, but some of these are to be unsalaried, and will be away from their parishes from four to six months. The Bishop is very grateful to the parishes which have shown a willingness to sacrifice themselves for the benefit of the soldiers. Whether we shall be called upon to make good our offer remains to be seen, but at all events the Chaplain-General can depend upon the Diocese of Carpentaria to provide three chaplains—unsalaried—for transports.

General Synod.

The Primate has summoned General Synod to meet in Sydney on October 10th, 1916. The Bishop and the Sub-Dean hope to be in Sydney for the meetings of the Synod, to represent the Diocese of Carpentaria. The other representatives will be Messrs. Clement Bellamy and Arthur Yates, both of whom live in Sydney. It will not be possible for any other priest to get to Sydney to represent the Diocese; the qualification is that the priest must hold the license of the Bishop of the Diocese he represents. As the Sub-Dean will hold the license of the Bishop of Carpentaria until nearly the end of October, when his resignation takes effect, he will be able to represent the Diocese while he is on his way to take up his new work in the Diocese of Willochra.

Probably the most important business that will come before the Synod will be the Determination to re-organize the Constitution of the Australian Board of Missions. There are conflicting "interests" to be considered, and different conceptions of the way in which the Missionary work of the Church should be organized, means and workers provided, and the "home" Church kept alive to the responsibility that is hers. The Australian Board of Missions stands for the principle that Missionary work is a part of the ordinary normal work of the Church herself in her corporate capacity. The Church Missionary Association stands for the principle of individual help and personal responsibility. Can the principles be combined so that there shall be some real unity of operation? That is the question which Synod must try to answer, and it must not be forgotten that not only the work of organization in the homeland is to be considered, but the effect on workers, on work, and on the people to whom Missionaries are sent, of the principle underlying Missionary effort. The principles act and react in a way we hardly realize. It makes a very real difference whether a man feels he has the whole Church behind him or whether he has a section only—in other words, whether he represents the whole or only a part.

The Bishops are to meet for conference on several days before General Synod meets. And there is to be a great meeting on behalf of the Missionary work of the Church in the Town Hall, Sydney, on the night of Monday, Oct. 9.

PAROCHIAL STATISTICS.

FINANCIAL INFORMATION.

*Georgetown and Pine Creek had no resident Clergyman during this period and no figures are available.

EDWARD J. NASH, Hon. Diocesan Secretary.

1916.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON.
Thursday Island, Queensland.

Sub-Dean and Administrator :

REV. E. J. NASH, M.A.

Diocesan Secretary :

REV. E. J. NASH, M.A., Thursday Island.

Commissaries :

REV. PROF. NEWSOM, King's College, Strand, London, W.C.
REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. C. J. JENKINS, 56 Inverleith Row, Edinburgh, Scotland.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy :

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. J. TWEEDIE, Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. C. H. MASSEY, Th.L., Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader :

D. A. ROBERTS, Darwin.

Diocesan Council :

REV. E. J. NASH, M.A. MR. K. O. MACKENZIE
REV. E. TAFFS MR. A. SULLIVAN
MR. W. LEE-BRYCE

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

H. MATTHEWS, J.P. (Supt.) MRS. LANE
REV. F. T. LANE MISS QUINAN
MR. CHAPMAN MRS. MATTHEWS
J. Giebo, T. Solomon, J. Savo

Torres Straits Mission :

REV. J. J. E. DONE
REV. G. A. LUSCOMBE
MRS. LUSCOMBE

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

General Synod.

There was a very full attendance of members—of Bishops, clergy, and lay representatives—at the General Synod, held in October, 1916. The only absentees from the Bench of Bishops were the Archbishop of Perth, who was visiting the Australian troops at the Front—the Archbishop of Perth is Chaplain-General of the Commonwealth Forces; the Bishop of Kalgoorlie, who was not well enough to come to Sydney; and the Bishop of New Guinea, who felt he could not leave his Diocese, as there are so few priests on the staff, and he had gone South for the meeting of Synod in 1915. The Diocese of Carpentaria was represented by the Rev. E. J. Nash, and by Messrs. A. Yates and C. Bellamy. We owe these two laymen a debt of gratitude for the time they gave, and the trouble they took when acting as our representatives.

For some days before the meeting of Synod the Bishops were in Sydney, and they met frequently to discuss amongst themselves various matters of importance. On Friday, October 6th, a quiet morning was held for the Bishops in St. Mark's, Darling Point, when addresses were given by the Bishop of Willochra, whose wise and weighty words undoubtedly had much influence on the actual work of the Synod, besides being wonderfully helpful in every way to those who were privileged to hear them.

The proceedings of Synod began with a celebration of the Holy Communion in St. Andrew's Cathedral, when the Primate was the celebrant, and the Bishop of Adelaide was the preacher. For part of the time the meetings were held in the Oddfellows Hall in Elizabeth Street, as the wet weather had interfered with the work of enlarging the Chapter House; but before the end the work on the Chapter House was sufficiently advanced for the meetings to be held there, and at the first meeting in the Chapter House there was a short service for the dedication of the extension of the building.

The Primate's address, as President, was delivered after prayers on the afternoon of the first day of Synod, Tuesday, October 10th.

A great deal of business was got through, and several Determinations were passed, the most important being the one which deals with the

re-organization of the Australian Board of Missions—with this we have dealt elsewhere in this issue. A Determination was also passed altering the proportion of representatives for the Dioceses, and this treated the smaller Dioceses, such as Carpentaria, generously. Another is intended to enlarge the scope of the Australian Clergy Provident Fund, so that it may become possible for lay missionaries to be insured as well as the clergy. It is to be hoped that the Australian Board of Missions will be able to devise some scheme to take advantage of this, or to make some other arrangement. Other Determinations of less general importance were passed. Several resolutions of first-rate importance were passed, but unfortunately so much time was wasted during the earlier sessions, when there were wearying and dreary debates over questions of procedure, which were debated over and over again in one form or another, that questions of really vital importance were moved and seconded and passed formally.

One has shamefully to confess that matters of first-rate importance have to yield precedence to matters of mere procedure. It is to be hoped that there will be some reform which will do away with what is a disgrace to the General Synod of the Church in Australia. How can we expect that people will place first things first, if General Synod spends hours and hours discussing methods of procedure, and minutes discussing social and moral questions. Certainly if the time spent in discussion is a test of the importance of the subjects discussed, we cannot wonder if the public of Australia does not attach much weight to the voice of the Church. Some attempt at reform may come from a motion moved by the Dean of Newcastle, and passed by General Synod, which would facilitate business and allow matters of first-rate importance to be treated as such.

The Synod closed on Wednesday afternoon, October 18th, when the members who had been able to stay so long sang the *Te Deum*, as an act of thanksgiving, in the Cathedral, and the Primate gave the blessing.

The representatives from the other Dioceses owe the Church-people of Sydney a debt of gratitude for their kindness and hospitality, and especially to the ladies of the various rural deaneries, who provided dinner every night at one of the restaurants. There is no doubt, of course, as to the very real benefit and strength the meetings of General Synod bring to the Church in Australia. So real is the benefit and the strength that it is important that nothing avoidable should minimise them.

The G.F.S. in Thursday Island had a special meeting in September last, when the candidates were also present. The occasion was to bid good-bye and give a small present to Mrs Nash.

Obituary.

WILLIAM LEE-BRYCE.

By the death of William Lee-Bryce, which took place on December 1, 1916, the Church in the Cathedral Parish, Thursday Island, and in the Diocese of Carpentaria has lost the services on earth of a self-sacrificing son; the State has lost the services of a high-minded official; while there are very many people in the North who will feel that they have lost a kind friend who could always be depended upon for help and advice.

William Lee-Bryce had been in nearly every part of North Queensland in the Government service—in Croydon, Georgetown, Maytown, Cooktown, Herberton, and Thursday Island. He was for many years connected with the Mines Department, and was transferred to the Chief Secretary's Department when he was appointed as Government Resident at Thursday Island. Of the many offices he held at Thursday Island none was more important than that of Protector of Aborigines, and though this position entailed much travelling, and a great deal of work and anxiety, he never spared himself. He was keenly interested in all that has to do with the best interests of the aborigines on the mainland, and of the Islanders in the Torres Straits, and he was especially interested both as a Churchman and as Protector in the work of the Torres Straits Mission.

Mr Lee-Bryce was churchwarden of the Cathedral parish, and also a member of the Diocesan Council, and in both capacities he did loyal work, and that from the highest motives. He well maintained the tradition of the Government Resident at Thursday Island established by his predecessors. But most of all was his interest in the Church, and his appreciation of her blessings shewn by his regular attendance at Church and at communion. He was never absent from his place on Sunday morning if he were in Thursday Island. Our Church and our country can ill spare one of such high principles in these days.

May he rest in peace, and may those of us who are left to carry on his work be encouraged to do our duty from the same sense of responsibility inspired by his example.

To Mrs Lee-Bryce and her family we would offer our sincerest sympathy in their sorrow, and they will find a real comfort from the knowledge of the many people who have been helped, and their lives brightened from having known him who was to them most of all a devoted husband and a true father.

HENRY,
Bishop of Carpentaria.

The A.B.M. Determination of General Synod, 1916.

The Determination of General Synod Session, 1916, had two objects in view. First, to co-ordinate, as far as possible, the work of the Australian Board of Missions and the work of the Church Missionary Society—the Church Missionary Association, as it used to be called. The aim was to try and combine the personal enthusiasm of the latter with the principles of Church order expressed by the former. It has been expressed as the acceptance of the principle of the right to live combined with the acceptance of the duty of submission to Church order. It was a delicate business to carry through Synod a Determination of such a nature, for it has to be recognised that different sets of people hold different opinions very strongly—and rightly so, as they are convictions. The Determination was passed, and the fact that it was passed without any expression of feeling is due to a real desire for peace and unity within the Church; and it may be safely said that the one who was most of all responsible for calling out that desire for peace and unity was the Bishop of Willochra. In many ways, the Church owes much to him and his influence, but never was his influence so effective as before and during the time he was in charge of this Determination.

The fact that the new Board is a creation of General Synod, and that it is recognised as a final Court of Appeal in certain matters connected with the organisation of Missionary work in the Home Church, secures the principle of Church order, and implies that the Church is the Missionary Society. The definite recognition of the work of the Church Missionary Society as one of the ways in which the Church is to perform its Missionary functions, places that Society on a more recognised footing, and, on the whole, the first object is secured. Of course, no law of General Synod, or of any other body, can secure its object unless the law is acted upon in the spirit it expresses. The aim and the object of every Churchman should be to see that the Determination is worked as soon as it comes into force—not only in the spirit which it expresses, but still more in the spirit by which it was passed, the spirit of peace and unity.

The second object of the Determination is to make A.B.M. a more effective body; and there can be little or no doubt that this has been done. Instead of A.B.M. being composed of the Bishops, who can never all meet except at General Synod—and not always then!—the Board is made up of members, some elected by the Synod, others elected by the Bishops, and others may be appointed by organisations such as the Church Missionary Society. There will be a chairman, who will be the chief executive officer of the Board, and who will be able to organise and inspire the Church for Missionary work, without being hampered by too much detail of office work, as the present organising secretary is hampered, and he will be a member of the Board—the present organising secretary is not. The Board will be able to meet from time to time, and will deal practically with all questions which affect the Missions of the Church; it will be able to define a policy, in a way that was impossible, when the Bishops who formed the old Board had to be consulted by

correspondence. There will, of course, be an increase in expenses of organisation, but this will be far more than justified by efficiency; and we may well believe that, while the actual cost of organisation will be greater, the percentage on income will be less, because the income will be very much greater, as a consequence of greater efficiency, and of more real life.

The great need is earnest prayer for the spirit of unity and brotherly love in all that has to do with the organisation of the Missionary forces of the Church, and for the guidance of the Holy Spirit for those who are responsible for the organising of those forces. We may be sure that, having made our organisation more efficient, the Holy Spirit will use our efforts and bless our work for the extension of the Kingdom of God.

The Right to Live.

Perhaps the most pernicious doctrine that has been preached in modern times is expressed in the claim, "I have a right to live my own life." It is the doctrine which has inspired many of the novels which turn on revolt from convention, which loosens the hold people have upon moral duties, and upon spiritual truth, and especially on the sacredness of marriage. The claim is specious because it appears to be true and indeed it can be defended if the terms are rightly defined. If to live is taken to mean the use of the powers with which we are endowed, so that he most really lives who makes the most use of his powers, and if it is remembered that the powers to be used are those of our spiritual nature no less than those of our intellectual and physical being, then it may be granted that every individual has a right to live his own life. He has a right to exercise all the powers of his nature. But unfortunately those who claim the right limit life to one department—and usually the physical. The doctrine is held concurrently with a low materialistic view of human nature, which sees only the animal side, or at best the intellectual side of that nature, and which ignores the spiritual.

The claim is a dangerous one because it appeals to rights while it neglects the correlative duties, and it is one of the weaknesses of fallen human nature that it is ready to emphasise rights at all times, but it is very loath to recognise the corresponding duties and responsibilities, whereas the real dignity of human nature consists in the recognition of duties and responsibilities, not in the claim of rights.

Combined with a low view of human nature, the doctrine is responsible for much of the spiritual and moral unrest amongst people of these days; it is the excuse for, and is used as the justification of, the attempt to gain a knowledge of life by experience. People want to know by experience what are the powers they have and what is the gratification which experience gives, to taste of the tree of knowledge of good and evil, and more especially of evil. It is responsible for the dislike of and dissatisfaction with ordinary, every-day, humdrum duties, and it is important that men and women should understand what the claim to live one's own life really means.

We have no inherent right in ourselves to anything at all. Everything we have and are is a trust committed to us by God, and we hold it all as a trust to be used in accordance with the will of God. We may not use any one particular set of powers to destroy the effectiveness of some other powers. We need more and more to realise that man is a composite being—spiritual, intellectual, physical—and that for the full perfection of our human nature each and every part of that nature must be developed by the use of the powers that belong to it, and as the spiritual is the highest part of our nature, the lower must be subservient to it. The lower must be controlled and limited so that the development of the higher is not interfered with. If to live one's life on the lower level only means the higher is stunted, starved, and neglected, then we have no right to live that life only.

Once again, man is not an isolated individual who can live his life to himself irrespective of his influence on others and the influence of others on him. Man is a gregarious being, and for his full development he must live the life of a member of a society, but this means that he cannot make claims for rights which interfere with the rights of others. Their rights limit his rights. The claim to live one's own life is inherently selfish, and the selfishness is baldly enunciated when, as sometimes happens to the claim to live my own life, is added "in my own way." Here we have the doctrine expressed in all its bald selfishness, and yet how often is the claim made and acted upon.

As it is commonly understood then, the doctrine of a right to live one's own life is one that is false because it ignores the complexity of human nature, and it neglects the responsibilities which flow from the social side of that nature. It spells the ruin of man, and the disintegration of society, on no matter what basis society is formed, because it denies the true nature of man as an individual and as a social being. It is of course absolutely contrary to the teaching of the Church, which alone gives us the true ideal of Human Nature, and which exalts self-sacrifice as the essential for all true development of that nature.

The law of self-sacrifice not only means that we are to limit our rights by consideration of the rights of others, to recognise our duties to others and to fulfil them; it also means that in our own nature we are to see to it that each and every part of our nature is kept under control so that the claims of one part do not override the claims of another, and in its perfection it means that the whole of our being realises the claims of God, and endeavours after His Honour and His Glory. It so happens that in the love and wisdom of God it is only by living the life of self-sacrifice that the powers of our nature are most fully developed, and we become what we are intended to be. We most really live when we most fully live to God. Perfection aimed at means perfection missed, for He that saveth his life shall lose it and he that loseth his life for Christ's sake shall find it.

The Rev. B. S. Cole was ordained Priest at the Advent Ordination in Brisbane. Mr. and Mrs. Cole are to leave Brisbane for the Mitchell River early in April. Mr. Cole has been appointed Chaplain of the Mission.

Election of the Bishop of Armidale.

The Synod of the Diocese of Armidale met on September 21st, 1916, to elect a Bishop of the Diocese. The result was the choice of the Rev. F. Wentworth-Shields, Rector of St. James', Sydney. The Synod is to be congratulated in not going outside Australia for its Bishop; and those who are interested in the Missionary work of the Church will be glad to know that one so keen on Missions as Mr. Wentworth-Shields is, has been elected to the Bench of Bishops of the Church in Australia.

Confirmations in the Diocese of Armidale, N.S.W.

Immediately after General Synod, I left Sydney—on October 20th—to take Confirmations in the Diocese of Armidale. I was asked to do this by the Administrator of that Diocese—the Venerable Archdeacon Johnstone—before the new Bishop of Armidale was elected, and when it was not known how long the See would be vacant. Some of the parishes had been waiting a long time for Confirmations as the late Bishop was unable to travel for many months before he died. One or two parishes had arranged on two occasions for Confirmations and had had to put off the candidates at the last minute.

The first Confirmation was at Manilla, on Saturday, October 21st, and as rain set in that day it looked as though the trip was to be an uncomfortable one. Mr. Redhead, the Vicar of Manilla, is an old friend of Mr. Taffs, of Mossman, in the Diocese of Carpentaria. After the service, Miss Stoddart drove me half-way to Barraba, where I was met by Mr. Best, the Vicar of Barraba, who drove me on. The Confirmation at Barraba was on Sunday morning, October 22nd, and I preached at Evensong. On Monday it was still raining, and Mr. Best decided it was wiser to let me go by the service car to Bingera instead of driving me in the parish car. A more experienced driver and a stronger car was more likely to get through. When we were near Bingera we found one of the creeks up, and the muddy water made it impossible to judge the depth. However, the driver decided to try it, and we went through very gently but safely. It was a very wet night for the Confirmation at Bingera, and several of the candidates were not able to get in for the service.

On Tuesday it cleared; a service car took me to Warialda railway station, and from there I went by train to Delungra for a Confirmation in the afternoon. The Vicar, Mr. North—a college friend of Mr. Luscombe—drove me to Little Plains after the service for another Confirmation in the evening—and on Wednesday morning he drove me in to Inverell. Unfortunately the Vicar of Inverell (Mr. Gabbott) was away—he was taking one of the Missions in the Diocese of Sydney—but Mr. Smith, the Vicar of Bukkulla, took me out to his own parish in the Inverell parish car for a Confirmation in the afternoon, and back to Inverell for a Confirmation in the evening.

On Thursday I went by train to Moree, where there was a Confirmation in the evening of that

day. Mr. Cauter, the Vicar of Moree, was to go to Bettalia, on the line to Narrabri, to speak at a Referendum meeting, but as he had a very bad throat, and the only hope of his being able to take his services on the following Sunday was by resting his throat, I offered to take his place. This was possible by leaving the train at Bettalia and going on to Narrabri by a goods train about midnight. There was a good meeting at which there was a little heckling, all in good temper, and the chief of the hecklers came to me after the meeting to say he did not intend to be rude in any way, and he hoped I did not mind. I am afraid the eloquence of the speakers was not convincing. I overheard one woman say as we walked away, "Well, I am not converted."

The luggage train got me to Narrabri about 1.30 a.m. on Saturday, October 28th, and as I had to leave for Wee Waa at 5.25 a.m., and the station is some distance from the town, there was not much time for sleep at the hotel, where we managed after some searching for the night porter to get a bed. I should not have found a bed at all only there was a fellow-passenger who took charge of me and who fortunately knew his way about the town!

At Wee Waa the Vicar, Mr. Sanders—another college friend of Mr. Luscombe—met me, and said the road from there to Pilliga was too bad, so we must go on to Burren Junction and get out from there to Pilliga for the Confirmation that afternoon. We were taken out in a car to Pilliga and back to Buckilbone Station, where we stayed the night. The homestead is a very old one, and it is said that the great Bishop of New Zealand, G. A. Selwyn, was staying at the station when the homestead was built, and that he helped in the erection of it.

On Sunday, October 29th, there was a Confirmation at Burren Junction, and we were driven back to Wee Waa in time for evening service, at which I preached.

On Monday evening there was a Confirmation at Wee Waa, and on Tuesday I took the train for Walgett. The Vicar, Mr. Wilde, had arranged a children's service for the afternoon, so I had an opportunity of speaking to them about Missionary work in New Guinea, Mitchell River and in the Torres Straits. There was a Confirmation in the evening at Walgett.

On Wednesday, November 1st, I travelled by train to Werris Creek—a long dreary journey with many and long stoppages—and got to Armidale on Thursday morning. The last Confirmation of the tour was in the Cathedral at Armidale on the afternoon of Thursday, November 2nd. Besides the candidates from the parish, there were a number from the two schools in the town—the New England Grammar School for boys, and the Armidale School for girls.

In all there were 13 Confirmations held, and 260 candidates were confirmed: 107 males, 153 females. At Walgett I baptized an adult, and at Pilliga an infant. I received a couple of donations for the work at the Mitchell River, and I was able to speak to the candidates at every Confirmation about the Missionary work of the Church in the Diocese of Carpentaria, so we may hope that there will be more interest taken by the Diocese of Armidale in the work of our own Diocese. I have to thank many people for kindness and hospitality. I managed to get my vote for the Referendum recorded, as an absentee, at Buckilbone.

Mission Notes.

On the night preceding the opening of General Synod a Missionary meeting was held in the Town Hall, Sydney, when there was a good attendance. The meeting had been arranged by the Australian Board of Missions and the Church Missionary Society. The speakers were the Primate, the Bishop of North Queensland, the Bishop of Carpentaria, the Bishop of the North-West, the Rev. G. H. Cranswick, and the Archbishop of Brisbane. Needless to say, the Archbishop sent the audience away fired with enthusiasm for Missions.

Nurse Louise Robson has resigned from the staff of the New Guinea Mission and has gone to England. She hopes to get some war work as nurse, and perhaps when the war is over she may return to New Guinea. She feels that there is a greater call for her services for the soldiers at this time.

The Rev. P. C. Shaw and Mrs. Shaw have been transferred from Taupota to Dogura, in the Diocese of New Guinea. This unfortunately means that there will be no priest in the Taupota district, where such good work has been done by Mr. Shaw in bringing back many fallen Christians who lapsed, partly because there was no priest living amongst them to give them the help and guidance they needed. It also means that the boarding-school for forty-six girls has had to be disbanded.

Miss Gertrude Robson, who is so well known in the Diocese of Carpentaria, writes very happily of her work at Warrigella, in the Diocese of New Guinea. She has lately been holding an examination of pupil teachers (Papuan), some of whom did very well in the examination. Miss Robson is inclined to think she estimated the knowledge of the pupil teachers too low.

Mr. Cyril Grant Lane has been collecting heifers from Stations in the Gulf for the Mitchell River Mission. Several Stations gave a number when they were mustering. It was expected that Mr. Lane would arrive at the Mission Station with about 100 head, a very great addition to the stock on the Station, and gifts for which we are very grateful. Mr. A. B. Wilkinson, of Sydney, was instrumental in getting the cattle for us.

Miss Sindall has been accepted by the A.B.M. as teacher for St. Paul's, Moa. Miss Sindall hoped to leave Sydney for the North early in January.

Miss Winterbottom, of the New Guinea Mission, is South, on furlough.

Miss Oliver, of the New Guinea Mission, who has been ill in the Samarai Hospital, has been transferred from Mukawa to Ganuganuana, and will be in charge of the school for half-caste children.

Miss Crone, of the Roper River Mission, came to Thursday Island by the "Goodwill" in October. Miss Crone, who is now South on furlough, is the nurse at the Roper River Mission. She was the guest of Mrs. Lane while in Thursday Island waiting for the boat to take her South.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Witness.

The duty of a witness is to convince others of the truth of certain facts, or the reliability of some person, to bring the truth about a person or about facts to the knowledge of other people, and so to convince people of the claims of the person, or of the truth of the facts. This duty of bearing witness is one which is laid upon all Christians, it is the duty of the Church in her corporate capacity, and it is the duty of individual Christians, a duty laid upon us by our Lord and Saviour Jesus Christ, a duty we owe to him, and also to mankind. "Ye shall be witnesses unto Me" is one of the duties he laid upon us during the last great forty days after the Resurrection before He ascended into heaven, and (on the one hand) He has promised that they who confess Him, *i.e.*, bear their witness, before men, He will acknowledge before God, and on the other he has warned us that they who deny him before men, them will He refuse to acknowledge before God.

Many of the Missions that are being held in various parts of the Church are called missions of witness. They are the response of the Church in these days to the call to bear witness to our belief in God, and they are a call to Christians to bear their witness before the world to the claims of our Lord, and the effective reality of all that He has done, and all that He still does for man. It is a call to us to make our own faith in Him, and in His work such a reality that others will be convinced of His claim, and come to offer Him the worship which is His due, and to receive the blessings He has for them.

We are being driven to think more than ever we did before of the things that really matter, and very little thought is needed to make the claim of our Lord upon us for witness an imperative claim. When we think of who He is, the eternal Son of God, Almighty, eternal God by whom all things were made, the Lord of all things; when we think of what He has done for man, that of His love for man He laid aside His glory that He might take our human nature into union with the Divine nature, that He, all holy, came into contact with temptation, being in all points tempted as we are, but without sin; that He died upon the Cross that we might be saved from sin, and the consequences of sin; that He rose again, that He ascended into heaven to prepare a place for us, that He sends to us all that our souls need for our training for life in heaven in the direct presence of God; when we think of these things, and as Christians we believe them all to be true, we cannot fail to admit the claim our Lord has upon us to bear witness for Him before the world.

The trouble is that while we believe these things, we are not absolutely and wholeheartedly convinced of the truth and the importance of them, our belief is nebulous, undefined, and so it is not the force it should be in our lives. In days when we realise the

claims there are upon our loyalty to our earthly sovereign and all that He stands for in our empire, we are driven to think of the claim upon our loyalty to our Heavenly King, and all He has done, and still does, for our eternal welfare. Because our Lord is what He is, because of all that He has done for man, He has a claim for witness which we dare not deny.

And the world has a claim that we shall bear witness to our Lord, and to the effective reality of what He has done. It is one of the glories of the medical profession that every discovery which a doctor makes is at once available for the benefit of mankind. In other departments of knowledge discoveries may be covered by patent for the benefit of the discoverer. All that our Lord has done for man is available for all men, and those of us who have discovered for ourselves how effective that work is for our souls health are bound to let others know. If doctors feel their knowledge is a trust for the benefit of the race, how much more should Christians realize that their knowledge is a trust for all men. Indeed it is one of the marks of a real appreciation of the blessings of Christianity that he who really knows is anxious that others should know, that they should share in what he has experienced.

From a consideration of the claims of our Blessed Lord, and from a consideration of the claims of our fellow men, there is an imperative duty laid upon all of us to bear witness. It is important that the claims should be kept in their proper order. First, for the sake of our Lord; secondly, and as a consequence of the first, for the sake of our fellow-men. Indeed the second is part of the first. The Honour of our Lord is most of all manifested in the salvation of souls, for so it is evidenced that His work is not in vain. Much of our failure in the Christian life is the result of our failure to keep our Lord and His claims in the forefront of our thoughts as the mainspring of our conduct.

There are many Christians who are not called upon to bear witness by word of mouth, though there may be times in the lives of all of us when we are bound to say quite simply, but quite unmistakeably: We cannot do this or that, say this or that, because we are Christians. All Christians are bound to bear witness by their conduct, and this is the most effective witness we can bear. If we shew that our belief in our Lord does influence what we do and say, if we shew that our reception of the Sacraments does influence our conduct, we are bearing a convincing witness—one which no one can gainsay. "See how these Christians love one another," was the argument which carried conviction in the early days of the Church; and change in character and conduct is still the most convincing argument for the reality of the power which produces the change. The world will never be convinced of the truth of what we profess to believe unless it is convinced by the sincerity of our witness.

Our Lord, our Saviour, our King, demands of us witness to Him and to His work. He has taken the tremendous risk of depending upon our loyalty to Him in bearing witness to commend His Person and His work to others. We might shrink from the responsibility were we left to ourselves, but He has promised that the Holy Spirit will be with us to enable us to bear our witness; and the lives of the Saints—the witness that has been and is being borne—

assures us that the promise is fulfilled. What a change there would be in the world if all who profess and call themselves Christians would bear a true and faithful witness!

The Conference.

The Bishop hopes that the Conference will be held at Thursday Island in July or August. The exact date cannot be fixed at present, as it depends on the time when the Metropolitan is able to pay us his visit, and also on the dates of the steamers coming to and leaving Thursday Island. The Archbishop of Brisbane expects to be able to visit the Diocese at the time of the Conference, and we hope it may be possible for him to visit some of the Islands in the Straits, and also the Mitchell River Mission, but he cannot spare us more than a month. We must make the most of that time.

A Day's Wage Offering.

It has been suggested that the Australian Board of Missions should appeal for a Special Offering from the Churchmen in Australia during the coming Lent. The women and children have their Special Offering every Lent, and there seems no reason why men should not do something of the kind. The idea is to ask every man to devote one day's wage to a fund which the Australian Board of Missions could use as a Guarantee Fund or Emergency Fund, and the need for such a fund is very pressing.

From various causes, the income of the Board comes in at irregular intervals, and probably two-thirds of the income comes to the office in Sydney during the last two months of the year. But the expenditure is steady and regular, and the difficulty is to pay the bills as they come in during the first nine months of the year. If the Board had a reserve fund or emergency fund of say £3,000, this fund could be drawn on for advances to pay the accounts, and when the money is available, it could be replaced to this fund at the end of the year. It was found necessary for the Board to approach certain friends of Missions to guarantee an overdraft, so that accounts could be paid in the December quarter of last year. That ought not to be necessary; and even though there is little real risk, it is not fair to expect the Board to arrange for accommodation from the Bank, and for private individuals to be guarantors for the accommodation. It is important—for financial credit—that bills be paid punctually. This has been done for many years, but only by management which causes anxiety to those in the field—and they surely should be spared such—and to those who manage the business of the Board. When one considers the plain business wisdom of the scheme to provide such a guarantee fund, it must surely commend itself to every Churchman; and the fund could easily be raised if men who realise the responsibility of the Church for Missionary work, and who wish to see the finances on a sound basis, would make the effort suggested this year, and give one day's wage during Lent, as an act of self-denial, to strengthen the Missionary finances of the Church, and to relieve Missionaries and officials from needless anxiety.—H.S.

Subscriptions to the *Carpentarian*: Mrs. Bunting, 8/-; Mrs. E. Huband Smith, 2/6

The Roper River Mission.

As the "Encounter" could not land the stores sent from Darwin for the Roper River Mission, they were brought to Thursday Island, and arrangements were made by Mr Lee-Bryce with Mr Walker for him to take them over in the "Goodwill."

Letters from the staff tell us how thankful they were to get the stores, the more so as they were near the end of their supplies, and were wondering what they should do for themselves and their children.

The members of the staff were in good health and spirits when the "Goodwill" left to come back.

Farewell to the Sub-Dean and Mrs Nash.

There was a large gathering of friends and parishioners in the Parish Hall, Thursday Island, on the night of Thursday, September 21st, to give Mr and Mrs Nash a presentation of a purse of sovereigns, and to bid them farewell on the eve of their departure from Thursday Island after a residence of nearly seven years in our midst. The chair was taken by the Bishop of the Diocese, who voiced the feelings of the residents in thanking Mr and Mrs Nash for all that they have done during their stay in the Island. He reminded the people that Mr Nash had not only been Sub-Dean of the Cathedral and Vicar of the Parish, but also Administrator of the Diocese, and as such a very great deal of work had fallen to his lot, not only during the vacancy of the See, but on those occasions when the Bishop is travelling through the Diocese. No one knew, not even the Bishop, so much of the administration of the Diocese as Mr Nash, and his business capacity, and his readiness to do everything in his power, had been a great help and comfort to Bishop White. For himself, the Bishop could never forget the help that Mr Nash had been to him during the year since his consecration, nor could he and Mrs Newton say how grateful they felt to Mrs Nash for all her kindness to them when they came to the Island in October, 1915. He assured the Sub-Dean and Mrs Nash that they would always be kindly remembered in Thursday Island, and that their friends wished them every happiness in their new work in the Diocese of Willochra.

The Bishop presented Mr Nash with a purse of 50 sovereigns, which had been subscribed by the people of Thursday Island as a substantial proof of their gratitude and goodwill. He explained that those responsible for the gift had felt sure that he and Mrs Nash could spend the money to a better purpose than anyone could do for them, and that this was the reason why the presentation had taken that form.

Mr Nash, who spoke with considerable emotion, thanked the people for their kindness to himself and to Mrs Nash. He expressed his regret at leaving Thursday Island, and said he once hoped to belong to the tribe of old hands in the place, but it was not to be. He could speak as one of the older people, and he gave some interesting reminiscences of the work of the Diocese during the time he had been in Thursday Island, speaking especially of the work

of Deaconess Buchanan and her influence in the Torres Straits Islands.

"The boys from the Hill" provided some very good instrumental music for the evening. This was much appreciated, as were also some songs by Mrs Oxley, Mrs McKone and Mr Mackay, the latter also from "the Hill." Refreshments were provided by a committee of ladies, and as pleasant an evening was spent as could be expected considering the occasion.

Mr and Mrs Nash left Thursday Island by the "Nikko Maru" on Sunday, September 24th. Their departure was hurried owing to the Gulf boat being late, and it was necessary for Mr Nash to leave earlier than was intended to enable him to be in Sydney in time for General Synod.

Mr Nash was the celebrant at the 7.30 a.m. service on Sunday, September 24th, and he also preached at Mattins on that day, going on board the boat immediately after the service.

The G.F.S. and the M.U.

These letters stand for the Girls' Friendly Society and the Mothers' Union, two very important societies which can do a very useful work for the Church, and it is likely that they will be called upon to use all their influence in the future to purify our home life and our social life. It is almost impossible to conceive of any other societies which can do better work in this way. The first and most important thing is to preserve purity, and these societies are able to do that. Unfortunately there is much to be done to regain what has been lost, and that will be done most effectively by a high standard in individual life and in home life. This witness will be the most effective witness, the most efficient influence for good—and it is to enable this witness to be silently borne by characters that we need to strengthen these two societies in every possible way. I am anxious that in every parish in the Diocese there should be a branch of each of these societies, and that the branches should be real live branches. We shall need them, their work and their influence, if we are to combat the most dangerous tendencies of these days.

Unfortunately there is a prevalent idea that the work of the Mothers' Union is to interfere with the home life of other women, to dictate how they are to manage their homes, their children, and even perhaps their husbands! It may be that there are people who think it is their duty in life to so interfere with the business of other people. We find such in other spheres of life.

The object of the Mothers' Union is nothing of the kind, and the fact that some busybodies find membership an excuse for an opportunity for interference is no argument against the work of the Union. It is of supreme importance that mothers should have the strength that comes from united prayer and interest in their efforts to keep the most insidious evil from entering their homes. Here are matters, the sanctity of home life, the purity of the children, of supreme importance, these things are being undermined, the questions connected with them are difficult, they are not always faced, and much of the evil results from shutting our eyes to the evil. Mothers do need all the help they can get from community of

interest, and other ways in which the Mothers' Union can help. The standard will be kept at its highest level; the danger will be countered only if we use every help that God gives to us. If mothers would combine together, and strengthen themselves by prayer and sacrament, and by such mutual help as they can give one another, they would be able to raise the standard of purity, and bring blessings not only to their own children but to the country at large. The Mothers' Union is a Church Society which recognises the need of seeking the help of God in Prayer and Sacrament to keep the standard on the highest Christian level.

The work of the Girls' Friendly Society is somewhat different, and yet the object and aim is the same. It is necessary that girls should have sympathy and guidance and help that they may honour themselves and be honoured by others. The temptations and the dangers are great; the help needed is equally great. There are times when the girls' heads are full of a great deal of nonsense; when they need to have high ideals of duty kept before them; and when they need just the sympathy and support of others who are trying, with the help God gives, to be what God would have them be.

We need for our girls a sane idea of life and duty; they will get that only if they associate together with others who have sane ideas. The mutual help and strength that comes from such association cannot be over-estimated, and when to that power of association is added common worship, common prayer, and reception of the Holy Communion for a common object, then we may hope that the ideal will be attained.

There are signs that we are to be called upon to make a determined attack on what, most of all, is ruining our human nature and degrading our manhood and womanhood. Let us be ready for defence—for the preservation of our homes and our girls—and we shall be able to do effective work in fighting against the evil. We have to set the standard and insist that it shall be lived up to; and we have to remember that, to a very great extent, men are what women expect them to be, and that no one can raise the standard of social life so effectively as the women of the nation.

HENRY,
Bishop of Carpentaria.

The Bishop preached at S. Paul's College, at Christ Church, at S. Jude's (Randwick), and at the Cathedral while he was in Sydney for General Synod.

The Bishop paid a short visit of three days to the Richmond River, after his tour for Confirmations in the Diocese of Armidale. He preached in S. Bartholomew's, Alstonville, on Sunday, November 4th, and addressed a crowded Missionary meeting in the Parish Room, Alstonville, on Monday, November 5th. The Parish of Alstonville is one of the most enthusiastic in supporting Missions in the whole of Australia.

Mrs Newton was present at an At Home given by Mrs Rayment, when gifts for Missions were brought by many people. Mrs Newton spoke to the people about the Missionary work in the Diocese of Carpentaria.

Mrs Newton was present at a meeting of the Christ Church, S. Laurence, Sydney, Mothers' Union, and spoke to the mothers about the Missionary work of the Church.

The Coal Strike.

The Coal Strike in November last was of special concern to the people in the North. It meant the cutting-off of that part of Australia from communication with the South, and a very great danger of the shortage of supplies at the most serious time of the year. The Mission Stations must have supplies in December to last for the four months of the north-west season. Our experience with the "Francis Pritt" last January makes us very loath to have the boat out again in the north-west season. And what is true of the Mission Stations is also true of all the Cattle Stations in the Gulf and the Peninsula. Fortunately, it was possible for the "Musgrave" to be sent up early in December, so the people may not be out of stores during the wet season.

The Bishop was held-up for three weeks in Brisbane by the Coal Strike, and that meant he was not able to get to Mossman for the Confirmation that had been arranged for November 19th. The Confirmation at Cooktown had to be postponed till December 7th, when five males and nine females received the laying on of hands.

Visit to the Mitchell River.

The Bishop, accompanied by Mr and Mrs Matthews, left Thursday Island in the "Francis Pritt" on Saturday, September 2nd, for Trubanaman.

A strong tide prevented our getting past Woody Wallis Island that night, so we had to anchor there, and we got away at daylight the next morning. A pleasant if somewhat slow run down the coast got us to Koongalara by 4 o'clock on the afternoon of Wednesday, September 6th. Mr Matthews shewed himself a good cook, and it was proved to him that his fried chips were all that could be desired when his fellow-passengers ate them just as fast as he could cook them. It was felt that it would be unfair that they should not be eaten crisp and hot instead of waiting for sufficient for three, when the frying-pan was small—to wait for relays meant the loss of freshness and crispness. It is to be hoped that he appreciated the appreciation of his fellow-passengers.

A boy was sent off from the beach with the mail and a note asking for transport to the station. About midnight we got away from the beach on the Lochnagar buggy, which had been brought down for us by Mr Chapman. It was a glorious moonlight night for the drive to the station. Here it might be noted, for all who may be interested, that we were able to get to the station in comfort, and again to the beach for the return journey, because Mr Simpson, of Lochnagar, has placed his buggy at our disposal. This was necessary, as the station buggy was in bad order as to its wheels. One wheel had been taken to Thursday Island to see if anything could be done to it, and the decision was—nothing could be done. The buggy has done excellent work for many years, and it is not of much use now. Perhaps someone would give the Mission a good strong tray buggy. It is an important item for the comfort and convenience of the Mission, because the station is about nine miles from the beach, and passengers cannot

always walk that distance, especially if they are women who have had a bad time for four or five days on the "Francis Pritt"—not an enjoyable experience, nor one fitted to make one ready for a long walk. Of course there is the dray, but then walking would be better. Also a trap makes it just possible during the dry season to get to Normanton if the trip in the "Francis Pritt" is not to be faced. However, that by the way. At all events we do not want to impose on the goodness of neighbours, kind as they are.

The cultivation at the Mission Station is disappointing, and most of all to Mr. Chapman, who has put much hard work into it. A good deal of food—cassava and sweet potatoes—has been grown, and the irrigation scheme has done good, but the crops are not what Mr. Chapman hoped for. He believes that by experimenting he may yet find out how to grow much more food. It may be that the soil is not good enough: it may be that there is something wanting in the soil, which when supplied would make it possible to get good returns. One of the most encouraging things is that Mr. Chapman has got some of the young men interested in the work of the farm.

There is a decided improvement in the school, the result of a year and more of continuous work. Miss Quinan has an aboriginal boy as pulpit teacher who takes the infants, and she has more time for the others.

On the Saturday there was a fine sight. About one hundred camp natives were carrying the stores up from the landing. Bags of sugar or of flour carried on their heads by a long string of natives, all in the best of humour, was splendid. But best of all was the evident trust and confidence they all had in the superintendent. They knew him as one to be absolutely trusted. Bread had been cooked for them, and when one man was offered some just before going back for a second load he said quite naturally, "I have had mine." No idea of pointing, or of taking advantage of the fact that Mr. Matthews had forgotten he had already given him his allowance.

On Sunday, September 10th, there was a celebration of the Holy Communion at 8 a.m. and at 10 a.m.; 3 males and 5 females were confirmed. One of the women was very ill, but she would not miss her confirmation in spite of pleurisy! The service was very reverent, and the people listened very attentively to the addresses. Some of the children wondered why the Bishop carried a yam stick at the service!

In the afternoon 16 children—10 boys and 6 girls—were baptized. Most of them had been under instruction for some time, though they were quite young. These children had been brought to the Station to be placed under the care of the Mission, and those responsible for them had assured the Superintendent that they would be left under the care of the Mission for some years. It was felt that in these circumstances they ought to be baptized, but it means that the Church in Australia must see that they are fed; the members of the staff, who stood as God-parents, will see to their spiritual care and instruction—they can be depended upon for that.

On Sunday night the first of the services for a Quiet Day for the Staff was held, and the services were continued through the Monday till 3 o'clock in the afternoon. All the Christians were present at the celebration on the Monday morning, and they sang "There is

a green hill far away" softly and reverently, without any help, during the administration. The Bishop gave addresses at the services on the interview between our Lord and the woman of Samaria.

On Wednesday, September 13th, there was a celebration of the Holy Communion at 7 a.m., when those confirmed the previous Sunday made their first Communion. Mr. Lane, the Chaplain, was the celebrant. That day the Bishop intended to leave for Thursday Island, but he postponed his departure for one day, as Mr. Wilkinson was expected on a visit to the Mission. Unfortunately, he did not arrive till the following week—after the Bishop had left.

On Wednesday night a man arrived at the Station, bringing with him an aboriginal woman whom he wished to marry. The rules of the Aboriginal Department, in the State of Queensland, do not allow a white man to marry an aboriginal without a special permit. This man had for months been trying to get the necessary permission, and possibly the delay was intentional, to test his earnestness. At last he had secured it, and he came to the Mission to be married. The difficulty was, of course, that the woman was not baptised. The Bishop and Mr. Lane interviewed the parties, and the Bishop warned the man that he had his future to consider, and that the marriage might be a hindrance to him, and also that he had to consider his own people. The man said he had faced the matter, and he wished to be married. It was found that the woman had always lived with white people, had never been in the camp; she had been with good women, and had attended services when a minister visited the Stations she had been on. The Bishop decided that she should be baptised, if her husband promised to give her instruction, and to use such books as Mr. Lane could provide for that purpose. Mr. Lane spoke to her that night about the meaning of baptism, and found she could say the Lord's Prayer and knew something of Christian teaching. She was baptised in the early morning. The form of Conditional Baptism was used, as it was felt by the Bishop that it was just possible she had been baptised as an infant, when under the care of the white women who had brought her up and cared for her. The husband-to-be acted as godfather. Later in the day, they were married, and Mr. Lane found a number of suitable books for the man to use in teaching his wife.

The Bishop had to go into some questions of discipline, and, sad as these are, these have their bright side, for it becomes evident that there is a real awakening to a sense of sin—and after all it is not those who think they never fall but rather those who realize they do—who are making progress in the spiritual life. This awakening to a sense of sin was plainly evident in some cases, for the first knowledge of the fall came to the members of the staff from the confession of those who had sinned. It is possible that more useful teaching can be given to those who have fallen, than the more general instruction that is normally all which is possible. To put one's finger on a definite sin is more helpful than a general instruction which must be more or less abstract.

The Bishop left the Mission Station on Thursday, November 14th, and he took Mr and Mrs Lane and their baby boy with him to Thursday

Island. Mr Lane had resigned his position as chaplain, but had left the date of giving up his work to be decided by the Bishop. It was sad to decide they had better come away just after the Confirmation, so that the Station will be without a priest till after the wet season; but as Mr and Mrs Lane are not to stay on, it did not seem right that they should run the risk of another wet season, especially for the boy.

When we got to the beach we were told that the captain had not been able to get the Francis Pritt out of Trubananman Creek. The tide was too low, and there was not any hope of another tide till the new moon, in about a fortnight's time! That sounded cheerful. We were neaped, and tides are rare things in the Gulf—queer things which "no feller can understand." Still, we could not be kept there, something must be done. The Lanes had bidden their sad good-byes at the Station. We could not go back. The Bishop set the crew to work to take out all the ballast. He put in some sticks on the beach to try and see what the tide was doing. He watched for the change; there did not seem to be much, and at daylight he went out to sound the channel. The Lane family, to whom boats of any description are an abomination of the worst kind, preferred to remain on the beach all this time. On sounding the channel it was found there were some doubtful patches, but as a nice fair breeze came off the land during the morning with an ebb tide, it was decided to try and get out. When the boat was near the shallows all those on board were sent out to the jibboom, and after one or two bumps we found ourselves in deep water.

We were not long in getting the ballast on board—as well as the Lanes, with their impedimenta—and by mid-day we were under full sail for Thursday Island. It was a good trip on the whole; we were in Thursday Island in four days. Consideration for the feelings of others makes it most unkind to refer to such incidents as there were. All that need be said is, that of the Lane family, the best sailor is the baby, the worst, the father!

An Interesting Episode.

The following account of an unexpected addition to the farewell to the Sub-Dean and Mrs Nash is taken from the *Parish Gazette* for Oct., 1916. Towards the end of the evening there was a special request that the "coloured" parishioners should be allowed to take part in the farewell, and this part of the proceedings of the evening is so interesting that it seems a pity that the readers of the *Carpentarian* who do not get the *Parish Gazette* should not know of it. Also it is right that people should know how grateful the "coloured" people are for the kindly feelings which Mr Nash has had for them. It was not known that any such wish existed in the hearts of these people, or there would have been made some provision for them to take part in the evening as a matter of course:—

"During the evening Mr S. Simon, on behalf of the coloured races of the Straits, by request of Mr T. Toulasik, made a very telling speech, and asked Mr and Mrs Nash to accept a few small gifts, which were to be taken to the vicarage next day. As this was the first time

we had had a speech of such length from the coloured races at such a gathering, it is here given in full:

My Lord Bishop, Rev. Nash, Ladies and Gentlemen,—I have been requested by the coloured parishioners to speak on their behalf, and the very sudden departure of the Rev. Nash has just been heard, and therefore they do not like to miss this opportunity to express their gratitude and love to Mrs Nash and himself, before they embark. Personally, I am sorry that Rev. Nash has to depart from our midst, for he was indeed a magnanimous minister. His many-sided qualities are well known, and his ever-ready Christian sympathies have made him popular. One special instance is worth repeating, and that is that some time ago, on a cold dark midnight, while he must have slept, the Rev. Nash goes forth to the bedside of a sick and dying person. He went voluntarily, as he knew that the person was very ill, and though the invalid was not a Christian, yet our beloved Rev. Nash stayed there—there by the side of a non-Christian about to pass the Great Divide. Such, ladies and gentlemen, was Mr Nash. Though he goes away and be out of sight, the coloured peoples will ever remember his manifold acts of kindness, and the paternal sympathies of Mrs Nash and himself. I must also say that the coloured parishioners of the Torres Straits and S. Paul's, Moa, have hurriedly arranged a present for their beloved pastor, and though it is not here to view to-night, it is now at a certain Malay gentleman's house, and I suppose most of you know him. He is Mr Thomas Toulasik; in fact, he is the organiser of it, and you must pardon my comically expressing it, when I say that the whole of the presents will be paraded to the vicarage to-morrow. I hope I have not kept you long, and in saying good-bye to Rev. Mr Nash I can do no better than to quote the lines of an old poem, from which I would take and add some appropriate words of my own:

Dear rev. sir, thou can'st not know
How much we grieve at thy parting;
Or how your deeply treasured words
Our heart is still repeating.

And while we ask in trusting faith
That no rude storms may press thee,
To thy own prayer, the best of all,
Our hearts repeat, God bless thee.

God bless thee wheresoe'er thou art,
His richest gifts bestowing,
And may thy cup of life with joy
Be filled to overflowing.

Oh, may the everlasting arms
In tender love caress thee;
Dear rev. sir, thy prayers are ours,
We breathe it now, God bless
Mrs Nash and thee!

That is all I have to say, dear precious sir, so I will say good-bye to you and Mrs Nash.

Mr Simon's speech was warmly applauded.

The next morning Thomas Toulasik, John Savo and Willie Lower brought to the vicarage two carved M.O.P. shells on brackets, two polished M.O.P. shells, three pairs rough M.O.P. shells, one nautilus on stand, salt cellars, pin tray, spoons and forks, butter knives, general collection of small shells, dugong tusks, M.O.P. shell heart on chain for Mrs Nash, M.O.P. shell cross and links for Mr Nash.

The following letter accompanied the shells:

Dear Rev. Sir—We, the coloured parishioners of the Torres Straits and S. Paul's, Moa, beg to approach you with this humble offering, on the eve of your departure from our midst, and we hope you will appreciate these things as a token of our never-fading love towards Mrs Nash and your worthy self. Owing to your sudden departure we were unable to arrange a better and more fitting demonstration of our gratitude for your kindness towards us, and at present many of the boys are away at sea, but we sincerely hope you will not be annoyed at our poor but heartfelt present. Your kind and gracious nature has always touched us, and though we grieve at your departure we pray that God in His mercy will spare Mrs Nash and yourself for many years to come for the glory of His Name. May God bless you, wherever you may be, will always be the coloured peoples daily prayer for you. We now wish you and Mrs Nash *bon voyage* and good-bye.—We are, dear rev. sir, your loving coloured parishioners of the Torres Straits and S. Paul's, Moa.

THOMAS B. TOULASIK.
WILLIE LOWER.

Sept. 22nd, 1916."

Personal.

The Rev. H. F. T. Lane was in charge of the Cathedral parish after the departure of the Rev. E. J. Nash.

The Rev. Cyril Massey has been called upon to go to Rabaul as Chaplain to the Forces. This means continuous service as Chaplain, and not merely transport duty. Mr Lane will take charge of the Parish of Darwin. Mr Massey expected to leave Darwin on December 6th, 1916. We wish him every happiness in his new work.

The Bishop and Mrs Newton were the guests of Mr and Mrs C. Bellamy, the Union Bank, Haymarket, while they were in Sydney for General Synod.

Miss May McKee and Miss Mills, having completed ten years' membership of the G.F.S. in Thursday Island, were the recipients of mementoes of the fact. The mementoes were given by the Brisbane branch, and are signed by the Archbishop (the President of the Brisbane branch), as well as by the Bishop of Carpentaria and the President of the G.F.S. for the Diocese.

The Rev. W. M. Wilkinson visited the Mitchell River Mission in September. He writes to say he was struck at the improvement, especially in the spiritual atmosphere of the Station.

We have to thank Colonel Burns, of Messrs. Burns, Philp & Co., for a donation of £50 towards the expenses of repairing the "Francis Pritt." This gift is very acceptable indeed, and helps to relieve the financial strain caused by the heavy expenses incurred last year for the vessel.

1916.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON.
Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. E. J. NASH, M.A.

Diocesan Secretary:

REV. E. J. NASH, M.A., Thursday Island.

Commissaries:

REV. PROF. NEWSOM, King's College, Strand, London, W.C.
REV. PREB. PONSONBY, M.A., The Rectory, Devonport, England.
REV. C. J. JENKINS, 56 Inverleith Row, Edinburgh, Scotland.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Dalby.
REV. J. W. ASHTON, St. Kilda, Melbourne.

Clergy:

REV. E. J. NASH, M.A., Sub-Dean, Thursday Island.
REV. J. TWEEDIE, Cooktown.
REV. H. E. D. WARREN, Roper River Mission.
REV. H. R. LONGMORE, Croydon.
REV. C. HALL, Th.L., Normanton.
REV. F. T. LANE, Th.L., Mitchell River.
REV. C. H. MASSEY, Th.L., Darwin.
REV. E. TAFFS, Mossman.
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

D. A. ROBERTS, Darwin.

Diocesan Council:

REV. E. J. NASH, M.A. | Mr. K. O. MACKENZIE
REV. E. TAFFS | Mr. A. SULLIVAN
MR. W. LEE-BRYCE

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.) | Mrs. LANE
REV. F. T. JANE | Miss QUINAN
MR. CHAPMAN | Mrs. MATTHEWS
J. Giebo, T. Solomon, J. Savo

Torres Straits Mission:

REV. J. J. E. DONE
REV. G. A. LUSCOMBE
MRS. LUSCOMBE

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east par. 144 and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory of South Australia, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 16,500 whites, 7,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is chiefly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowment beyond the Bishop's income of £395 per annum.

Missions.

Missions are carried on among the Japanese at Thursday Island; among the South Sea Islanders at Thursday Island, Mossman, and Moa; and among the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Confirmations at Saibai, Dauan, and Boigu.

The Bishop left Thursday Island on Monday, Dec. 11th, in the "Herald," to take the Confirmations on what are sometimes called "The New Guinea Islands," the three islands Saibai, Dauan, and Boigu, which lie along the coast of New Guinea, at the Western end of the Papuan coast line. The two extreme islands, Saibai and Boigu, are about fifteen miles apart, Dauan lies in between but close to Saibai—the islands are about five miles from the coast of New Guinea. Mr Done had spent some weeks preparing the people for Confirmation, and to do that he was constantly travelling from one to the other in the "Herald." We had to run to Mabuiag on the way out to leave Mrs Done and the two children there. We put them off at their home at 2 a.m. on the Tuesday morning, and were under weigh again at 4 a.m. Wives of Missionaries have to put up with inconveniences as much as—perhaps more than—their husbands. Just fancy being landed at two o'clock in the morning with two children, after being away from home for a fortnight, when the house was shut up, and then for your husband to leave you straight away to do the best you can! We are not always quite so inconsiderate, but on this trip the Bishop was very much hurried; owing to the delay caused by the Coal Strike he was later than had been arranged. It is not good to keep the island folk waiting about when they should be out on the reefs fishing. The boat for Darwin might be in any day and take Mr Lane away from Thursday Island before the new Sub-Dean could arrive. Perhaps it was a judgment on us for our rush and hurry, at all events we were floating with the tide, within sight of Mabuiag, for nearly two days after our very hurried visit, and we did not get to Dauan until nearly midnight on Wednesday.

On the morning of Thursday, December 14th, we had the Confirmation in the little Church (built of native material) at Dauan. Mr Done presented fifty-one candidates—twenty-five men and twenty-six women—which meant that nearly all the adults on the Island received the laying-on of hands. After the Confirmation, three of the men who had been confirmed

were licensed as "Churchwardens;" none had been appointed here by Bishop White. We got on to Saibai early the same afternoon, paid our respects to the Government teacher, and had service in the Church at night. Here, as elsewhere, Mr Done has done wonders in adapting the building for Church service, and the people had shewn a good deal of taste in decorating the east end with designs in plaited mats, which were hung on the wall behind the Altar; but the building can never be more than a barn-like structure. During Evensong an adult woman was baptised by Mr Done, and the Bishop preached the sermon. A good deal of arranging had to be done after Evensong about the Confirmation to be held the next day; and while he was waiting, the Bishop sat on the steps leading to the Church. He felt something wriggle past him on the step, and wondered at the cool cheek of what he thought was a lizard. He was tempted to put his hand behind him to feel what it was that was moving, but it was fortunate he did not do so, as a minute or two afterwards Joseph, the Captain of the "Herald," who was standing near with a lighted lantern, called out, "snake, snake, on the steps!" Mr Done happened to be coming down the steps; he jumped, and the Bishop moved rapidly. The beast was seen to crawl to a heap of stones, and Mr Done managed to hit him, or something else, with a big stick; but we saw no more of the creature.

There were ninety-six candidates confirmed on Friday, December 15th; of these forty-three were men and fifty-three were women. One of the men is deaf and dumb, not so born, but there are several people who can communicate with him by signs. He had had Christian teaching when young, before he was afflicted, and his friends had been able to explain to him the meaning of Confirmation, and to pass on to him some of the teaching Mr Done had given them. It was arranged that when this man's name should be called out—the Bishop calls the names of all the candidates, each one answering "I do" to the question in the Confirmation Service—his neighbour should attract his attention, and he should raise his hand to signify his answer. The Confirmation was held at 8.30 a.m., and by 11 a.m. the "Herald" was on the way to Boigu. There was very little wind during the afternoon, and when the tide turned we had to anchor about a mile from the village. During the night a good wind sprung up, and we got the vessel under sail and to the anchorage.

The people at Boigu have a new Church of native material which was not quite finished, and the people were not ready for the dedication, but it was decided to use the building for the Confirmation.

Three of the candidates had gone away the day before to fish—and as we were late in coming and people must get their food, we could

not blame them—also two of the women were ill. They came to the Church door, and we had a fire made close to the Church near which they were able to sit during the service. These people like to sit over a fire when they are sick. The Bishop came out of the Church to confirm these two women immediately after those in the Church were confirmed. There were twelve males and twenty-four females confirmed. At Boigu the people do not understand English, so the captain of the "Herald" acted as interpreter for the Bishop. After the service three of the confirmed men were licensed as Churchwardens, and then there was a presentation of food to the Bishop and Mr Done. They sat in state upon chairs, with a large plaited mat before them, and the people of Boigu—old and young, male and female—marched in procession, carrying yams, and coconuts decorated with flowers, and singing a native chant. The offerings were placed on the mat, and then there was some speechifying, Joseph acting as interpreter for the white folk, and as orator for the people of Boigu. It was a pleasing little ceremony of welcome and friendship.

There were some little matters to be attended to. The people had complaints against one man who had been in authority in the Church at Boigu; he had been out fishing on Sunday; he had talked "too strong" to the people; he had induced a boy to join himself to his side of the family, and to work for him instead of for some one else. As the boy is a grown man and married, it seemed that he was quite able to choose with what section of the village he should live, the talking too strong probably meant that the offender had been energetic in urging that the Church should be built—the fishing on Sunday, in so far as it was objectionable, had taken place many months ago.

However, as this man was one of those who were away when we arrived, the Bishop decided that he would not on that visit license him as Churchwarden. There may be, and often is, something behind objections which no white man can hope to understand, and it is always wise to wait and see what the developments and revelations are to be.

We had just got on board the *Herald* when a canoe arrived with the three candidates who had been fishing. The Bishop decided to go ashore again, and confirm these three. Very soon the Church was filled, and the men received their confirmation. Even though the Bishop hopes to visit Boigu to dedicate the new Church in May, it did not seem right to postpone their confirmation till then; they might have to sign on when the north-west season is over, and it might be a very long time before they could be confirmed.

We got away from Boigu about 2 p.m. that Saturday afternoon, and we hoped we might get to Mabuiag during the night for the

Sunday, but we had very little wind. Then we thought we might make Dauan early enough to have a service in preparation for Communion, and spend the day there, giving the people their first communion, but as we drifted on and on, even that became less and less likely till at last the tide turned, and we had to anchor about 10 p.m. in the open sea.

About 2 a.m. on Sunday morning there came up a very heavy squall of wind and rain. We got up our anchor and ran before the the squall. It was so thick we could see nothing, but we knew our whereabouts and kept on. By daylight we were far past Dauan, and there dawned a hope of our getting to Thursday Island in time for evensong. We had heavy squalls all day long, but they were favourable, and we anchored at Thursday Island a little before 6 p.m. It was raining in torrents, and Mr Done decided to remain on board and say evensong with the crew. The Bishop got ashore in time for evensong in the Cathedral, but very few people indeed faced the rain. We found the boat for Darwin in port, and Mr Lane had been on tenterhooks for fear she should get away on the Sunday before the Bishop got back from the Islands.

The Cathedral Parish.

[THURSDAY ISLAND.]

A meeting of the parishioners of the Cathedral Parish (All Souls', Thursday Island) was held on Thursday, December 21st, 1916, to elect a Churchwarden in the place of the late Mr W. M. Lee-Bryce and for other business.

A motion, recording the appreciation of the parishioners for all that the late Mr Lee-Bryce had done for the parish, was passed. Mr Geo. Clark was elected Warden, and the vacancy on the Parochial Council, which the election of Mr Clark as Warden entailed, was filled by the election of Mr Head. There was some discussion about the finances of the parish. It was decided to ask for increased support for the Society of the Treasury, so that the contributions should amount to £10 per month. Arrangements were completed for the welcome to be given to the new Sub-Dean.

The Rev. F. W. Slade and Mrs Slade arrived in Thursday Island by the St. Albans on Christmas Eve, Sunday, December 24th. They were the guests of the Bishop and Mrs Newton for a few days, while the Vicarage was being fixed up, furniture unpacked, etc.

There was a large gathering of parishioners and others in the Institute on Thursday evening, December 28th, to welcome Mr and Mrs Slade. The Bishop and Mrs Newton met the people at the door and introduced them to Mr and Mrs Slade. During the evening the Bishop told the people that Mr Slade is an Australian born and bred, the graduate of an Australian University, that he had had a business training before his ordination, and that he had come to the North because he felt that he and Mrs Slade were more free to come to the outposts of the Church than many others were. They had come from a real sense of duty; he was sure they would stay from a sense of pleasure and happiness. Mr Slade thanked the people for the welcome that had been given to Mrs Slade and to him. Various friends contributed musical items, and as usual

"boys from the hill" were much to the fore—and of course the ladies had provided an abundance of good things in the way of refreshments.

On Sunday, December 31st, the Bishop inducted the Rev. F. W. Slade as Sub-Dean of the Cathedral, and Vicar of the Cathedral Parish, during Mattins.

Darwin.

The Rev. Frere H. T. Lane, who has been appointed priest-in-charge of the parish during the absence of the Rector, the Rev. C. H. Massey, on military duty, arrived in time for the Christmas services. When it became known that Mr Lane is a married man, and that Mrs Lane would be coming to live in Darwin, matters in connection with the Rectory came to a crisis. The ladies of Darwin were quite sure that the Rectory was not fit for a woman to live in—it would do so long as a man only had to be thought of. For some years everybody had been dissatisfied with the building. The Church people were ashamed of it, the health authorities were restless; before the war, a movement was begun towards putting up a new building, but when war put up prices it was decided to wait for a more convenient time. All this was explained to the Bishop when he visited Darwin last June, and at the welcome given to him he said he would not at all object if the authorities gave notice that the building must come down. The notice has been given, and a meeting was held on February 5th to consider what was to be done. There was a good attendance of parishioners, and the matter was considered from every point of view. No one seems to have moved that, as the crisis was caused by the priest-in-charge being a married man, an unmarried priest should be appointed! The possible solutions were two, to rent or to build. To rent even till after the war meant that money would be paid away which would otherwise be reducing the debt if money had to be borrowed; to wait till after the war would probably mean that the building could be put up more cheaply. Very wisely the meeting decided to face the matter boldly and to build, and promises were made in the room which showed that the Parochial Council could rely upon the loyalty and generosity of the parish. When ways and means were being discussed, and the seriousness of the position was revealed, one of the parishioners casually remarked that he held a sum of £200 on trust for building a new Rectory! the result of an effort made some years ago. This, he thought, would be a welcome piece of news. It was decided to ask the Diocesan Council to lend a portion of the money needed, and the meeting was adjourned for a fortnight to give time for application to be made to the Bishop about a loan.

The Conference.

The Conference will meet in August, but the exact dates cannot be fixed until the running of the boats is better known. The Archbishop of Brisbane is expected in Thursday Island about August 9th, and the dates of the Conference

meetings will depend on the arrival and the departure to the South of the Gulf boat in August. It is pretty certain that the boat will run, but who would be so brave, or rash, as to foretell her dates five or six months ahead! We always expect her, when she arrives.

Provincial Synod.

A special session of Provincial Synod was summoned by the Metropolitan of the Province, the Archbishop of Brisbane, to meet in Brisbane on February 2nd. The Bishop and the clerical representatives of the Diocese of Carpentaria were not able to be present, and asked for leave of absence. Messrs G. F. Pearson and J. P. Cook, both of Brisbane, were our lay representatives. The purpose for which the Session was held was to accept certain Determinations passed by General Synod in October, 1916, and more especially that one which dealt with the re-constitution of the Australian Board of Missions. The Determination will come into force as soon as two-thirds of the Dioceses of the Church in Australia have accepted it. According to the Constitution of the Provincial Synod of Queensland, that body is empowered to accept or reject Determinations of General Synod on behalf of the Dioceses within the Province. The Determinations were accepted by the Provincial Synod, which means that the five Dioceses of the Province have agreed to the reconstitution of the A.B.M., and as several of the Southern Dioceses have also accepted the Determinations, the new Board of Missions should be able to get to work very soon. The Session in Brisbane was perhaps the shortest on record, the business was finished in a couple of hours.

Military Chaplains.

The Bishop of Carpentaria offered three of the priests working in the Diocese for service as Military Chaplains—more especially for duty on Transports. All three have now been called upon.

The Rev. C. H. Massey, Rector of Darwin, has gone to Rabaul as Chaplain on continuous service. He passed through Thursday Island on Monday, Dec. 11th, 1916, and news has been received of his arrival at Rabaul. The Rev. Chas. Hall, Rector of Normanton, was called up in January. He left Normanton on January 23rd, a little earlier than would have been necessary if it had not been for the risks of delay in the wet season. It was fortunate he did get away then, as the next week the coach from Croydon to Forsyth was blocked by a flood in the Gilbert River. News has been received from Mr Hall that he had wonderful experiences on board ship. The telegram ended with the words, "sea-sick," but—judging from the context in a short message—the experiences seem to have been more pleasant and inspiring than those words suggest; they were connected with the services on board.

The Rev. James Tweedie, Rector of Cooktown, was called up in February, and he left Cooktown on February 28th to take up his duties. Mr Tweedie will probably be kept in Brisbane, to act as Camp Chaplain there,

There will be great difficulty in supplying services for Normanton and for Cooktown while the parish priests are away from those parishes, and the difficulty is the greater because, so far, no one has come forward in either parish to act as lay reader. The Bishop was at Normanton for the last Sunday in January and for the first Sunday in February, and he also spent the first two Sundays in March in that parish; and he hopes to be at Cooktown for the month of April. He will give all the time he can spare to the two parishes who have sent their priests for duty as Chaplains.

Fortunately Rev. H. F. T. Lane was free to go to Darwin as Priest-in-charge of the Parish, and this is the more fortunate in that Mr Massey is on continuous service, and may be away from the Diocese till the end of the war.

St. Peter's, Normanton.

The Bishop was in the Gulf for four weeks during January and February, and on Sunday, Jan. 21st, the third Sunday after the Epiphany, he confirmed six candidates at Normanton (three male and three female), who were presented by the Rev. Charles Hall. The confirmation was held at 8 p.m. after evensong had been said, and there was a very large and reverent congregation.

On Monday evening, January 22nd, the ladies arranged for a social gathering in the Town Hall to bid good-bye to Mr Hall, who was leaving for a few months to take up duty as a Transport Chaplain. It was not known that Mr Hall would be going till the afternoon of the previous Saturday, so there was not much time to make arrangements, yet the gathering was perhaps one of the most successful that has been held in Normanton for many a long day. That is due to the energy of the ladies of Normanton, and to the fact that the Rector is respected by everyone, and everyone is glad that he has an opportunity of doing something for the soldiers.

The Bishop spoke of the reasons why Mr Hall was going, and called upon the Church-people of Normanton to see that all Church organization was kept going while the Rector is away. He asked the people to consider it a duty to the Church and to the Empire to keep everything in order, even though they had no parish Priest for a time. He also spoke of the call there is for material and individual self-sacrifice and for the spirit of mutual trust to be cultivated.

Father Smith, one of the Roman Catholic priests from Croydon, who was present on the platform, also spoke, and Mr Hall thanked the people for their kindness in giving him such a hearty send-off. He said the Bishop had given him very little time to make up his mind, and he had no opportunity of wishing his friends good-bye, so he was the more thankful for the opportunity the ladies had afforded him of seeing them all before he left. There was a musical programme to be got through, refreshments were provided by the ladies, and the young folk finished off the evening with a few dances.

A meeting of the Parochial Council was held at the Rectory on Thursday, January 25th, when it was decided that the regular collections for the Society of the Treasury should be made

every month. The Bishop, who was present, said that Mr Allom had undertaken to be responsible for the Sunday School during the Rector's absence, and that he, the Bishop, would spend as much time as possible in the parish, but he warned the Council that should Mr Tweedie be called up he would have to consider the claims of Cooktown as well as those of Normanton. It was decided to pay the Rector's stipend to the Bishop while the Rector is away, as the Bishop could open an account in Mr Hall's name, and send him money from time to time if he needed it. The Diocesan grant is to be paid to the same account.

The Bishop addressed a public meeting called to form a Recruiting Committee on Friday, February 2nd. It is difficult to see where more recruits are to be found in the Gulf. Nearly every available man has either gone to the front or been rejected by the medical officer.

St. Margaret's, Croydon.

The Bishop arrived in Croydon from Normanton on Saturday, January 13th, and he spent a busy week carrying out the engagements which the Rector of Croydon had made for him.

On Sunday, January 14th, there was a celebration of the Holy Communion at 8 a.m., when the Bishop was the celebrant. Mattins was said at 11 a.m., and at 11.30 the Bishop confirmed twelve candidates—four male and eight female. There was a service for children at 2.45 p.m., at which the Bishop gave the address. After a drive of five miles, he preached at Golden Gate, at Evensong (at 5 p.m.), and drove back again to Croydon, to preach in the Parish Church at 8 p.m.

On Monday he visited the hospital and some of the parishioners, giving an address on the New Guinea Mission in the evening. On Tuesday evening there was a meeting of the Parochial Council, when the Bishop congratulated the members on the fact that they had every prospect of ending the year with a balance to their credit, and also on the fact that the crosses on the gable ends of the Church had been repaired. On Wednesday, various parishioners were visited; and in the evening the Bishop gave an address to Church-workers. On Thursday evening there was a social in one of the public halls, when the Bishop gave an address on the peace proposals that had come from Germany and America. He said that, on the whole, he was glad that the proposals had been rejected by the Allies, because there was no hope for a lasting peace until Germany is really defeated, and we cannot honestly say that yet; but not only is Germany not ready for a permanent peace, but the Bishop doubted whether we are. And certainly, it does not look as though the people of the Commonwealth of Australia have learned the lessons which alone will enable them to bear the burdens that peace will bring. On Friday the Bishop was to have returned to Normanton, but the flood waters were still over the Railway bridge across the Norman River, so the train was put off till the next day. Mr Longmore left Croydon for the Georgetown district on the Friday, and the Bishop, after spending that day in visiting some of the parishioners

in Croydon, left that town by train at an unearthly hour on Saturday morning—although, according to the Prime Minister of Australia, it was already six o'clock! There is no doubt that the Rector of Croydon works very hard himself, and he believes others should do likewise. At all events, he is to be congratulated on the healthy state of the parochial finances. The town and district is at its lowest—at least, anything lower means extinction. More than 250 people left the goldfield during 1916. The population is down to about 600, and yet the Church finances are really sounder than when there were 10,000 or 12,000 on the field! Did the parish ever have a credit balance at the end of the year before in all its history?

Georgetown.

The Rev. H. R. Longmore, Rector of Croydon, paid a visit to the various centres in the Georgetown district at the end of January, and during the first part of February. He managed to get as far as Forsyth and held service at most of the places along the road. Travelling was very difficult: the rivers were up and the roads in a bad state for any sort of travelling, and a push bike is not the best way of getting about, especially during the wet season. The visit would not have been paid at this time only that a couple had sent to Mr Longmore to come and marry them. Love may laugh at difficulties, but has any poet or romancer found that the difficulties are removed from the path of the parson who is called upon to marry the lovers? It was a sense of duty that induced Mr Longmore to undertake a journey of more than seventy miles, and to cross flooded rivers and push his bike along boggy roads and through water. Having gone so far Mr Longmore thought he might well go sixty miles further to give people an opportunity of worship and of receiving the Sacraments. There does not seem much hope of finding a priest for the Georgetown district for some time to come.

It may be remembered by readers of the *Carpentarian* that the Church at Georgetown was blown down in a cyclone some years ago. The iron of the roof has been used ever since to cover the seats and other furniture, in order to protect them from the weather. Arrangements have been made to store the furniture and the old iron has been sold. The money will be placed in the Savings Bank, to be a little nest egg for use at some time when happier and more prosperous days come to Georgetown. We may want to re-build the Church, or to make some other arrangements about a building in which service can be held. At present the Shire Hall is used when a visit is possible to the township.

Subscriptions to the *Carpentarian*:—4/-: Miss Wilkinson. 3/-: Mrs Norgate. 2/6: Bishop Stone-Wigg; per Rev. H. R. Longmore—Mrs Johnson, Mrs Willocks, Mr J. Sabine. 2/-: per Rev. H. R. Longmore—Mrs Greig, Mrs Lucas, Mr J. Chandler, Mr Jewell, Mr Reece, Mrs Phillips, Rev. H. R. Longmore; per Rev. C. Hall—Mrs Ashley; per Rev. F. H. T. Lane—Mr Newsham, Mr Butherhand, Mr Christie, Mr Wright, Rev. F. H. T. Lane, Mr Farran, Mrs Woodhead, Mrs McLeod, Mrs Robeson, Mrs Sherrin, Mrs Jones, Miss Tunnie.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Training College.

ST. PAUL'S, MOA.

The most important step in advance, in the work of the Church in the Torres Straits, was taken when the Bishop admitted four men to be the first students of the Training College for a native ministry in the Islands at St. Paul's, Moa. The Rev. J. J. E. Done took the Bishop out to St. Paul's in the "Herald" on Friday, February 9th, but as there was very little wind, it took nearly 24 hours to do the 30 miles.

On Sunday, February 11th (Sexagesima Sunday), the students were admitted as members of the College after the Creed during the celebration. The four men stood before the altar, and the Bishop, taking each one by the hand, mentioned his name and said "I admit you as a student of St. Paul's College, Moa, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

After the celebration a procession was formed of the students, the Rev J. J. E. Done, the Rev G. A. Luscombe and the Bishop, one of the students carrying the Cross. The procession went first to the lecture room and afterwards to the house that has been built for one of the married students. At each place the Bishop said Prayers of Dedication of the Building. Two more houses have to be built, and then there will be sufficient accommodation for the first students.

The names of the four men are Joseph Liu, Poey Passi, Avin Ware, and Bawia. Three of them are married men; two of these are living in the village—one, Joseph, with friends, the other, Avin, in his own house, but he wishes to build close to where his fellow-students are living. Attached to the Lecture room are two cubicles, one of these will be used for the student who is a single man, the other for two lads who are to come to Moa as Postulants. They are about eighteen years of age, and will act as pupil teachers in the school. Miss Lindel will give them special lessons in the afternoon.

The houses are built of native material, walls of plaited coconut, roofs of grass, but the lecture room has a sawn timber floor.

The students will have lessons on four mornings a week from the Rev. G. A. Luscombe, who has been appointed Principal of the Training College. They will spend a good deal of time in the gardens—in a week they had got a large piece of ground planted with sweet potatoes. It is hoped that from the gardens and the sea, most of the food required will be obtained. The Mission is responsible for the feeding, clothing, and housing of the students and their families, in all some eighteen people. The number may

vary at any time, as some of the children have been left with relations on other Islands. It is estimated that the cost of upkeep will be about £100 per annum—a good deal depends upon whether the gardens turn out well or not.

The work in the gardens will be made a great feature in the life of the students, not only as a means of reducing the cost of living for them, but to get them into the habit of working in the gardens with a view to the future. Unfortunately the people in the Islands are neglecting their gardens, and becoming more and more dependent on imported foods. It is not at all likely, nor is it to be desired, that the Island people should be able to provide the native priests with such an income as would enable them and their families to live on imported foods, and priests must themselves grow in their gardens enough food to enable them to live on a small income. There will be the further gain that the Church will set her face against the neglect of their gardens by the people. Also the native priests will not become too much of a distinct class. Their work in the gardens, and the fact that they to such an extent support themselves, will help to do away with the danger of their lording it over their people. The distinction between priest and people will arise from a distinction of function in the Church. Again, as the ordinary teaching in the schools is done by teachers appointed by the Government, there will not be enough employment to fill up the whole of the time of the priests even on the larger Islands, and we cannot hope for them to become students in a real sense all their lives; it is most important that they should have some other occupation, for idleness means moral ruin in a very short time for such people.

The ideal before the Mission is that there should be a priest on every Island where there is a population of more than fifty people. It is quite impossible to do that with white men if it were advisable. The priest will teach the children the faith and the duties of their religion, take the daily service, administer the Sacraments, and exercise his pastoral office, so that the people will have frequent opportunities for worship, Communion, and for regular services. There should be a celebration of Holy Communion on every Island at least on every Sunday. The priest, being of the people, will help them to realize that the Church is not some outside, extraneous foreign organization, but that *they* are the Church. Careful supervision of the native priests will be needed for many years, and such could be the work of a white priest who would not be tied to get to the various Islands at certain times to give the people the Sacraments, but he could be always on the move, advising, directing, controlling the native priests. The Bishop will be at once the centre of unity for the Church in the Islands, and the point of contact between the Church there and the Church in other lands—while the unity with the whole Church should be symbolised and expressed by the interest taken in and the help given to the work of the Church in other lands. There are other ways, too, in which Unity and Catholicity could be expressed and emphasized. The Mission has had to be content with a lower educational standard for the first students than would be desired. But on the other hand the men are much older in years than the ordinary candidates for Holy Orders. They have graduated in the school of life, if not in a University

of Letters. Three are deliberately giving up what from a worldly point of view are better prospects, the fourth was trained for a teacher under the L.M.S., and has continued as a lay reader since the Mission was handed over to the Church, and indeed this man and one of the others were being trained for the Ministry under the L.M.S. régime. They were both anxious that they should not miss their vocation even though they might have to wait for some years. So one remained as a lay reader, and the other consented to be captain of the Mission schooner because it was pointed out to him that in that capacity he would be a very great help to the Missionary who would be responsible for beginning the work of the Mission under the new conditions. No one but Mr Done knows how great has been his help during the eighteen months Joseph was captain of the boat. As time goes on the Church will reap the benefit of the education given in the Government schools on the Islands, in that those who offer for service will be better educated and more capable of benefiting by the teaching given in the Training College, and if it can be arranged for such postulants to be used as pupil teachers, and tested by other work before they are admitted to the College as accepted candidates for Orders, the standard of character and of education could be kept at a high level.

COLLECT FOR ST. PAUL'S COLLEGE, MOA,
TORRES STRAITS MISSION.

O God, our Heavenly Father, Who art the Author and Giver of all good things; bless, we beseech Thee, all places where men are being prepared for service in Thy Holy Church; and especially the College at St. Paul's, Moa.

Send Thy Holy Spirit unto all who teach, and all who are taught; and especially do we pray for Geoffrey Archibald Luscombe, Priest, and for Joseph Lui, Poey Passi, Avin Ware, and Bawia, Students.

Move the hearts of all Thy people that they may be ready and willing by prayer and almsgiving to strengthen Thy Church in the work of preparing those whom Thou dost call to serve Thee, to Thy honour and glory; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

Anzac Day.

FEAST OF ST. MARK, APRIL 25TH, 1917.

For the second time we are to keep the Feast of St. Mark as a national day for Australia. Perhaps it will come about that St. Mark will be our Patron Saint. On April 25th, 1915, we definitely and deliberately took our place in the world with all the responsibilities and duties of a larger life, of one which reaches beyond the boundaries, not only of the Commonwealth of Australia, but of the Empire. On that day we showed that we are prepared to do, and to dare, and to suffer on behalf of ideas and ideals which are essential to the welfare of the human race, without which Kulture is mere barbarism, and civilization cannot exist. We

can never go back to the small, provincial life and interests that were sufficient for most of us in the days before the war.

The ideas and ideals of Anzac Day are spiritual and moral. They are Christian in their origin; they speak of the superiority of the spiritual over the material, and they call for self-sacrifice to maintain them. The greatness of the sacrifice is the measure of their worth, and the Church must be ready in every way to associate herself with the celebration of the day. Indeed it is only through the Church and her sacraments that the nation can receive the spiritual strength to enable her to live up to the ideals of Anzac Day. Last year the religious significance was emphasized in Queensland. Let us see to it that it has its place again this year. Last year we thought most of all of those who had willingly offered themselves even unto death, and of those who mourned for them, for the actual sacrifice was very near to us. This year let us honour them by making a more definite effort to translate the ideas into practice, and to follow the example of self-sacrifice they have given who died that for others life on earth might be worth living. If we are to overcome the difficulties, and to solve the problems that will face us after the war, we shall need a vision of unity, of the grandeur of the whole, the pettiness of the sectional; we shall need a spirit of mutual trust, and honesty of purpose, a readiness to sacrifice self, and party, and sectional interests for the good of the nation. Anzac Day speaks of these things. May we have the grace so to realize their worth that we strive after them.

Consecration of two Bishops.

The Rev. W. F. Wentworth Shields, Rector of St. James', Sydney, was consecrated to be Bishop of Armidale on the Feast of St. Thomas, Dec. 21st, 1916, in the Cathedral Church of St. Andrew, Sydney. The sermon at the Consecration was preached by the Bishop of Bathurst. The new Bishop was enthroned in his Cathedral, St. Peter's, Armidale, on Holy Innocents' Day, Dec. 28th, 1916.

The Rev. Canon Maxwell Hompay Maxwell-Gumbleton was consecrated to be Bishop of Ballarat on the Feast of the Circumcision, January 1st, 1917, in the Cathedral Church of St. Paul's, Melbourne. The sermon was preached by Bishop Green. The new Bishop was enthroned in his Cathedral, Christ Church, Ballarat, on January 4th, 1917.

The Right Reverend Frederick Goldsmith, who had been Bishop of Bunbury since 1904, resigned the See and left Australia in February to take up work as the Vicar of a London parish. Bishop Goldsmith worked for very many years in West Australia, as Dean of Perth, and afterwards as Bishop of Bunbury. He was the first Bishop of the first Diocese to be formed out of the old Diocese of Perth, which included the whole of West Australia. There are now four Dioceses in that State.

The Revised Lectionary.

A Committee appointed by Convocation in England has drawn up a revised Lectionary, and has also made a selection of Psalms for use on Sundays and Holy Days. It has been suggested that this selection of Lessons and Psalms should be used for two years with a view to deciding upon its being retained for permanent use. Improvements of real value are more likely to be suggested by use than by mere theory. A resolution recommending the use of the Lectionary and Selection of Psalms was passed by General Synod in October last, and the Bishop authorizes such use in the Diocese of Carpentaria. Copies of the Lectionary can be obtained from the Church Book Depot, Church House, Ann Street, Brisbane.

Diocesan Council Meeting.

A meeting of the Diocesan Council was held at Bishops House, Thursday Island, on Friday, February 16th, 1917. The Bishop presided, and Messrs A. Sullivan and R. O. Mackenzie were present. The Rev. F. W. Slade, Vicar of Thursday Island and Sub-Dean of the Cathedral, was appointed to the Council in the place of the Rev. E. J. Nash, who had resigned all the offices he held in the Diocese when he was appointed Rector of Laura-cum-Gladstone, in the Diocese of Willochra. Mr Geo. Clarke was appointed in the place of the late Mr W. M. Lee-Bryce. Mr Slade and Mr Clarke took their places at the meeting, and Mr Slade was elected Secretary of the Council. A motion was passed expressing appreciation of the work of the late Mr Lee-Bryce as a member of the Council, and the Secretary was asked to send a copy to Mrs Lee-Bryce. The Council appointed a small Sub-Committee to be responsible for dealing with all moneys which are received from the sale of cattle on the Mitchell River Mission Reserve, and it was decided that all such moneys should be placed to a banking account, and kept distinct from other Mission and Diocesan Funds. The Bishop reported that he had received a letter from the Parochial Council at Darwin, in which the Council asked if the Diocese would advance some money on loan to enable the Council to build a Rectory at Darwin. It was decided to advance a sum not exceeding £350 on certain conditions. A good deal of other business was got through, and the Council adjourned.

Arrangements were made for a sale of work in aid of the Australian Board of Missions, to be held in connection with the Cathedral Parish, Thursday Island, on March 26th, after this number of the *Carpentarian* had gone to press. Hitherto this annual effort has been made about the month of November. The departure of the Rev. E. J. Nash, in October of last year, and the unavoidable interregnum, made a postponement necessary. The parish felt that the sale should be held before the end of the financial year, so that its contribution to Missions for the year would not be below the assessment agreed to at the last Conference. It is intended to revert to the old time next (financial) year.

The Territorials in India.

The following encouraging letter has been received from the Rev. P. T. Martin, of the Diocese of Chota Nagpur:—

"The sojourn of our Territorials in India is likely to lead to important results, especially in the Mission Field.

"The old army was splendid, but when it was called away early in the war, and Territorials arrived soon after its departure, the latter did not take over all the old traditions. There was a break—in time it was probably a fortnight. The new men have that wholesome curiosity about things Indian which their better education has engendered. Many of them are studying the peoples about them and their ways. Their courtesy in the bazaars and fair treatment of natives generally have won for them golden opinions in many centres.

"Large numbers of these men are keen Churchmen, communicants, choirmen, servers, members of C.E.M.S., etc. During leave it is, I believe, no uncommon thing for them to pay visits to some Mission in which they have friends, or know they can find a welcome, and in this way they are obtaining a first-hand knowledge of Missionary methods and organisations, and the actual acquaintance in some instances of Indian Christians, workers, and schoolboys.

"Four young fellows helped for a few months in Ranchi, Chota Nagpur. They were members of a Territorial Company (then stationed at Calcutta), which was composed entirely of students of the St. John's Training College (for teachers), Battersea, and the St. Mark's College at Chelsea. These did excellent work in English in the S.P.G. and Lutheran High Schools (for native boys) in Ranchi during the first difficult months when the German schoolmasters were interned and the Diocese of Chota Nagpur was short of workers. They were very keen and entered thoroughly into the life of the boys. I should be almost surprised if none of the four offered later to work as a Missionary.

"From other parts of India one has heard of the keenness of such men and of the regard in which they are held by Indians. I look forward with very great hope to the first year 'after the war,' for then, I think, will be the time when many, now serving in France and elsewhere, will find their vocation for work in the Mission Field, and among them probably not a few who are now, or have been recently, seeing the actual working of Missions in India.

"On the Imperial aspect it is scarcely necessary to dwell, for it is so very obvious that a body of men who are looked upon by Indians as 'sahibs,' and are acting up to that title, must enormously strengthen the bonds of Empire in India."—From *The Mission Field*.

Mrs Newton returned from South to Thursday Island by the St. Albans on Sunday, Dec. 24th, 1916. She was accompanied by Miss Inman.

Church Schools for Girls.

The Sisters of the Sacred Advent have had two very good and very successful High Schools for Girls, one in Brisbane, the Eton High School, and the other at Stanthorpe, St. Catharine's High School. Arrangements have been made for the Sisters to open another school for girls in Townsville, for the convenience of the parents of Church of England children in the North. It is to be hoped that the Sisters will receive every support in their venture, and that Churchpeople will send their daughters to a school where the children can receive their Church teaching, and have all the benefits of a good secular education, in a religious atmosphere.

There is also a school for girls at Heberton, the Principal of which is Miss Wakeford. This is a Church of England school, and as Heberton has a very fine climate, and Miss Wakeford is an experienced teacher, parents in the North who belong to the Church of England should support this school. There should be room for very many more such schools in Queensland.

The Mission.

During this, the second quarter of the year 1917, the Missioners, who are coming from England and from various parts of Australia, to deliver a message from God, will arrive in the Southern Dioceses of the Province of Queensland, and the Mission, which has been planned and prepared for with so much thought and prayer, will begin. It will take many months to visit all the places that are asking for a Mission, and even so we, in the most Northern Diocese in Queensland, cannot hope to share directly in the movement at this time. Indirectly, we shall benefit of course—for are we not all members of the One Body. By interest and prayer we must take a share in the work of the Mission; and perhaps the Conference in August may suggest some way in which we too may receive a message from our Lord, such as our souls need, and take part in the effort to draw nearer to God and become more really His children. There is no doubt at all that the Church needs strength and guidance, if she is to do her part in helping to reconstruct the world that is to be in the days not very far distant. This really means that all who profess and call themselves Christians—each individual man and woman—must realise who and what they are, the purpose for which God has placed them in the world; their duties and their responsibilities, no less than their privileges and blessings. We have, each and all, to be ready to do and suffer. No good will be done so long as each one waits for another. There is needed a spirit of expectation, and this the months of preparation has no doubt awakened in many souls. Lord, what wilt Thou have me to do? The answer will come during the Mission, if the question is being asked with earnestness and humility; and then, after the Mission, there will rest upon us the duty of doing the Will of God, which has been revealed to each of us. What we call the Mission, that is, the period when the messenger sent by God is delivering the message, is, after

all, but a part, a very necessary and important part—but only a part—of a larger effort. There has been the time of preparation before; there will be the time of development, of growth in strength and grace, after the messenger has delivered his message. Let us, during these months, pray that all may have ears to hear and hearts to understand the message, and the grace of perseverance to live the message, and so bear such witness as will convince the world of the power of the Gospel to save the world.

Mission Notes.

The Bishop has accepted the Rev. A. MacFarlane, Th.L., as a member of the staff of the Torres Straits Mission. Mr MacFarlane has been working for some years in the Mallee Country, in the Diocese of Ballarat, so that he has done some "roughing it" on land. In the Straits there will be "roughing it" of another kind. Mr and Mrs MacFarlane, with their baby, hope to arrive in Thursday Island about the middle of April, and to spend a month at Yorke Island (Masig) while Mr MacFarlane is preparing the candidates for Confirmation there. At the same time Mr Done will be busy with the candidates at Yam Island, and after the Confirmations he will go to Darnley Island to give Mr MacFarlane what help he can in getting the Mission House fit for habitation. Mr and Mrs MacFarlane are to live on Darnley Island, and he will have Darnley, Yorke and Murray Islands under his care.

Mr Chapman, of the Mitchell River, Trubanaman, Mission Staff, was in Thursday Island to see the doctor in December last. The doctor allowed him to return to the station, even though it meant going by the last boat before "the wet," and there would be no chance of Mr Chapman getting away for nearly four months. So we presume the doctor thought the treatment he suggested and the medicines he gave Mr Chapman would prevent a relapse.

A letter came through overland from the Mitchell in January, and Mr Matthews reported all were well at the Mission. There was a very successful branding early in December, 1916, and the natural increase of the herd of cattle was very satisfactory. In a few years by natural increase there should be 1,000 head on the reserve. But the Mission hopes to increase the herd more rapidly by securing breeders.

The Rev J. J. E. Done hopes to go to the Mitchell on a visit in April, when he will take Mr and Mrs Cole and their children to the station. The Francis Pritt could not manage so many passengers, as well as their luggage, and the stores for the Mission.

Miss Sindel arrived in Thursday Island by the "Mataram" in January, and went out to St. Paul's, Moa, the next day. Miss Sindel is in charge of the school at St. Paul's, and has nearly fifty children on the roll.

The Rev. F. R. Elder, one of the priests on the staff of the New Guinea Mission, passed through Thursday Island early in December on

his way South on furlough. Mr Elder has been in charge of the station at Emo, on the North-east coast, for nearly three years; he is a nephew of the Rev. Copland King, who went to New Guinea with the Rev. A. A. Maclaren when the N.G. Mission was founded in 1891. Mr King is still at work in New Guinea.

Miss Winterbottom, of the New Guinea Mission staff, who had been on furlough in New South Wales, returned to New Guinea in February.

The Bishop of New Guinea expected to visit Rabaul in March.

A priest from the Diocese of North Queensland is to go to New Guinea to join the Mission staff after Easter. This will help to relieve the strain. Unfortunately, though other offers were received, they could not be accepted at the time, as the finances of the Mission did not allow of further responsibilities being undertaken.

Four boys are in training for the diaconate at Dogura, and the Rev. Peter Rautamara is being prepared for his ordination to the priesthood.

Miss Robson, after spending a few weeks in Samarai, was so much better in health that she decided to give up the trip to Australia she had contemplated, and she has returned to her work at Wanigela, Collingwood Bay.

For the Men at the Front.

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In peace and war Thy Will we see
Shaping the larger liberty.

Nations may rise and nations fall,
Thy changeless purpose rules them all.

When death flies swift on wave or field,
Be Thou a sure defence and shield!
Console and succour those who fall,
And help and hearten each and all.

O, hear a people's prayers for those
Who fearless face their country's foes.

For those who weak and broken lie,
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
O, hear a people's prayers, and bless
Thy servants in their hour of stress!

For those to whom the call shall come
We pray Thy tender welcome home:
The toil, the bitterness, all past,
We trust them to Thy Love at last,
O, hear a people's prayer for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christ like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!

JOHN OXENHAM.

To be sung to the tune "Melita"—"Eternal Father, strong to save."

Personal.

A Memorial Service for the late Mr W. M. Lee Bryce was held in the Cathedral, Thursday Island, on Sunday evening, December 10th, 1916. Special Lessons and Psalms and Prayers were used. The Bishop preached from St. Matt. xxiv. 35. There was a large congregation, and the naval contingent was present in force under the command of Lieutenant Turner. Lieutenant Mackenzie was also present.

The Rev. F. W. and Mrs Slade also arrived in Thursday Island by the St. Albans on Christmas Eve. The new Sub-Dean and his wife were held up for a month in Sydney by the coal strike.

The Archdeacon of Willochra, the Ven. E. J. Nash, had a very unpleasant experience when out visiting in his new parish. He with Mrs Nash were finding their way to a farm house when a boy came running through the field of wheat to show them the road. This startled the horse, who turned, locked the

wheels and capsized the trap. The horse then left the Archdeacon and Mrs Nash with a portion of the vehicle, and went away with the rest of it and the harness. Helpers were soon on the spot, and fortunately neither Mr nor Mrs Nash were seriously injured. The horse having gone home advertised the fact that something was wrong, and a search party set out to find the adventurers. The Archdeacon came to the conclusion that a more reliable horse would suit him better, but such he finds means slow travelling, and he now thinks that the surest, safest, and quickest way of getting about is by motor car. It is reported that when the Archdeacon went to the wheelwright to see about repairs to the trap, a whirlwind took the roof off the shop! so it certainly seems as though horses and traps are not in his line. He might be safer on a lugger in the Straits!

The Rev. W. M. Wilkinson was laid up for a week in the Cooktown hospital during December. Since then he has been back to Laura, put away his trap, and turned his horses out for the wet season. Unfortunately

he has not been so well again since the beginning of the year, and he expected to have to go to Townsville at the latter end of March to consult a doctor there.

The Rev James Tweedie, Rector of Cooktown, and Miss Shaw, of Many Peaks, were married at Port Douglas on Wednesday, February 7th, 1917, by the Rev W. M. Wilkinson. Mr and Mrs Tweedie went on to Cairns and Kuranda for a few days, and returned to Cooktown on Wednesday, February 14th. Mr Tweedie found his notice of appointment as Transport Chaplain waiting for him when he returned to Cooktown, and he was called up for service on February 28th.

Lieutenant K. O. Mackenzie has been transferred from Thursday Island. The transfer probably means that Mr Mackenzie will have some home life again. He has had little since the war began, so we ought to be glad of the transfer, but we are not. It means another loss to the Church in Thursday Island, and losses have been very many of late.

DIOCESE OF CARPENTARIA.

DIOCESAN CHURCH MANAGEMENT FUND.—Statement of Receipts and Expenditure for the Year ended 31st December, 1916.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance from 1915—at Fixed Deposit		204	0	0			
„ Current a/c...		24	17	5			
					228	17	5
„ Subscriptions to Diocese—							
Per Carpentarian Association*	...	205	0	0			
„ A.B.M. ...	...	60	16	11			
Various Persons ...	...	85	15	0			
					351	11	11
„ Grants to Diocese—S.P.G. ...	...	113	10	11			
C.C.C.S. ...	...	113	10	0			
S.P.C.K. ...	...	12	10	0			
Hall Trust ...	...	150	0	0			
St. Andrew's							
Waterside Mission	20	0	0				
					409	10	11
„ Diocesan Fees	...				8	15	6
„ Parish Assessments	...				4	4	0
„ Subscriptions to <i>The Carpentarian</i>	...				18	7	8
„ Special for A.B.M.	...				56	13	5
„ Melanesian Work, from Boys	...				2	10	6
„ Sundry Receipts—							
Interest on Fixed Deposits	...	16	6	5			
Paid in by error	...	2	1	10			
Refund, Buchanan Memorial	...	35	16	1			
„ a/c, Provincial Synod	...	2	5	2			
Discount	...			6			
					56	10	0
					£1137	1	4

* Including £50 for the Torres Straits Mission.

ASSETS.

	£	s.	d.
1. Christison Fund—			
Fixed Deposit, Q.N. Bank, Thursday Island, due 3/3/18	241	16	3
2. Emergency Fund—			
Fixed Deposit, Q.N. Bank, Thursday Island, due 27/4/17	134	4	11
3. Emergency Fund—			
Queensland Government Savings Bank	238	0	2

EXPENDITURE.		£	s.	d.	£	s.	d.
By Grants to Parishes	...				360	1	8
„ Missionary Work—							
To A.B.M.	...	55	1	5			
Melanesian Work, S. Sea Home	...	38	4	0			
Mitchell River	...	85	10	3			
Torres Straits	...	50	0	0			
					228	15	8
„ <i>The Carpentarian</i> , Printing and Postage	...				38	19	11
„ Clergy Travelling Expenses	...				52	12	6
„ Bishop's House—Rates, Repairs, Insurance	...				16	12	4
„ Postages, Telegrams, Telephone	...				11	17	4
„ Printing	...				5	10	0
„ Religious Instruction in State Schools	...				2	5	0
„ Donation to St. Francis' Nundah	...				10	0	0
„ Advance to Bishopric Endowment Fund	...				99	0	0
„ Refund to Book Depot	...				2	1	10
„ General Expenditure	...				35	18	0
„ Advance to Thursday Island..	...				10	0	0
„ Credit Balance, 31/12/16—							
At Fixed Deposit	...	£220	6	5			
„ Current a/c	...	43	0	8			
					263	7	1
					£1137	1	4

The accounts of the above fund were audited and found correct for the first nine months of the year, and separately for the last three months: the above statement is a combination of the two audited statements: the Auditor was Mr E. J. Hennessey, of Thursday Island.

F. W. SLADE,
Diocesan Secretary.

1917.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Bishops House, Thursday Island, Queensland.

Sub-Dean and Administrator:

REV. F. W. SLADE, B.A., Th.L.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Th.L., Thursday Island.

Commissaries:

REV. PROF. NEWSOM, King's College, Strand, London, W.C.
REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. C. J. JENKINS, B.A., 56 Inverleith Row, Edinburgh, Scotland.
REV. J. JONES, M.A., 242 Pitt Street, Sydney, N.S.W.
REV. W. P. GLOVER, Th.L., Rectory, Warwick, Q.
REV. J. W. ASHTON, M.A., All Saints', St. Kilda, Melbourne, V.

Clergy:

REV. C. HALL, Th.L., Normanton (on leave)
REV. F. H. T. LANE, Th.L., Darwin.
REV. H. R. LONGMORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Th.L., Sub-Dean, Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. W. TWEEDIE, B.A., Cooktown (on leave).
REV. W. M. WILKINSON, Mission Priest.

Honorary Lay Reader:

MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A., Th.L. | MR. K. O. MACKENZIE
REV. E. TAFFS | MR. A. SULLIVAN
MR. GEO. CLARK

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

H. MATTHEWS, J.P. (Supt.) | MRS. COLE
REV. B. S. COLE (Chaplain) | MRS. MATTHEWS
MR. CHAPMAN | Miss QUINAN
J. Geibo, T. Solomon, J. Savo

Aboriginal Mission, Roper River:

REV. H. E. D. WARREN | MR. VIZARD
(Supt.) | Miss CROME
MR. DYER | Miss HILLS
MR. JOYNT | Miss TINNEY

Torres Straits Mission:

REV. J. J. E. DONE, Th.L. | Rev. W. MACFARLANE, Th.L.
REV. G. A. LUSCOMBE, Th.L. | Miss SINDEL

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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or to the Eton High School, Hamilton, Brisbane.

INTERCESSION PAPER.

APRIL, MAY, JUNE, 1917.

THANKSGIVINGS.

For the confirmations at various places in the Diocese.

For the opening of the Training College at St. Paul's, Moa.

For the offer of a third Priest for the Torres Straits Mission.

For many blessings vouchsafed to the work of the Church in the Diocese.

For help given to the New Guinea Mission.

For the work of the Australian Board of Missions.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

For those confirmed in the Islands, at Cooktown, Croydon and Normanton.

For the work of the Training College at St. Paul's, Moa.

For Cyril Massey, Charles Hall and James Tweedie, Priests on military duty.

For the parishes of Normanton and Cooktown.

That men may offer themselves for work as Lay Readers.

For the help of the Holy Spirit that we may learn the lessons God is teaching us.

For the outpouring of the Holy Spirit upon those who take part in the General Mission.

For guidance in preparing for the conference in August.

We beseech Thee to hear us, good Lord.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XVII.—No. 68.]

THURSDAY ISLAND, OCTOBER 1, 1917.

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NOTICE.

All communications to be addressed to the Editor of *The Carpentarian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Diocesan Conference.

The Diocese of Carpentaria is so large, and the distances to be travelled are so great, that we can never expect anything like a full attendance of the clergy of the Diocese at the Conference. This year, three of the priests were absent from the Diocese on military duty, three were granted leave of absence. The Strike prevented the Gulf boat leaving Brisbane, so that the Rev. W. M. Wilkinson, the Rev. E. Taffs, and the Rev. H. R. Longmore, who were to have come by that boat, were not able to travel, and the number of priests present was reduced to four. Most of the lay representatives, who were nearly all residents of Thursday Island, were present. As the Bishop's address takes up nearly the whole of our available space this quarter, we can only give a very short *resume* of the proceedings of Conference. It may be possible to give a fuller account in the next number of the *Carpentarian*.

Conference proceedings began with a celebration of the Holy Communion on Tuesday, August 24th, in the Douglas Chapel, when the Bishop was the celebrant. The first Session began at 4 p.m. on the afternoon of that day, when the Bishop delivered his address to Conference, and various reports were laid upon the table. At the evening session, and at the two sessions on Wednesday, the reports were discussed and adopted. The discussions on the reports of the Torres Straits Mission and the Missions to the Aborigines were especially interesting. We were fortunate in having Mr. Matthews, the Superintendent of the Mitchell River Mission, present, as one of the lay representatives. Unfortunately, it had not been possible for Mr. Joynt, of the Roper River Mission, to be present. It was hoped that he would be able to break his journey when travelling South on furlough, so as to be present at the Conference and tell us about the work the Church Missionary Society is doing in the Northern Territory.

On Thursday there was one session in the afternoon, and Conference met at 2.30 p.m. that day. The Rev. J. J. E. Done had an important motion for that session dealing with the care of the girls from the Torres Straits

Islands who are in service in Thursday Island, and the Diocesan Council was asked to consider what could be done in the matter. The members of the Diocesan Council were elected, and the usual votes of thanks were passed, the assessment of the Diocese for the Australian Board of Missions was raised from £50 a year to £75 a year, the parish assessments were fixed at the same rate as at the last Conference.

The Archbishop of Brisbane held a Quiet Day for the Clergy from Thursday evening to Saturday morning. The Conference was brought to a close by singing the Te Deum at Evensong on Sunday, August 26th, when there was an inspiring service, at which the Archbishop preached.

In every way the 1917 Conference was helpful. It was unfortunate so few of the Clergy could be present.

The Visit of the Metropolitan.

The Archbishop of Brisbane arrived in Thursday Island by the Montoro from Townsville on Friday, August 10th, and accompanied by the Bishop, the Rev. F. W. Slade and the Rev. W. H. MacFarlane, he left Thursday Islands in a steamer to visit some of the Islands in the Straits. At daylight on Saturday, August 11th, a very heavy sea made it necessary to run under Noghir for shelter at mid-day, but the party arrived at Yorke Island in time for evensong on Sunday. Next day to Darnley Island, where repairs necessitated a delay, and made it impossible to get to Murray Island as was intended. The steamer went back to Yorke Island on Wednesday, and the Archbishop and the Bishop transhipped into the Herald. The rest of the trip was made in the mission schooner. Yam Island, St. Paul's, Moa, Badu and Mabuiag were all visited and Sunday, August 19th, was spent at Mabuiag. The Archbishop got back to Thursday Island on Monday, August 20th, and that week was spent on the Island. He left Thursday Island by the Herald on the night of Sunday, August 26th, for the Mitchell, accompanied by the Bishop, the Rev. J. J. E. Done and Mr. Matthews. There was little wind and the Archbishop was able to spend only about ten hours at Trubananman, as he had to leave on Friday night to catch a boat south from Thursday Island the following Tuesday. He had some rough and uncomfortable travelling, but the visits to Torres Straits Islands and the Mitchell were interesting.

The Bishop visited the Torres Straits Islands in June, and held Confirmations at Yam, St. Paul's, and Mabuiag. He also dedicated the new Church at Boigu. In July he was at

Normanton, returning to Thursday Island at the end of the month for the Conference and to accompany the Archbishop on his visit to the Torres Straits Islands and to the Mitchell River Mission. He remained at the Mission station for five days after the Archbishop left on his return to Thursday Island, and travelled overland to Normanton, leaving Trubananman on Wednesday, September 5th, for Rutland Plains Station, whence he travelled by buckboard and motor car to Normanton, a distance of 180 miles.

Surrogates are asked to remember that the third year of the Bishop's consecration began on September 21st, 1917.

Subscription to the Carpentarian

A motion was passed at the Diocesan Conference raising the subscription to the *Carpentarian* from 2/- per annum to 2/6. The new rate will begin from January 1st, 1918. Will subscribers please note the change. The paper is published at a loss, which has to be made up from Diocesan funds, and the members of Conference thought the charge on the funds should be reduced if possible.

The Rev. C. Hall has been nominated by the Archbishop of Brisbane, with the consent of the Bishop of the Diocese, as chaplain on continuous service.

By the death of Miss Gertude Robson the New Guinea Mission has lost the services on earth of a devoted Missionary. Miss Robson worked for some years in Thursday Island, where she won the love and respect of many people to whom the news of her death came as a great shock. She was especially interested in the Mitchell River Mission and in the Torres Straits Mission.

There was a terrible accident at Normanton on Monday, August 20th, when Mr F. Kirk, the stock inspector, lost his life. Mr Kirk was getting water for his horse after dark when he lost his footing and fell down the well. He struck his head while falling and must have been killed before he reached the water. Mr Kirk had been in Normanton only four months, and was elected a member of the Parochial Council at the last Easter meeting. Both Mr and Mrs Kirk were keen Church people, and did a good deal for the parish while they were in Normanton. Their only son—and only child—enlisted, and has only just recovered from double pneumonia, which developed while he was in the trenches, whence he was invalided to England.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA.
NORTH AUSTRALIA.

Vol. XVII., No. 68. Thursday Island, Oct. 1, 1917

Conference Address.

AUGUST 21st, 1917.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

Your Grace, my reverend brethren and my brethren of the laity. It is with very real pleasure that I welcome you to this, the Seventh Conference of the Diocese of Carpentaria. May the Holy Spirit be present with us to guide us in all that we say, and in all that we do, and may our services and our discussions be blessed by Him to the honour and glory of God, and to the strengthening of His Church.

The Conference is especially honoured by the presence of the Metropolitan of the Province, and in the name of the Diocese and of the Conference I wish to thank your Grace for your presence. We know how very strenuous your life is, how many are the calls upon your interest and your sympathy, your time and your prayers at all times, and especially so during this year when the responsibilities and anxieties of the Mission to the Province have added to your work, and made great demands upon you. We hope that the change of work and of scene, a short time spent in what is not the worst climate in the world at this time of the year, will really be found to have helped you. You have at all events been free for some days from the worries of a frequent mail, and daily papers, the insistence of telegrams, and the irritating sound of the telephone. You may remember that it is just about ten years since it was my privilege to welcome you to a Conference in another Diocese of our Province, and to be your companion and guide when you paid a visit as Metropolitan to the Diocese of New Guinea. You will find us here a little more prim and proper perhaps than the barbarians of that Diocese, for we are not quite so near the edge of civilization as the people of New Guinea were in those days. We cannot promise you so much that is new and different from your ordinary life, we cannot give you so much to surprise you as you experienced there, but as you have seen, we can give you some rough travelling, and we can feel sure that is good for you, mentally and physically. I am not going to apologise for the weather in the Torres Straits, nor for the behaviour of the Herald. And we have shewn you a little of the most interesting work which the Church of Australia has ever had the privilege of undertaking—the Torres Straits Mission. We hope it will be possible for you to redeem your promise, given eleven years ago, to visit once more the Mitchell River Mission. We shall look to you for sympathy and advice, and I know we shall not look to you in vain.

I have to apologise to the members of the Conference for the long interval between the holding of the last and the present meeting. It is four years since Conference met in Cooktown in 1913, and we are supposed to meet every two years. The meeting should have

taken place in 1915, but that was the year in which Bishop White resigned, and I felt that I ought to know something of the needs of the Diocese and of its work before I summoned you to meet. I hoped to have called you together last year, but there was a meeting of General Synod, and still more important, the Archbishop could not come last year and he said he could this year. I felt sure you would think it wise to wait till he could be present.

There have been very many changes in the Diocese since the last meeting of the Conference. The greatest of course is the resignation of the See by the first Bishop of the Diocese. The Right Reverend Gilbert White, after thirty years work in the North, felt that he ought to accept the call to the See of Willochra, which he accepted in the early part of the year 1915, and his resignation of the See of Carpentaria took effect in July of that year. For more than fifteen years Bishop White was Bishop of Carpentaria. He was consecrated on the feast of S. Bartholomew in 1900, but during the fifteen years before that he had done a great work for the Church in the North, and much of it in the area which is now the Diocese of Carpentaria. What concerns us chiefly is his work as first Bishop of the Diocese. How wisely he laid down the lines of work and of organization is evidenced by the fact that everything has gone smoothly since he left, and there has been no need to change anything he did. We have just gone on carrying out his plans and his policy. How unselfishly he sank himself is proved by the interest he aroused in various parts of Australia and in England for the Diocese, and the help he obtained has continued since he resigned. In days when so much depends on the personality of an individual it is surely a proof of greatness when a man can awaken interest from principles so that the interest remains when the personality is removed, but of course all that Bishop White has ever done has been done thoroughly. He dug deep down to permanent foundations for all his building.

Of the thirteen priests who were licensed in the Diocese four years ago, seven have left us. Of these two the Rev. H. H. Ayscough and the Rev. W. E. Godson were away on leave and did not return to the Diocese, the other five have resigned. The Rev. H. Birch was Superintendent of the Roper River Mission; his place has been taken by the Rev. H. E. D. Warren, who was a member of the staff of that Mission then. The Rev. A. McD. Hassell, after some years of work at Georgetown and Normanton, went to the Diocese of Brisbane, and is now happily married and settled in the Parish of Kilcoy, which was part of the district where I myself worked some twenty years ago. The Rev. L. Ayscough, who did good work in the Gulf and at Cooktown, resigned just after I arrived in the Diocese. The Rev. James Tweedie worked for a short time in the Diocese of Rockhampton, and then returned to Carpentaria as Rector of Cooktown. He is at present acting as camp chaplain in Brisbane. The Rev. W. A. Fletcher did very good work at Darwin for rather more than three years. He returned to the Diocese of Sydney. The Rev. E. J. Nash, who came to Thursday Island for three years and stayed seven, thereby shewing himself to be a man of sound judgment and good taste, resigned last year and went to the Diocese of Willochra, where he is the eye of the Bishop,

being Archdeacon of Willochra. As Sub-Dean of the Cathedral, and as Administrator of the Diocese, Mr Nash did very solid work, and I myself am very grateful to him for his administration of the Diocese during the vacancy of the See, and for all the help he gave me during the first year of my residence here. The Rev. F. H. T. Lane, after being chaplain to the Mitchell River Mission for four years, has gone as priest-in-charge of Darwin while the Rector is away on military service as chaplain at Rabaul. The Rev. E. Taffs—who is our senior priest—and the Rev. H. R. Longmore are still in the Parishes of Mossman and Croydon. The Rev. W. M. Wilkinson, who has made his name honoured not only in Australia, and who has won the love and respect of everyone in the Diocese by his unselfish labours for the lonely people of the bush, continued his work as Bush Missionary till the end of last year. He surprised the oldest and warriest of bushmen by his journey through the Northern Territory, where he travelled for two years, bringing comfort and help to many. The long journeys and the rough living have told on Mr Wilkinson's health, and I am sadly afraid he will soon be leaving us for a better climate and easier conditions of life and work. At present he is in charge of the Parish of Cooktown while the Rector is doing military duty. Three priests have come to us from the Diocese of Brisbane: the Rev. C. Hall, the Rev. C. H. Massey, and the Rev. B. S. Cole. Sydney, Newcastle, Melbourne and Ballarat have each sent us one: the Rev. J. J. E. Done, the Rev. G. A. Luscombe, the Rev. F. W. Slade, and the Rev. W. H. MacFarlane. Mr Hall is Rector of Normanton, but on leave as military chaplain. Mr Massey is Rector of Darwin, but on leave as military chaplain. Mr Cole is chaplain to the Mitchell River Mission. Mr Done, Mr Luscombe and Mr MacFarlane are on the staff of the Torres Straits Mission, and Mr Slade has succeeded Mr Nash as Sub-Dean of the Cathedral and Vicar of Thursday Island. He is also our Diocesan Secretary, and keeps up the traditions of his predecessors in being one who gives the Bishop help ungrudgingly, and who manages most of the business of the Diocese, much of which falls on his shoulders in the long and frequent absences of the Bishop from Thursday Island. It seems that the Diocese and the Bishop have always been fortunate in having at the Cathedral one who can always be depended upon to do anything and everything, and to do it well.

We have thirteen priests licensed in the Diocese, the same number as four years ago—or ten actually at work in the Diocese. But three are doing new work in the Torres Straits, so that our staff is really much smaller than it was. We have five priests doing Missionary work, and five amongst white people,

Mr Hall came to the Diocese for three years, and his period of service will end with this year; after that, we have no claim upon him, though I hope he may come back to us. I have told both him and Mr Massey that I am prepared to treat their time as chaplains as part of their time given to the Diocese. Not only would it have been a little mean to my mind not to have done so, but as this Diocese is an integral part of the Catholic Church, and as the call of the Empire—nay, of the liberty of

the whole human race—is one which everyone should respond to, service to that cause is service to the Diocese, and should so count in any claims we have on the service of priests. The priests on military duty are doing our work, whether it be in Brisbane, Rabaul, or at the Front; and it seemed to me to be only right and just that it should be recognised as such; and if we are to lose part of the period these priests have undertaken to give us in this Diocese, that is only part of the sacrifice we are called upon to make in these days. Perhaps I ought to explain one of the ways in which we keep up our supply of priests. The Archbishop of Brisbane in normal times calls for offers of service in the distant parts of the Province from students at the Theological College at Nundah, and you may be sure that trumpet gives no uncertain sound. Those who place themselves at the Archbishop's disposal agree to go where he sends them for five years, and we try to help in the support of such volunteers for the front while they are at the College. We do not call for the services of these men till they have been a year in Priest's Orders, as it is only right that men should have some wider experience and training before they are plunged into the lonely isolated life of the North. So that we can only expect as a rule three years service from these men. Mr Hall and Mr Massey are two who responded to the Archbishop's call. Mr Wilkinson we shall be losing shortly. So that we are really very short handed for work amongst the white settlers of the Diocese. At present I do not see where priests are to come from for some time to come. There is one we have a claim upon in the Diocese of Brisbane—on whom I should have called before this—only that Brisbane was in almost a worse position than we are, as so many of her priests have gone as military chaplains. Two men who were being prepared for ordination at Nundah, and on whom we had a claim, have enlisted. The College at Nundah is empty. All the Bishops of the Province are wondering what they are to do for men. We have all felt that it was not right to accept any offers of service from men wishing to be ordained if they were fit for service in the military forces. The Theological Colleges in England are nearly all closed, as the students have enlisted—only those rejected by the doctors have remained—and even if these were not needed in England, they are not the men suited for the hard life of a Diocese such as this. There may be—we pray there will be—many who after the war, and because of the war, will find they have a vocation to the priesthood—but even so a man cannot be trained for that work in less than three years, and we dare not lower the standard of education except for very strong reasons. It seems to me that the most pressing need for the whole Church at this time is to strain every nerve and make every effort to build up reserve funds *now*, so that we may be able to accept offers of service which we feel sure will come after the war. I am afraid we are inclined to think that because the Theological College is empty and doing nothing, we need not worry about its finances. That is a shortsighted policy. We want to be in a position that we can accept any suitable candidate who has a vocation, so that he can receive the training that is needed, in order that he may do the work to which God calls

him. Will it not be a disgraceful thing if, when men come home with a sense of vocation, we have to say to them, we cannot accept you, because we have no money to pay for your training. Every son of the Church whom God calls should have the opportunity of answering the call; it should not depend upon whether he has parents or friends who can pay for his college expenses. It is the duty of the Church—and of the whole Church—to see that any one, no matter how poor his circumstances, can respond when God calls him. We in this Diocese have had a generous friend in Earl Beauchamp, who, in the early days of the Diocese, when it was thought we could have a College here in Thursday Island, gave generous help to the College, and he has continued to give us help ever since. That help was for the training of candidates for Orders; and I have asked the Diocesan Council to put on one side, as trust money, the donations of the last two years, to be used so soon as we have students at Nundah for this Diocese. I believe that would be the wish of Lord Beauchamp, even though he allows us to use the money as we think best; and I would ask those who can help us in this way not to wait till the College is opened again, but to help us to build up a fund now, so that we may do our duty when the time comes. Believe me, it is most important.

The shortage of priests is due to the war, and the shortage is likely to be some years, because, as I said, the Bishops have felt that the first duty of young men was to offer their services—and their lives, if need be—to the preservation of liberty for the human race; and, to my mind, this is an additional reason why we may claim that men should be prepared to act as lay readers. There are many ways in which laymen can help at all times; and it may be that the stress of these and the coming days will force the Church to make more use of what laymen can do. She has not used her forces as she ought to have, and laymen have not been as ready to do their part as they ought to have been, and Church people have not been willing to recognise what laymen can do—nor to value it. We must, of course, have priests to administer the sacraments—no one else has authority to do that, except for baptism in cases of emergency, when lay baptism is valid. Valid sacraments require a valid ministry; but there are services of praise and praise which can be led by a layman. The priesthood of the laity is a real thing and not confined only to assisting in the sacraments of the Altar. In every small centre there should be a layman who can and is willing to lead his brethren in acts of corporate prayer and praise, as in every home the father should be the priest in his own house and exercise his priesthood by leading his family in family worship. Sense of corporate life and duty can be developed in this way, and the Bishops have a right to call upon our men to undertake this duty, and upon all our people to value it. We have that right at all times, surely we have a greater right when we have felt it our duty to weaken our hands in these days. I am sorry to say that in this Diocese we have only one honorary lay reader. We ought to have one or two in every centre. Here is a privilege, here is an honour which men from false shame are refusing to accept. We cannot supply priests to

take services every Sunday in every place. Our people become careless and indifferent about the duty of public worship, and the sense of corporate life dies because men do not rise to the opportunities which are open to them. Here is one way in which laymen may bear witness to our Lord, and the bearing of witness is our duty. We are not to be ashamed to confess the faith of Christ crucified. We are to fight manfully under His banner against sin, the world, and the devil. Here is one way laymen can do that and help their brethren to do it.

When we look outside our own Diocese we see changes that have taken place in the Church of the Province and of Australia. There has been no change in the occupants of the Sees of the Province except in our own Diocese during the last four years, but outside our Province the Church on earth has lost the direct services of Bishop Barlow (of Goulburn) and of Bishop Cooper (of Armidale) by death. Bishop Barlow was one who was closely connected with this Diocese, first as Bishop, when this was a part of North Queensland. You must forgive me if I have to use a name that seems to imply an absurdity, and then as the one to whom we owe our existence as a Diocese. Bishop Green (of Ballarat), Bishop Goldsmith (of Bunbury), and Bishop Pain (of Gippsland) have resigned. We welcome as their successors Bishop Radford to Goulburn, Bishop Wentworth-Shields to Armidale, Bishop Maxwell Gumbleton to Ballarat. The Sees of Gippsland and Bunbury are still vacant. All the new Bishops, except one, during the last four years are men who are either Australian born or have had long experience in the Australian Church. For this we may, I think, be thankful without in any way denying that we do from time to time in the Australian Church need the help and strength which the Mother Church in England or other branches of the Anglican Communion can give us. It is well for us to be reminded by the coming amongst us of one to be a Bishop from other lands that we are part of a larger whole. Two new Dioceses have been formed during the last four years: Kalgoorlie (in West Australia), and Willochra (in South Australia). The Diocese of Kalgoorlie has made it possible for West Australia to be formed into a Province, with Perth as the Metropolitan See.

General Synod has met twice, and Provincial Synod has also met twice in the last two years. The most important Determination passed by General Synod at the session 1916 was that which re-organized the Australian Board of Missions, and also aimed at unifying Missionary interest and enthusiasm without sacrificing the principle that the Church is the Missionary Society—and so the duty of supporting Missionary work is the duty of the whole Church and not of any section or society within the Church. That duty should be so paramount that nothing in the way of party spirit or sectional interest and preferences should interfere with it. The duty of the Church is to deliver the whole message of salvation to those to whom she sends her messengers—and not simply that aspect or portion of it which appeals to one set of people or another. No doubt different races and people of different temperaments will find one portion or another portion of Christian truth most effective for the building up of their

characters. It is not the duty of any section to insist that what has helped them most is the only part that can help others. The whole body of truth needs to be taught, and in time the guidance of the Holy Spirit will show what it is races most need—or how they will bring out of the Faith of the Church new treasures inherent in it, and which other races could not manifest. The Australian Board of Missions is not, as some would fancy, a party organization. It represents the principle that the Church must deliver the whole of what has been committed to her in trust for the whole world. She must keep back nothing in faith or discipline or organization she has received. We may not pick and choose what is best for others, judging by what we have found best for ourselves. And it is also right and proper that Missionaries should realise that they are agents of the whole Church and not merely of a section of it. The Determinations of General Synod are accepted or rejected for all the Dioceses of our Province by Provincial Synod, and to consider the Determinations passed by General Synod in 1916, a special session of Provincial Synod was summoned last February. It was a more or less formal meeting, and I asked for leave of absence from the Metropolitan. We were represented by laymen in Brisbane who were willing to act for us.

The most important work which the Church in the Province has undertaken during the last four years is the General Mission. It must be more than four years since first the thoughts of the Bishops were occupied with the need of a Mission of Help to Queensland. The sense of the need was in no way awakened by the war, nor is the Mission itself an outcome of the stirring of the minds of people by the War. The Archbishop and Bishops and others with them were concerned about the people for whose spiritual health the Church is responsible. And there had been a long period of preparation when the war occasioned the postponement of the Mission and became itself a force in the preparation of the ground in which seed is to be sown. For months and years there have been outpourings of prayer and much thought and labour and time has been given, and this year the effort is being made, and apparently blessed by the Holy Spirit. There have been very many difficulties, which have been bravely and prayerfully faced, and not only overcome, but found to be the means of other blessings unlooked for.

The war has intensified the appeal to us, for a reconsideration of our ideas of life and duty, and our attitude towards them; but it did not need the call of the war to make the leaders of the Church in Queensland realise the need for repentance and faith. We may be thankful for all the postponements and delays—vexatious as they were—for out of them blessing has come; and the message of the Mission has been made the more insistent by the condition of the world in these days. We cannot be too thankful to Almighty God for all the prayers and work that have been offered, and still are being offered, in connection with this campaign for God and against evil. It is impossible to estimate results. The Mission has a three-fold aim, which is itself one aim: To develop the spiritual life of those who are trying to follow the steps of our Lord and to be made like unto

Him; to arouse the careless and indifferent; and to bring back to their spiritual home those who have wandered. It is all for the honour and glory of God in the salvation of souls; in the strengthening of the Church, to enable her to do her work of training souls and make them fit to love and be loved by God, that so the hunger of God for love may be satisfied. It is nothing less than that, and nothing greater can be conceived. Bishops and priests and laymen—men and women—have all their part and duty in this work; but they are only agents, instruments to be used by the Holy Spirit; and having made every preparation and used all care, the issue is in His hands, who alone can speak to the souls of men and move them to repentance and faith. And so, if to some it seems that wanderers have not been reached, as it was hoped, that the chief results of the Mission are to be seen by us, in the deepening of the spiritual life of those who were always striving to be faithful, we will not talk failure, we need not be disappointed. Nay, rather our faith in the power and wisdom and love of the Holy Spirit is such that we are sure that, having done our part, He will use our efforts and bless them. After all, God is not in a hurry about results—as we count hurry—and God works in ways we do not understand and know; and it may be that the wanderers can be brought back most effectively, the whole nation be made more really Christian, by the steady witness of the consistent, Christ-like lives of the faithful, rather than by sudden and striking appeals.

The conversion of the world is, under God, to be brought about by the witness of those who believe, who have tasted and seen how gracious the Lord is. Whether it may be possible for us, say next year, to have the message of the Mission brought to us so that we may directly share in its help and blessing is a question we ought to consider. I do not blame myself for our being out of the work so far as this year is concerned. The hugeness of it all in the more populous places down South, the peculiar difficulties of our Diocese—with its long distances, its infrequent and uncertain means of communication, the smallness of our centres—all seemed to point to our standing aside at least this year. If we are to do anything next year I want to impress upon you all—laity as well as clergy—that there must be adequate preparation as far as possible beforehand. It is nothing less than blasphemy to call upon the help of the Holy Spirit if we have not prepared our hearts—and as far as possible the hearts of our people—to receive the message He has for us. The ground must be prepared before the seed is sown—and the work must be continued after the Mission is over. That is our part and duty: to prepare beforehand, to watch over and guard what the Holy Spirit has done afterwards. For God works on man through man in His normal working. The most fatal attitude towards a Mission is to look upon it as a last resort when other things have failed, to expect God to intervene in a special way because other methods have failed. But whether we can have any direct help from the Mission by having it in some of our centres or not, I want to impress upon you that we do share in its blessings. For we are part of the whole Body of Christ—members of that body—and when any member rejoices we rejoice with it; when any member is strengthened we share in that strength. Let

us never forget that glorious truth of the Communion of Saints, and all the comfort and blessing it means to us—and the responsibilities and duties it imposes upon us.

In the twenty-two months that have passed since my enthronement, I have been able to visit a good deal of the Diocese, but not so much as I could have wished. Whether it will ever be possible to visit the whole of it depends on whether we shall be able to travel by aeroplanes in the near future. I can think of no other means of locomotion that would make it possible. The claims of the Torres Straits Mission made great demands upon my time last year. Now that we are fully staffed there, it will not be so necessary to make so many visits or to have to arrange to be making frequent short trips. This year I have felt bound to spend a good deal of time at Normanton. It may be that some parts of the Diocese feel that it is not quite fair that the Bishop should spend so much time in one place. I must ask them to realise I have done so in consequence of the war. I could not get anyone to take Mr Hall's place when he went as chaplain, and it seemed the more to be a duty to do what could be done for the parish, as the people are paying Mr Hall's stipend while he is away. We must make our sacrifices as well as the rest of the community. I have visited some or other of the islands in the Straits seven times, Cooktown four times, the Mitchell River Mission, Mossman and Port Douglas, and Croydon twice, Georgetown, Darwin, Pine Creek, the Roper River Mission, and Burketown once each. During last year I went to Sydney for General Synod, and while away took a confirmation tour in the Diocese of Armidale when the See was vacant. I visited 13 centres in that Diocese and confirmed 260 candidates.

In our own Diocese there have been two confirmations at Cooktown, one each at Thursday Island, Normanton, Croydon, Mossman, and the Mitchell River, when 21 male and 50 female candidates were confirmed. In addition to these there have been 13 confirmations in the Torres Straits Islands, as well as two in the Cathedral for boys who for one reason or another missed their confirmation in the Islands, and there has been one confirmation of aborigines at the Mitchell River Mission. 592 Torres Straits islanders have been confirmed: 240 males and 352 females. 8 aborigines have been confirmed (3 males and 5 females), and since our survey must cover the last four years, we have to add 13 to confirmations taken by Bishop White between the time of the last Conference and his departure from the Diocese. There were 97 candidates confirmed by Bishop White: 47 male and 50 female. That is 768 candidates have been confirmed since the last Conference. The large number is due to confirmations in the Islands.

There has been no church building except the, ecclesiastically, north aisle of the Cathedral and the Church at S. Paul's, Moa. Two windows have been placed in the Cathedral, one to the memory of Deaconess Buchanan, the other to the memory of Mr and Mrs Archer, who were drowned in the Quetta. The tower and spire and porch are all that remains to be built to complete the original design of the Cathedral. We need a new edition of "The Red Book" to make the history of the Cathedral more up-to-date, and

the account of the various memorials more complete, and though I would not ask for any money to be spent upon it at present, something ought to be done in the way of gathering material and verifying statements. Those who are able to give us reliable information are getting fewer and fewer as time goes by, and already legends have grown about the Quetta. The church at Mossman remains much as it was four years ago. There is a sum of about £50 in hand to go on with the work, and when this has been increased and prices of cement and other materials have gone down, a start towards completing the building may be made. I am afraid the people of Mossman are not very enthusiastic about the building, though when it is finished it will be a beautiful church, and I must confess that I agree with the Rector in his desire to have nothing but the best possible to offer to God for the services of the Church. The people of Darwin have let the contract for the building of a new rectory. The church buildings in the Diocese are in a fair state of repair, though in nearly every case there is need for paint and slight repairs. The old iron from the roof of the Church at Georgetown has been sold, arrangements having been made for storing the furniture, which had been protected by the iron from the weather since the church was blown down some years ago. The money has been banked to form the nucleus of a fund for Church purposes at some future time.

There will be placed on the table statements of various accounts, and reports. We cannot afford to have these printed, so we must ask you to make yourselves acquainted with them as best you can. There will be an opportunity of dealing with them in debate at a later period, so I will not refer to them in detail. I ought, however, to call to your notice how very much we are indebted to various Church societies in England, to the Carpentarian Association, and to the Walter and Eliza Hall Trust. From the trustees we not only receive a grant of £150 a year for general purposes, but they also give £100 a year to the Bishop's income. These are annual grants.

The late Mr Robert Christison left a sum of £600 to Bishop White in trust, the income to be used for a Bush Brotherhood in the Diocese of Carpentaria, or such other purpose as the Bishop was satisfied with. This money has been invested as directed by the terms of the will, and we have received the first instalment of interest. We have had a good deal of correspondence about the Trust, and no means have yet been devised to secure it in perpetuity for the Diocese.

LANDS.

The Diocesan Council has done something towards getting the titles and the trusts of the lands of the Diocese into order. It is a long, wearisome business. All the lands in the State of Queensland—except a few gold mining or homestead leases, and one allotment at Port Douglas—are now held by the Synod of the Diocese of North Queensland in trust for the Diocese of Carpentaria. There are lands in the Northern Territory still held in the name of Bishop White. They present a complicated problem, but Mr Roberts, of Darwin, is doing what he can, and some day the difficulties will be got over. It seems to me to be wisdom, as

far as is possible, to have our lands held by one set of trustees, and that a corporation which cannot die. We decided on the Corporation of the Synod of the Diocese of North Queensland, as that body already held some of our lands in trust. There is one allotment at Port Douglas held by trustees who cannot be found or have not been found so far.

PAROCHIAL STATISTICS.

On the whole we may congratulate the parishes on their financial position on March 31st, 1917. There were no serious debts, and some of the parishes had credit balances, but it must be remembered that stipends are very small. In some cases marriage fees and offerings at churchings are paid into the parish funds, and even the Easter offerings, although all these are, strictly speaking, the property of the parish priest. At the same time I cannot withhold an expression of my gratitude for what is being done by Church people. Except for concerts and *bona fide* sales of work, no money is raised in the Diocese—so far as I know—except by straight-out giving. Dancing and raffling as a means of raising money are strictly avoided. I believe that everyone concerned with raising money for Parochial and Diocesan purposes in this Diocese is loyal to the Bishop in this matter, in spite of the temptation to raise money easily and in large sums by other means. And of course there are no pew rents. The Churches are free and open—as they should be—being the spiritual homes of God's children. Indeed, I do not believe we could lock some of our Churches if we wished to do so. I would that people made more use of the opportunity for private prayer and meditation in the Churches. And I must express my admiration for the way in which the parish priests use the opportunity of giving our children definite Church teaching in the State Schools—and my thanks to the schoolmasters for the help they give us in this matter.

But though our people are doing so much for parochial and diocesan finance, I have something against them. We are not doing as much as we ought to do in the way of raising money for the Missionary work of the Church. I know that we have as a Diocese done what we undertook to do four years ago—raise £50 a year for the Australian Board of Missions. We have done it because some parishes have done well. I want to see the amount increased, and I would ask the churchwardens to consider whether they cannot set apart ten per cent of the income of the parish—not of course including grants—for Missions, and to make it a first charge on their funds. It can be done, and the doing of it will mean blessing on the parish—certainly spiritually, probably also financially—but whether there is any gain or not, the support of the Missionary work of the Church is the first duty of every Church man and Church woman, and children must be taught the duty and the privilege. We have a splendid opportunity of doing that through the Heralds of the King. "Go ye into all the world and preach the Gospel to every creature." Those are our marching orders. 'God will have all men to be saved and come to the knowledge of the truth,' and God uses men and women as His agents for carrying out His purpose. We cannot all go and directly do this work, but we can all do our share by prayer and interest and alms. And we ought to do

something in our parishes to shew our appreciation of the work of the English Church Societies and what they have done for us here in Carpentaria. I should agree that the ten per cent on the income be used to cover all those claims, and I would suggest that the Diocesan Council be authorised to allocate part of the funds to A.B.M. and to the English Societies. I know that our returns do not shew all the money that has been raised by the Church in the Diocese, and especially during the past two years. There has been a good deal done for the Soldiers' Help Society and other purposes; and herein I wish to congratulate the Parish of Croydon and the Parish of Darwin. Croydon raised over £50 and Darwin over £31 for Lavender Day.

MOTHERS' UNION AND THE GIRLS' FRIENDLY SOCIETY.

I want to commend the Mothers' Union and the Girls' Friendly Society to the earnest consideration of the women in our Diocese. It is difficult to find those who can manage these societies in some parishes, but it is important that there should be live branches of each in every settlement. The greatest evil in our days, and the greatest danger to our moral and spiritual life, is impurity. Drunkenness and gambling are terrible social evils, but I doubt whether either of them is so dangerous as the sin of impurity. The Church is bound to face and to fight this evil, to do all that can be done to stamp it out by the help of the Holy Spirit, and the best way of all is by cultivating the positive virtue of purity, and raising the ideal of parenthood, and that is what these two Societies can do. We want mothers to realize the high privilege and honour that is theirs, and, by prayer and mutual sympathy, to raise the tone of their homes and of social life. We want all our girls, as candidates and members of the G.F.S., to be banded together, that they may have strength given them, by union and by their combined intercessions, to help themselves and others. We want them to be passed from one branch to another as they move about, so that they may find friends wherever they go, to help them in those dangerous days when they feel strange and lonely in a strange place, and from that very feeling are in danger of temptation. To a very great extent men are what their women friends wish them to be—not that the blame for sin lies always at the door of women, but because the high ideals of purity held by women react on men and make them reverence women. Of course men have their duty, and I would hope that branches of the C.E.M.S. could be formed, with the definite aim and object of combating this evil, of spreading information—and encouraging a high ideal of our powers—of the privileges and honour which are ours because we are men. But whether as members of an organization or as individual Christians, I do claim that fathers of our families and other men shall do their duty in raising the ideal of manhood and the tone of society, that lapses from purity shall not be treated as a matter of course, nor spoken of as such. We want our men to be ready, in season and out of season, to combat those damnable lies that are used to excuse sin and degrade human nature. Those plausible lies of an animalistic creed which say a man has a right to live his life in his own

way—a man has a right to use his powers as he likes and to learn from experience what they are—that a man is not a complete man unless he uses those powers—that indulgence is necessary for health—and such lies with which men stifle their consciences and excuse themselves. Man is not a mere animal, man is not an isolated individual, with responsibilities only to himself—man is not a real man unless he practices self-discipline. That the chaste life is the safe life and the proper life is the judgment of leading medical men. And yet there are tens of thousands of young men who believe no doctor would advise a man to practise self-restraint and self-discipline. My brethren, we are called upon to fight a battle against the most terrible of social evils, one which most of all drags a man down to the level of the beasts, one that is most effective and far reaching in spreading diseases and passing on its terrible effects to generations to come, one which, most of all, deadens spiritual perception and powers. "Blessed are the pure in heart, for they shall see God." And nothing so blinds our eyes to a knowledge of God and of spiritual things as does impurity in thought and word and deed. Self-abuse and impurity in all its forms is the most terrible of sins, because it is the prostitution to personal pleasure of the very highest gifts with which God has endowed our physical nature—the power of co-operating with Him in the bringing into existence immortal souls. Let us be full of pity and love for those who have fallen and who strive to rise again, but let us be absolutely determined and in earnest in fighting this evil.

To the pure, all things are pure; and the pure minded can speak of these things without defiling themselves or others—but only the pure-minded can do so. The danger is not in speaking of them, but in leaving the evil-minded to do so; and it is of the first importance that we be pure in thought and word and deed ourselves.

There is perhaps hardly a Diocese anywhere in which the work of the Church is so varied, and in some ways so difficult, as in this Diocese of ours. I would touch on some parts of our work, if you can have patience with me.

You know the history of the Torres Straits Mission. How we were asked by the L.M.S. to take over the spiritual oversight of their converts. We have here a most interesting and important work: the building up of the characters of a people emerging from barbarism to civilization, whose attitude to life is still coloured by their old beliefs. It is work which needs tact and wisdom, for we are in touch with the Government administration and with the trading community. I do not believe that if we had sat down and drawn up specifications for a man most suitable for starting the work we could have devised a better than the first priest, the Rev. J. J. E. Done. He seems to have all the gifts that are most needed. And Mr Luscombe and Mr MacFarlane are not far behind him. I am glad we have been able to work in perfect harmony with the officials of the Home Secretary's Department and with the employers of labour. To the teachers we owe a debt of gratitude for much help and advice about the people, and I would assure the Government officials and the employers of labour that it is the earnest wish of every

member of the staff to work harmoniously with them. We will do all we can to emphasise the teaching of the Church Catechism that part of the duty of a Christian is to honour and obey the King and all that are put in authority under him. I want to make our position quite plain and clear. It is a question of Christian principle and Christian truth. The Christian is to lead a disciplined life, and part of that discipline is respect for those in authority. Man is a whole, and you cannot have discipline in spiritual matters if you do not insist on it in material worldly things. And in the matter of work and labour, we have our guidance. The Fourth Commandment says: Six days shalt thou labour and do all that thou hast to do. The Catechism teaches us that we have to learn and labour truly to get our own living. St. Paul says: If a man will not work neither shall he eat. We are bound to teach our people the duty and the dignity of work. But of course, there are duties on the part of Government and of employers; may I insist that they should remember the responsibility that rests on them. And may I be so bold as to make a suggestion to the Government of the country; it is this: that a definite policy be formulated for the future of these people. We have played with the matter too long. As a State, we do not know what we are driving at. I should like to see a Protector appointed to administer the affairs of the Islanders, and that he should have nothing else to do. Find a man who can be trusted with almost absolute power, who has sympathy with the people and tact in dealing with them; who realises the rights and duties of the white race, who is at the same time level-headed enough to realise that the truest kindness to these people is to sympathise with them and to try and understand their point of view, and yet is not blinded by his sympathy to other and wider claims. Such a man, with time and patience and sympathy to enter into the grievances of the people with firmness and justice in dealing with them, would gain their confidence and be able to lead them, so that in time they will be able to stand alone. They cannot do so now, and they will need careful handling and leading if they are ever to do so. Such an official should of course be free from all political influence; he should be free to lay down regulations which have the force of law; he should be free to select his own subordinates; and I do not see why the people should not be taxed to help pay the cost of the administration of their affairs—and under a wise and firm administration the wealth these people could produce would make them able to pay such a tax. With some such system, combined with spiritual training and the grace given by God through the Church, it would be possible for a race to be developed which could take its place and do its part in the settlement of the North, and we are just at the period when the race will be made or marred. The people are getting restless; they want to use their powers; they want liberty to be as others while they are not yet ready to use it. They want to take the reins while they should still be in leading strings. And let us always remember we are working for the future, and not merely for the present. Government, Employer, and Missionary all need to remember this. And in that connection may I beg that people will not expect great results in a short time from the work of

the Mission. The building up of character is a slow process, and progress is only made sometimes through falls and failures.

The work amongst the aborigines of Australia is quite different at its present stage from that amongst the Torres Straits islanders. Mr Matthews is here to tell you about what is being done at Trubanaman. Here and on the Roper we have a nomadic people, and we have first to train them to live a settled life. And progress is being made. On the reserve at Trubanaman a good deal of farming is done, and we are gradually building up a herd of cattle so that we shall have a title from use to the reserve. To my mind the natives have an inalienable moral right to the reserve, but we have to face the fact that Governments find it difficult to act on moral rights, and they might feel the force of an argument that the country is not being used. We are keeping any money we receive from the sale of stock in a separate account, to be used for the development of the reserve and the direct benefit of the natives. Of course some will say that Missionaries are making a good thing out of the natives—any stick is good enough to beat such a dog with. We want to be able to shew how the money has been used. It is difficult to give any idea of the spiritual work done amongst the aborigines. Such things cannot be reduced to statistics. All I can say is that those who work amongst them and know them best believe that the Holy Spirit is working and that the people do respond. Here as elsewhere spiritual things are spiritually discerned, and I can assure you that our missionaries to the aborigines, while they have great faith in their people and sympathy with them, are not blinded by that sympathy to the faults and weakness of the people they are working amongst. In the Northern Territory one great problem that faces the Church is what is to be done for the large number of half-caste children. Church and State need to co-operate to solve it.

While missionary work to the coloured people looms large in our vision and makes great demands on us, we have to remember that there are people of our own race who have a claim on the ministry of the Church. And how are we to minister to them? The steady depopulation of the North is a serious problem for the authorities in Church and State. We are faced with decaying townships and huge pastoral areas. There is not a parish or district in the Diocese able to pay its own way. We have lost earnest and self-sacrificing Churchmen from every district, and the exodus continues. The only place which is not on the down grade is Darwin, and that is supported by Commonwealth money and the large meat works which began operations this year. I believe that we must work the Gulf by some sort of a Brotherhood. We should have five priests working from Normanton visiting all the stations and centres of population from the range on the east to the Northern Territory on the west, and from the sea to the southern boundary of the Diocese. They would visit comparatively few people, but the importance of the work in the Church is not measured by counting noses. The northern part of the Peninsula should be visited from Trubanaman, which would mean a second priest there. A man is wanted for Mt. Molloy and the district

north, and three men are needed for the Northern Territory: one to work along the railway to Katherine, and give some help in Darwin, where the meat works employ a large number of men; one to work east and south; another west and south from Katherine; and a man is wanted to work from Alice Springs. All these men except the one at Alice Springs should meet from time to time in Darwin, as the Gulf men should meet in Normanton. That is my ideal. It means nine more men in the Diocese than we have at present and an increase of income of some £2000, besides money for initial expenses. People will say, impossible; perhaps it is now, but I will never be satisfied till something of the kind is done. The lonely people of the bush must be ministered to, and the health of the whole Church depends on its being done. And they are worth time and trouble and expense. I could give you instances from my own knowledge of the wonderful effect the work of the Rev. W. M. Wilkinson has had, and how the people in the bush respond to interest and sympathy.

And before we leave our own work, I want to place on record my own sense of the loyalty and devotion of the priests of the Diocese. It is they who are doing the hard uphill work, and doing it well. Their courage and devotion put me to shame as I go about. They have their reward. And I would also express my gratitude to all those members of the Diocesan Council and others who have always been ready to give of their time and advice whenever I have called for them, and they have given them willingly and gladly. We would remember those who have been called to their rest during the past four years, and who gave of their best to this Diocese in one way or another. I cannot pretend to know of them all, but you will allow me to mention four: William Lee-Bryce, Deaconess Buchanan, Gertrude Robson, and Martha Matthews. There are others I know who, like these, have in their own ways done much for God in this Diocese. They are still members of the Catholic Church at rest in Paradise waiting for us to follow their good examples of loyal devotion to our Lord. They are one with us and we with them. We thank God for what they did and what they were, and pray that we may carry on their work and our work, which is the work of our God and our Saviour.

I have little time to spare for wider interests and world-wide problems that in their magnitude almost stun us, and in their insistence force themselves on our attention.

I need only say there is no doubt about our loyalty to the Throne and Empire. That we are absolutely convinced from the bottom of our hearts of the rightness and justice of the cause for which our brothers are fighting. We are glad that we have been able to rise to the call that has been and is still being made upon us. We are convinced too that in the end victory will be ours, though it may take a long time to achieve it, and many more sacrifices may be demanded from us. We are also quite certain that the end to be gained—the triumph of truth and honour and liberty—are worth the cost, no matter how great it may be. Our admiration goes forth to the soldiers and sailors who have been so ready to lay down their lives for principle and to suffer for an ideal. We offer our sympathy and respect to all who mourn for those dearer than life they have willingly surrendered. There is one pressing need, one which overshadows all others, the imperative need to gain absolute and complete triumph for those principles which alone make life on earth worth living.

There are many plans in the air for the reconstruction of the world after the war, a reconstruction which will be absolutely necessary; for surely we can never be content to go back to the ideals and aims that influenced us in the days that seem so far from us now. We are sure that there can be no permanent improvement, no lasting building, unless we build upon the foundation of those truths, revealed through the Incarnation and Passion of the Son of God. Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain. The war is not a proof of the failure of Christianity, but of the failure of Christians to be true and loyal to their faith. There is a call to reality in religion. The Church must do her part in the reconstruction of the world. She can only do it if every one of her children is absolutely and whole-heartedly sincere—no matter what it may cost—in trying by the grace of God to be true and loyal. It is no use calling on leaders to lead if the rank and file do not follow. The strength of the Church, apart from God, lies in

the love and loyalty of her children, and they can bear such witness as will convince the world.

We shall surely all of us have a new standard of values, or at least one different from what we were content to measure values by in the days of long ago. Not length of days on earth, not material wealth and earthly enjoyment, not a successful career in this life, not even the happiness of sons and daughters doing more with their lives than their fathers did—these have all been reckoned as nothing compared with the glory of self-sacrifice and devotion to duty and honour. The very best of our young men, who had every prospect of earthly success and honour, have shewn what is worth living for by dying for it. We shall have a truer estimate of the things worth living for. And we shall have a truer estimate of the relative value of human beings and of material wealth. And in this, next to the lessons taught us by the life and death of our Lord—which are indeed the same lessons—lies our greatest, nay, the only hope for the settlement of vexed questions and disputes in the social and industrial world. There are heavy tasks before us, difficult problems to be solved, and we who are Christians believe the tasks can be completed, the problems can be solved, only if we bring the truths revealed and the grace given by our Lord to play their part—and that is only another way of saying if we Christian men and women are dead in earnest in living out the truths and humbly using the grace our heavenly Father gives us. The Incarnation of the Son of God means that the whole of our life and all that concerns it have been taken into union with God—and from Him can come all that is needed to enable us to live full and perfect lives—approaching perfection here, reaching it hereafter.

"I am come that they may have life and that they might have it more abundantly," our Lord says. The life here and the life hereafter is one and the same, though lived under different conditions. He shows us what life is—in self-sacrifice for God and for other men, and He gives us the grace, without which we cannot hope to live it under our conditions here on earth. May the Holy Spirit guide us and strengthen us in these days and the days to come, to endeavour ourselves to live that life by the grace God gives us,

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For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.
FIRST TERM COMMENCES JULY, 1917. Correspondence invited

DIOCESE OF CARPENTARIA.—Diocesan Statistics for the Year ended 31st March, 1917. PAROCHIAL STATISTICS.

PARISH. or MISSION.	CHURCHES LICENSED.	Total White Population of District.	Estimated No. of Church People reached by the Church's ministrations.	No. of Clergymen.	No. of Lay Readers.	No. of Honorary Lay Readers.	No. of Centres at which Services are regularly held.	No. of Sunday and Weekday Services.	No. of Celebrations of Holy Communion.	Sunday School Buildings.			Sunday School Teachers.			Sunday School Scholars.		Average Attendance of Sunday Scholars.	No. of Communicants in Parish.	Persons Baptised.	Marriages.		Burials.		Persons Confirmed.		Schools where Religious Instruction is given.	No. of Weekday Religious Instructions.
THURSDAY ISLAND	...	619	380	1	...	...	1	700	142	1	1	5	21	36	83	80	22	...	...	...	...	...	...	...	...	...	...	...
COOKTOWN	...	800	350	1	...	...	1	...	74	...	...	7	29	66	75	75	27	...	...	...	...	...	...	...	...	...	...	...
CROYDON	...	900	290	1	...	...	6	372	56	...	...	6	31	47	42	57	57	...	...	...	...	...	...	...	...	...	...	...
DARWIN	...	2500	400	1	...	1	2	250	53	...	...	3	19	25	28	80	10	...	...	...	...	...	...	...	...	...	...	...
MOSSMAN	...	700	200	1	...	...	2	184	63	1	...	2	19	21	27	35	13	...	...	...	...	...	...	...	...	...	...	...
NOEMANTON	...	380	238	1	...	...	1	112	39	...	...	3	16	17	20	29	22	...	...	...	...	...	...	...	...	...	...	...
THE BUSH MISSION	...	500	...	1	...	...	+	...	8	...	...	...	...	...	...	...	18	...	...	...	...	...	...	...	...	...	...	...
MOA MISSION	500	1	4	6	3	1000	38	...	...	...	...	...	...	115	10	...	...	...	...	...	...	...	...	...	...	...
ROPER RIVER MISSION	9	1	2	4	2	...	30	1	3	4	43	33	60	7	2	...	...	...	...	...	...	...	...	...	...	...
MITCHELL RIVER MISSION	100	1	1	...	1	365	83	...	...	...	...	...	...	20	20	...	...	...	...	...	...	...	...	...	...	...
TORRES STRAITS MISSION	1950	1	1	29	10	365	50	...	8	2	60	60	89	416	98	...	...	...	...	...	...	...	...	...	...	...
Totals	24	6399	4477	11	8	40	...	...	631	3	18	30	240	305	374	914	299	...	...	...	...	...	...	...	...	...	...	...

* Including aboriginals and aliens.

† At six settlements, cattle stations on four rivers, mining camps on four rivers, all telegraph offices.

‡ These two numbers include females.

PAROCHIAL FINANCES (To the nearest pound sterling)

PARISH.	RECEIPTS.										EXPENDITURE.										* CREDIT BALANCES OTHER THAN CURRENT A/C.											
	Direct Offerings.					Indirect Giving.		From Funds.	Miscellaneous Income.	Dr. Balance at end of year.	Total	Dr. Balance from previous year.	Clergyman's Stipend	Expenses of Divine Service	Diocesan Objects	Missions	Charitable Objects	Church Buildings	Interest on Loans	Miscellaneous						Cr. Balance at end of year.	Total	Church Building Fund	Rectory Fund	Sunday Schools	Other Items	Total
	Offering	Subscriptions	Special Efforts	Sales of Gifts	Entertainments	Gifts	Salaries																									
	Credit Balance from previous year.																															
THURSDAY ISLAND	50	162	81	...	...	...	15	88	...	391	...	228	50	...	28	7	13	...	...	61	4	391	...	...	20	2	22
COOKTOWN	4	96	80	...	...	...	45	9	...	234	...	179	26	2	...	5	...	...	...	13	9	234	...	...	9	...	39
CROYDON	...	69	50	...	...	54	29	...	...	252	...	188	7	2	1	20	14	...	...	3	17	252	...	...	6	...	6
DARWIN	...	139	104	16	...	...	26	11	42	338	...	227	16	...	10	...	9	...	...	39	2	338	...	326	...	11	337	
MOSSMAN	...	89	43	...	...	114	...	...	44	342	...	267	17	...	3	1	2	...	...	9	...	342	...	...	...	...	55
NORMANTON	20	39	53	...	...	...	31	...	...	189	...	150	14	...	1	1	8	...	...	2	13	189	...	...	1	...	1
Totals ...	74	594	411	16	168	60	226	111	86	1745	76	1239	130	4	43	84	46	85	2	127	45	1746	85	326	36	13	460					

* None of the parishes returned debit balances other than on current account.

F. W. SLADE, Hon. Diocesan Secretary.

1917.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. POCOT. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy:

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.
REV. H. R. LONGMORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown (on leave).
REV. W. M. WILKINSON, Cooktown.

Honorary Lay Reader:

MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A.	MR. GEO. CLARK.
REV. J. J. E. DONE.	MR. GILSON FOXTON.
REV. G. A. LUSCOMBE.	MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

REV. B. S. COLE (Chaplain).	MRS. COLE.
MR. J. W. CHAPMAN.	MRS. MATTHEWS.
H. MATTHEWS, J.P. (Supt.)	MISS QUINAN.
	MISS SINDEL.

J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER.	MRS. DYER.
MR. JOYNT.	MISS HILLS.
REV. H. E. D. WARREN	
(Supt.)	

Torres Straits Mission:

REV. J. J. E. DONE.	REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE.	MRS. LUSCOMBE. [Th.L.]

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and amongst the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JANUARY 1, 1918.

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POST FREE.]

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop arrived in Normanton from the Mitchell River Mission Station on September 12, 1917, and spent twelve days there, visiting the people, holding services, and taking classes in the school. He left Normanton for Burketown on September 24th, travelling in a sulky by himself. At two of the stations there were children to be baptized, at Wernadinga and at Armaragnald, and the Bishop had a celebration of the Holy Communion at Armaragnald. Services were held at Burketown on two Sundays, September 30th and October 7th, but on neither Sunday were there any communicants present for the celebration. Classes were held in the State school on two mornings during the week, the people were visited, and three children were baptized. Visits were paid to two stations to the west of Burketown, and the Bishop left on his return to Normanton on Monday, October 8th. In order to get to Augustus Downs Station, 48 miles had to be covered the first day, and the Bishop camped for the night on the bank of the Leichhardt River, getting to Augustus Downs the next day. This station is 28 miles up the Leichhardt, on the Oloncurry Road, above the crossing at Floraville, near Wernaduega Station, so the visit made an additional fifty-six miles on the return journey from Burketown to Normanton. Had time allowed it, the return to Normanton might have been made through Lorraine, Ramilaroy, and Donon Hills, but that would have taken much longer and made it a heavy journey for the one horse. Want of time and dependence on one horse also made it impossible to get to several stations west and southwest of Burketown.

A Sunday was spent in Normanton, and the Bishop left by train for Croydon on October 16th. The Rector had a pretty full programme of work arranged for the week. On Wednesday, October 17th, the Bishop left by coach for the Gilbert River, where he was met at midday by Mr. McIvor. Service was held that night, and the next day, after the lesson had been given to the children in the school, Mrs

McIvor drove the Bishop to Forest Home, where service was held in the evening, and there was a celebration of Holy Communion the next morning. Mr Wilson drove the Bishop to Crooked Creek, the school was visited there, and service was held that night at Wollaston. Next day Mr Green took the Bishop in his motor car to Georgetown, where he was the guest of Mrs J. J. Moran from Saturday, October 27th, to Tuesday, October 30th. The Bishop visited the people, took the children in the school, and held services at Georgetown and at Durham. Mr. Moran drove the Bishop out to Durham on the Sunday afternoon. It was possible to get to Forsyth by a special coach on Tuesday, October 30th, and that meant two clear days in the township before the Croydon coach arrived and the mail train from Cairns. Those events make it impossible to do much in Forsyth on Thursday night. Here again the people were visited, classes were held in the school on two mornings. There was a service on Wednesday night in the hall, and a celebration of the Holy Communion on All Saints' Day. The Bishop also baptized five children in Forsyth.

From Forsyth the journey was by train to Cairns, where four days were spent waiting for the Cooktown boat. The Bishop celebrated in St. John's, Cairns, on Sunday morning and preached there on Sunday evening. A night was spent in Cooktown, and then on to Thursday Island by the Gulf boat. This made it possible for four days to be spent at home, as the Mataram was late, before going on to Darwin, on November 14th. Engine troubles made the journey a very slow one, and the boat did not arrive in Darwin till midday on Sunday, November 18th. While in the territory the Bishop visited Pine Creek, but no attempt was made to get to outside places. The wet season had set in, and it is wisdom not to travel far from the railway line during the "wet."

A steamer was in Darwin loading frozen meat, the first shipment from the new Meat Works, and the Bishop was able to get a passage by her to Thursday Island, leaving Darwin on December 6th. This steamer did not put into the port at Thursday Island, but a launch met her and took off the passengers. It was fortunate that there was this opportunity of getting back from Darwin, as the Mataram was running late, and the Bishop had arranged to get to the Torres Straits Islands about the middle of December.

Mrs Newton accompanied the Bishop on his visit to Darwin and Pine Creek. She hoped to be able to establish branches of the Mothers' Union at each place, but apparently the time is not yet.

Christ Church, Cooktown.

There was a very large gathering of the parishioners of Christ Church, Cooktown, and of other friends, on Monday, October 29th, to bid good bye to the Rev. W. M. Wilkinson and Mrs Wilkinson, on the occasion of their departure from the North. Mr and Mrs Wilkinson left Cooktown on Wednesday, October 31st, for Sydney, en route for South Australia, where Mr Wilkinson has taken work under the Bishop of Willochra. It goes without saying that everyone in the diocese is sorry that Mr Wilkinson has had to leave the North, but the doctors have forbidden him to do any more riding, and have advised him to get to a better climate and to less arduous work. Under these conditions they hold out good hopes that it will not be necessary for him to undergo an operation which it was feared would be necessary early last year.

Mr Wilkinson has worked in the diocese of Carpentaria as a lay reader, deacon, and priest for nearly seventeen years, and he has worked in every parish except Thursday Island and Darwin. At Port Douglas and Mossman, at Croydon, Normanton, and at Cooktown he made many friends; but his most important work was as bush missionary. Again and again he travelled through the Peninsula, making Laura at the end of the railway line from Cooktown his head quarters. With a string of pack horses and a black boy he visited the lonely people of the bush—those on the overland telegraph stations, the mining camps, and on the cattle stations; and no distance was ever too great, no journey was ever too rough to prevent his bringing brightness and a message of peace and comfort.

The great journey he took through the Northern Territory in 1913 and in 1914, is still spoken of as one of the greatest feats of bush travelling in the North and Centre of Australia; and wherever he went his influence was great. His life and the influence of his life is a convincing proof of the appeal which self-sacrifice and devotion to duty makes to all sorts of people. We wish him and his wife every happiness and blessing in their new work.

The Rev. James Tweedie, Rector of Cooktown, and Mrs Tweedie, returned to Cooktown on Tuesday, October 30th, 1917. Mr Tweedie had been acting as Chaplain to the forces at the camp in Brisbane for nearly seven months. He found it a wonderful experience, and one he is grateful for having had the opportunity of this work.

A meeting of the Church Council was held in the Rectory, Cooktown, on Wednesday,

November 7th, at which the Bishop of the Diocese presided. Various matters were discussed, among them the question of the lighting of the Church—a very serious one in these days when carbide is such a high price, and a place is at such a low ebb as Cooktown is. It was decided to try some other and cheaper means of lighting the Church. The treasurer of the Church Repair Fund reported that a little more than £75 was in hand for the repair of the Church.

This has been raised by direct giving, and the success of the effort is mainly due to Miss Allen. It was decided to have estimates obtained for the repairs most urgently needed, and for the cost of them.

At present there are rather more people in Cooktown. Families have come in from the mining places on the Peninsula; but they are birds of passage, waiting till the fathers can find work in other places, and make a new home.

All Souls' Cathedral, Thursday Island.

The Bishop baptised two Chinese girls in the Cathedral, on Saturday, November 10th, and confirmed them on Sunday, November 11th, after the third Collect at Mattins. These two girls had been prepared for baptism and Confirmation with other candidates for Confirmation by the Sub-dean; but as they were leaving the Island for Innisfail, the opportunity of the Bishop being at home for a few days on his way to Darwin was taken to have the girls baptised and confirmed before they left for their new home.

The (ecclesiastically) west end of the Cathedral—which is a temporary weatherboard wall until such time as the Cathedral can be completed—has been painted, and the result is pleasing.

Christ Church, Darwin.

The new Rectory is finished and Mr and Mrs Lane are occupying it. The old rookery of a building, which has been for a long time an eye sore to everybody, and was very uncomfortable and also unsafe to live in, has been pulled down. With a loan of £350 from the Diocesan Council, the Wardens had enough money to pay off the contractor, including £40 which was received for the material in the old building. There is a sum of £88 in hand. The parish has undertaken to pay off the loan from the Diocesan Council at the rate of £50 a year, and to pay the Council 5 per cent. for the loan. It seems likely that the Wardens will be able to pay two instalments during the first year. The people of Darwin are to be congratulated on having raised some £200 for the building by straight-out giving in six months. They had another £200 in hand—a fund raised some time ago for a Rectory. The Rectory is a small building, but very substantial, and it will be possible to enlarge it when better times come, and the cost of building is not so prohibitive as it is in these days. There is still a good deal

to be done in the way of beautifying the grounds of the Church and the Rectory; but the people of Darwin can be depended upon to do that. They have shown a desire to improve the appearance of the Church inside by providing new hangings for the sanctuary.

The Bishop arrived in Darwin on Sunday, November 18th, 1917, by the Mataram at midday, and he got to work, before his robes had arrived at the rectory, by speaking to the children at the service in the afternoon. In the evening he confirmed two candidates, both adult males, one of whom had been conditionally baptized by the priest in charge.

A parish social was held in the Town Hall on the evening of Tuesday, November 20th, to welcome the Bishop and Mrs Newton to Darwin. The hall was very full, and the ladies of the Refreshment Committee were on tenter hooks about there not being enough refreshments; but they need not have been nervous. When did a refreshment committee of ladies find themselves short in that for which they are responsible? However, an extra supply of such things as ginger beer had to be sent for. Speeches were made by the Priest in charge and by the Churchwardens, Messrs Barnes and Roberts, welcoming the Bishop and Mrs Newton. The Bishop in his reply, congratulated the parish on the disappearance of the old rookery and on the new Rectory, and especially on the fact that the money had been raised by direct giving. He asked the Red Cross Committee to consider whether it would not be possible to raise their funds without resorting to methods that savour of gambling.

He also spoke about the movement inaugurated by the Church Council at Normanton to provide a motor car for the Diocese.

Various people contributed to the enjoyment of the meeting by musical items, and those responsible are to be congratulated on a pleasant evening.

The Bishop and Mrs Newton visited Pine Creek, and while there were the guests of Mrs Tamblyn, of the Cosmopolitan Battery. The Bishop celebrated Holy Communion and preached at Pine Creek on Sunday, November 25th; he spoke to the children of the Sunday School in the afternoon and preached at Even-song. After the Evening Service a meeting of the Church Council was held in the Church, at which the Bishop took the chair. The Church at Pine Creek has been very much improved and brightened.

On St. Andrew's Day the Bishop celebrated in the parish Church and preached at the Service of Intercession for Missions in the evening. He also celebrated at 7.30 a.m., preached morning and evening and spoke to the children on Advent Sunday.

A meeting of the Church Council at Darwin was held in the Vestry on Monday, December 3rd, at which the Bishop presided. After the business was finished, the Bishop asked the Council to think about the advisability of a Mission being held in Darwin during 1918. He explained the reasons why it had been thought wise for the diocese to be out of the General Mission to the Province which had been held this year; and he asked the Council to realise that it would be worse than useless to have a Mission unless there was preparation before hand; and also unless the Church people themselves were prepared to take their part in it.

The Mission must be an effort made by the parish, not by the Priest and Missioner only. He did not ask for an immediate decision, but for the members of the Council, as representing the Church people of Darwin, to think about and to pray about this matter, and to come to a decision at their next meeting.

Diocesan Conference, 1917.

The following is a resumé of the business transacted at the conference. The record could not be inserted in the October number of the *Carpentarian* for lack of space, but it is thought well to publish it, even if a little late, for public information:

The following reports were received:—

Clergy Endowment Fund (trust account).

Bishopric Endowment Fund (trust account.)

Mothers' Union.

Girls' Friendly Society.

Roper River Mission.

"The Carpentarian."

Torres Straits Mission.

Mitchell River Mission.

Diocesan Church Management Fund (balance sheets).

Statistics of the diocese.

Terrier of the diocese.

Book Depot accounts.

Votes of thanks were passed to:—

The Carpentarian Association, in England.

The Australian Board of Missions.

The Society for the Propagation of the Gospel.

The Colonial and Continental Church Society.

The Walter and Eliza Hall trustees.

S. Andrew's Waterside Mission, London.

The Society for the Promotion of Christian Knowledge.

The Rt. Hon. Earl Beauchamp.

Various donors.

The Bishop's commissaries in England, Scotland, Melbourne, Sydney, and Queensland.

The Ven. E. J. Nash for his services as dio. sec., sec. to conference and sec. to dio. council.

The following resolutions were adopted:—

"That the diocese assess itself at £75 per annum for the Aust. Board of Missions, and that the diocesan council be empowered to donate to English societies a portion of anything received for missions above that £75."

"That the parishes be assessed for church management as follows:—Thursday Island and Darwin, each £4 4s. per annum, all the other parishes each £2 2s. per annum."

"That the conference considers that a hostel should be established as a lodging house for girls from the islands who are employed on Thursday Island, and that the diocesan council be instructed to appoint a committee to endeavour to establish one."

"That a committee be appointed to obtain as much information as possible about the memorials in the cathedral, and report to the diocesan council."

Letter from the Rev. C. Hall.

The following letter from the Rev. Charles Hall, Rector of Normanton, was received by the Bishop in July last. Unfortunately there was no room for it in the October issue of the *Carpentarian*; but it is so interesting, that late as it is, the editor thinks it well to publish it. Mr Hall writes from St. Margaret's Rectory, New Galloway, Scotland.

My Dear Bishop,

Here I am in Scotland, staying for a few days with Mr Mayhew, who used to have charge of Clayfield, Brisbane. The scenery, including Loch Ken and Mount Berman, is simply beautiful, especially after the dreary outlook at Normanton.

You have no doubt wondered what has happened that I have not written before. Really I was so busy on board, censoring soldiers' letters. I simply had no time to write my own. Since we landed I have been rushing everywhere.

Just to give a few jottings of the trip. We left in the ——— on ———, with a good complement of first-class passengers, in addition to 1300 troops, being parts of various units. We had a most enthusiastic send-off. The wharves were simply swarming with waving crowds, dressed in the smartest fashion. From ship to shore were hundreds of gaily coloured streamers, and the effect in the glorious sunshine was simply beautiful. I shall never forget it. Still it was not without its note of sadness, for notwithstanding all our pleadings the authorities would not allow the people in the enclosure until after the boat had pulled out amidstream. It was hard to suppress one's emotions, with so many fine men giving way to their feelings. Bands from ship and shore played, as the ship slowly left, amidst rounds and rounds of cheering. All vessels lying at anchor or moored alongside the various wharves bid us good-bye in the good old British way by sounding whistles or syrens. Every ferry boat which passed us greeted us in the same fashion. We had most delightful weather to ———. The O.C. arranged that I should take the general parade on the Sunday, as the other padre was not to join us till we got to ———. The service was a wonderful experience and went off well, and incidentally it helped to give me confidence. After that I was quite all right for the rest of the voyage. Still, speaking to about 1500 people after a life in the bush was a strange emotion. We had a day or so in ———, which I enjoyed. I spent my time in purchasing things I wanted, for I had had so little time to get things together in Brisbane and Sydney. I stayed a night at my brother's place at ———. Some 400 more men embarked here. On leaving ———, the scene was, if anything, even more exciting. Thousands of people took advantage of the concession made by the authorities to throw the new pier open to see us off.

I set to work and looked out the talent we had on board, and arranged for a concert that night, which every one enjoyed. Now we began to settle down to ship's life, and full arrangements were made for the working of the

ship. The chaplains had to do all the censoring work, and a stiff job we found it, too.

I found the Presbyterian chaplain and his wife both charming people. They had given five sons to the war. We all got on happily together. The captain of the ship would not allow services to be held on different decks at the same time, and the O. C. would not have services at different times, so I had to work in with the Presbyterian for the general parades on Sunday mornings, but had a communion every Sunday morning at 7 a.m. and a Church of England Evensong on Sunday nights in the second saloon. I must say how well these services were attended, and on Easter Day, which we spent at sea, I had something like 200 communicants. My time was spent among the men during the week in getting to know them and in arranging sports and amusements for them. There was a committee formed for this purpose, and the chaplains were ex-officio members of it. I was able to get together a number of confirmation candidates, but had the greatest difficulty in fitting in times for instruction. The day began with parade at 6.30 until 7.30. Breakfast, parade 9.30 until 12, lunch and a further parade from 2.30 to 4 p.m., and then sports and concerts till we got into the danger zone, when all lights had to be out, with no smoking for the men.

We called at ———, so while the troops all went for a route march, I got leave and went up to the city itself. I had to buy some more requisites. I was quite delighted with the place. We experienced the roughest part of our journey in ———. This I did not enjoy, for of course I was dreadfully ill, but so were all the rest. The only other two or three bad days were just before we got to England. For the rest of the time the weather was delightful. I spent quite a happy time at ———, and met the Archbishop, who had just returned from a visit to the troops.

After a very pleasant run of ——— days, we reached ———. Here we spent an afternoon on shore. I found it all most interesting. To see all these natives at work at the ship's side was a great education to those of us who had never been outside Australia. The ladies at ——— are very energetic in entertaining the soldiers, and sell everything to them for one penny. We met our first scare here, for the ——— had just met with its mishap a week before. This meant we had to be escorted to ——— which we reached in about ———. We managed to get a few hours off here, and I had the good luck to meet Mr Boulton, who was a Chaplain on one of the other troopships which was waiting for us there. He used to work Oloncurry in the Brotherhood district, and on one occasion came from Camowal through Normanton parish to Oloncurry. We spent the day together, and went for a grand tour round the mountains to ———. The scenery of the ——— is inspiring. I shall never forget the Church parade on the Sunday morning in the bay beneath the mountains with the marvellous blends of light and shade.

On leaving ———, we took our place in the convoy, escorted by sea dogs. Owing to the limited speed of some of the vessels we had a slow and somewhat monotonous passage to ———. Again I got leave, and though the

place is well named "the White Man's Grave," owing to the climate, I spent a most enjoyable time at a grammar school prize giving, at which all the best classes, coloured and white, were assembled. I had my vision enlarged as to what Christian education can do for the natives of ———.

Now after leaving this place the fun began. We had practically to live in our life belts. We heard all kinds of rumours of sinking of hospital ships and all the rest of it. We used to get the news from the battleship every day. Still nothing happened, though we heard they were operating not many miles away. There was a sigh of relief and wild excitement on board when we were met by a number of destroyers. They raced up in file, and then darted off each to a single ship in the convoy, and off we steamed at full speed for dear life in all directions. As we had the most pace we got to ——— first. Oh! what a restful sleep I had that night inside the safe harbour of ———. We had the unique experience of disembarking next day in the snow. Rather late in the year for snowing, but this has been the longest and severest winter on record.

The troops all went to ——— to be sorted up for their various camps, while I had to go to London to report. I did enjoy the beauties of the country. I got to Paddington station at 11 at night, without the remotest idea where to go. However, several of our nurses were in the same train, so they advised us to go to the Ivanhoe Hotel, Russell Square, where the military people all go. This I did, and stayed there for a few days until settled. I went to the offices of the A.I.F. next day and got four days' leave. So off I went seeing friends and sight-seeing. You can just imagine what a revelation London was to me. When I went back to the Chief Chaplain on Monday I found out there would not be a chance of returning for some time, so I applied for a month's leave without pay. I wanted to see Mr Mayhew here in Scotland and other friends scattered over England. I thought I might as well do that as be stuck in Salisbury Plain. If I am wanted before the month is up I shall be called up. I have been to service at St. Paul's, the Abbey, Leeds, and all kinds of places. I have seen the Tower, the Museum, and most places of note. I have not missed the opportunity to visit the theatres either. It is all very wonderful being here in England, but it is all very sad to see the sick and wounded, and the strange look on the faces of the sufferers. We are on rations in the matter of food, and if things do not improve, there is likely to be a great scarcity.

I hope everything is going well with you in the diocese. You must find it a great tax having Normanton on your hands, but I hope it will not be long before I get back to relieve you.

The amount of juvenile vice is rather alarming.

With kindest thoughts,

Yours very sincerely,

CHARLES HALL.

P.S.—I had a splendid time with Bishop Montgomery, and attended the 260th anniversary of S.P.G.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA.
NORTH AUSTRALIA.

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Unity.

The Commission on Faith and Order of the Episcopal Church of America, which was formed some years ago to discuss matters relating to the Reunion of Christendom, has asked that the eight days January 18 to January 25th, be observed throughout the world by all Christians as a season of intercession for Reunion.

There can surely be no doubt at all in the mind of any sincere Christian that it is the duty of all who profess and call themselves Christians to work for and to pray for Reunion. In the first place unity is very near to the heart of our Lord. It was one of the objects for which He prayed just before His Passion, and as it loomed so big at such a time, it is obvious that to our Lord it was of first rate importance, and that He knew that the danger of the Unity being broken was a very real and serious danger. Were there no other reasons why we should aim at Unity, the mere fact that it is the will of our Lord that the Church should be one must drive us to do all we can that His will may be done; our love for our Lord, our loyalty to Him are the tests of the reality of our religion, and these should be strong enough to override every other consideration. It is a plain and simple duty that we who are Christians see to it that whatever is dear to our Lord is dear to us.

But we may thank God that in His love and consideration for us, and as a help to brace us to do what is His will we are able to realise some other, if less important reasons why we should strive after Unity. God does not often ask of us mere implicit obedience without showing us how and why that obedience is right and good.

The Church was founded by our Lord that she might continue His work, and convert the world to loyalty and devotion to Him as the Saviour of the world. All that is needed for salvation has been done by our Lord Himself, but He has entrusted to His Church the privilege and the honour of being His agent in applying the benefit of His work to men. To convince the world that God has indeed sent His Son to be the Saviour of the world; and the Unity of the Church is essential to the effectiveness of the witness of the Church in the world. As trustees of the means of salvation Christians are bound to see to it that whatever interferes with the fulfilment of the trust is removed. It can surely be doubted by no one that the divisions of Christendom do hinder the acceptance by the world of the witness of the Church to the claims of our Lord. It may be that often the divisions of Christendom are merely an excuse, and not a reason for men to refuse acceptance of the witness; but we are warned of the danger and the risk of anything that causes others to stumble; and surely in so vital a matter we are bound to make every possible sacrifice to remove excuses

and force men to face the issue that is placed before them. It is always a source of weakness when we have to explain a situation, the existence of which is used to ward off the direct attack of an appeal to the conscience. There can be no doubt that the present condition of Christendom is a source of weakness to the Church in carrying out the very purpose for which she was founded by our Lord.

The new commandment given us by our Lord is that we love one another. There is a demand that Christians shall sink everything that savours of pride, passion and prejudice, in order that we may be able to show that love which is to be the mark of those who profess to follow Jesus Christ. We may not be able to show to the world that spirit of love as perfectly as we should, even in a united Christendom, so long as we are liable to the temptations of life here upon earth, but we can at least strive to eliminate those things which make it more difficult to manifest the spirit of love. The divisions of Christendom do hinder the working of the spirit of love; it is our duty to remove them.

The conditions under which we live in these days of war, with all the suffering and sorrow and sin that are manifested are a call to all Christians to consider how we have been unfaithful to the trust committed to us, how unconvincing has been the witness we have borne to the claims of our Lord, and to the powers he has brought into the world to regenerate man. It would indeed be vain to claim that a united Christendom would have made it impossible for civilization to come to such chaos, but who can tell what the influence might have been, if not to prevent the war, at least to have mitigated its horrors; and who can tell what the influence of a united Christendom would be in determining the conditions of peace. How can we hope for the claims of Christianity to be listened to when the Church cannot speak with a voice which can demand attention. We may fairly claim that if the Church were one, the national and racial prejudices would be softened, whereas the divisions of Christendom tend to accentuate them.

Just because divisions hinder the work of the Church by accentuating prejudices and in weakening the influence of the Church, there is a call in these days to remove those divisions and strive for unity.

The task that faces the Church in bearing witness for the Lord to the whole world, in fighting against the sin of the world, and in bringing to bear the regenerating forces entrusted to her is so great, our failure is so manifest that we are surely bound in humble penitence to consider why we have failed to search our hearts and find out whether we have really been seeking the will of God, and that in God's way, or whether we have been seeking our own will. Whether we have worshipped our own way, or have been ready to sacrifice our wishes and prejudice that the will of God may be done.

The question of the reunion of Christendom is a very difficult one, and it is not to be solved by any short cuts by the various bodies of Christians looking for some common denominator in the faith and order of the Church. We are bound to be loyal to truth. To be false to truth might be to obtain some apparent unity

which would not be real and therefore would not be permanent. It can hardly be doubted that the Divisions of Christendom have arisen from the over emphasis of some truth. No doubt human pride and prejudice, selfishness in some form or other, has had its influence in creating the schisms in the Body, and still more as time has gone on in perpetuating and hardening them. It is because the Church has neglected some truth in doctrine, or morals, or discipline that Truth has revenged herself, and the neglected truth has had to emphasise its claims unduly, and out of proportion to other truths or aspects of truth. And so the first step is one of penitence and of shame for neglect in the past. The next step should be one of humility. We must be prepared to admit that no one body of Christians presents the whole Truth in due proportion to the world, that other bodies of Christians have some real element of truth for which they stand. It is indeed, it must be, that it is this element of Truth which has given them stability and enabled them to bring forth the fruits of the spirit. It follows first that we all be absolutely loyal to the truth as we have received it, that we try to learn and understand what are these truths, that section of Christendom to which we belong stands for, and to be loyal to them, living them. We can only be loyal to the whole truth if we have the spirit of loyalty in our hearts, and that must show itself in loyalty to the truth as we have received it. The idea that it does not matter what a man believes, that we are all going the same way is one which is fatal to unity, for unity must be founded on Truth. But loyalty to truth as we have learnt it, does not mean that we are to deny that others have some truth, and it is most likely that these are truths we need in order that our conception of Truth may be balanced, and so we need to try and learn what truth other bodies of Christians stand for.

This seems to be the method of the Commission of Faith and Order, and because it is working on these lines, it holds out a real hope of effecting its purpose. Every body of Christians, i.e., those who accept our Lord Jesus Christ as the son of God and the Saviour of the World, have been asked to appoint Committees to consider what are the fundamental truths each stands for. It recognises that each body has some truth to emphasise some contribution to bring to the full conception of Truth, and it desires that each body will prayerfully study its own doctrines. Then when the time comes there is to be a world conference on Faith and Order when something of a definite nature towards Reunion may be done. The method is slow, but by the help and guidance of the Holy Spirit it may be sure. What is needed is first the realization by Christians of the duty of working for unity, arising out of loyalty to our Lord, love for Him, endeavoring first and foremost to bring about that which is dear to Him. Next we need an atmosphere of penitence for our past failure, and of humility, an earnest and sincere desire for truth. That means we must endeavor to cast out the spirits of pride, passion, prejudice and ignorance, for these are they which most of all hinder any honest desire for unity. This desire for unity, and this atmosphere in which alone the desire can be accomplished can only be gained by earnest prayer and effort on

the part of Christians. It must be the work of the Holy Spirit in our hearts. We must all pray that He will so convert us to an attitude of whole-hearted surrender to the will of God, that we may be able to do what God would have us do. Normally God works on man through man; we are His agents to do His work—agents through whom the Holy Spirit fulfils the purpose of God for man.

It may be that out of the chaos of these days the Holy Spirit will bring again into one body the sections of the Church, so that she may bear such a witness in the days to come that the world will believe that God has sent His Son to be the Saviour of the world. It would be a terrible thing if the opportunity for reunion came and it could not be taken because of the selfish pride and prejudices of those who profess and call themselves Christians. May all who believe in the Lord and love Him be led to do all that is needed, to make every sacrifice possible that by penitence, by humility, by an earnest search after truth, and by prayer they may enable the Holy Spirit which is so dear to our Lord, and so needed for the fulfilment of His work for man, and for the glory of God.

Gift to S. Paul's College, Moa.

The Rev. G. W. Morrison, at present Archdeacon of Kumasi on the Gold Coast, West Coast of Africa was, some years ago, on the staff of the Mission at Yarrabah. He was keenly interested in work amongst the native races of Australia, and especially in the training of native Christians for ordination, and when he visited the Diocese of Carpentaria he thought that S. Pauls, Moa, would be a good place for a Training College. Mr. Morrison raised some money for this purpose which was placed in the hands of the treasurers of the Synod of North Queensland until such time as it could be used for the object for which it was raised. When Archdeacon Morrison was in England last year he heard of the establishment of the Training College at S. Pauls, Moa, and he wrote to the Bishop of North Queensland, asking that the money be sent to the Bishop of Carpentaria, to be used for the college at Moa, and he also wrote to the Bishop of Carpentaria about the matter. The treasurers of the Synod of North Queensland have sent the Bishop of Carpentaria a cheque for £165 4s. 3d., the original sum, plus interest. The Diocesan Council will most likely decide that this money be held under a trust, the interest to be used for the expenses connected with the college.

The Rev. Edward Taffs, Rector of Mossman, has been laid up with rather a serious illness. The latest reports are that he is much better, and the doctor thinks that if he will take care of himself, and not try to do too much, his recovery will be complete. A few months ago Mr Taffs had a slight accident by which he had lost the end of one finger—an inconvenient if not a serious thing to one who is musical and acts as his own organist.

Australian Fund for Soldiers Overseas.

The Church of England in Australia, in response to appeals from our Chaplains and men at the Front has undertaken to do its share by providing:—Cost and upkeep of a large Military Church Hut at the Australian base in France, additional Huts in Egypt and elsewhere; asked for by the Minister of Defence, who has accepted the offer of the fund to assist.

The Church in England has expended £700,000 on social work for soldiers of all denominations, and the Y.M.C.A. has done noble work. The Church in Australia is now taking her place at the Front and funds are needed. The opinion of the Chaplains is, that we must provide for the physical needs of our boys as well as for their spiritual needs, and in the Church Huts there will be more opportunity of their having an atmosphere of Church life. Social work and spiritual work must go hand in hand. Any soldier of any or no denomination will be welcomed and helped and comforted. The scheme has the approval of the Primate of Australia and also of the Archbishop of Perth, Chaplain-General, and is an official fund of the Church. Let us help it as much as we can. Let us give the best for our soldiers. Contributions may be sent to G. F. Weatherlake, Esq., Box 47, Brisbane, Q.

For some months money has been collected to enable the Syria and Palestine Relief Fund to give help to the suffering people in those countries so soon as the way was open. The Christians, Jews and Arabs in Syria and Palestine have endured untold sufferings imposed by their rulers the Turks.

Now that our men have made an important advance, the way is open to save life and relieve distress in the country where our Lord lived and taught, suffered and died. This is surely an appeal of special force to Christians; it comes from the people of the land especially holy to Christians,

Contributions may be sent to any branch of the Bank of Australasia.

Legacy to the Diocese.

The bishop has received word from the Executors of the will of the late Miss Gertrude Robson that Miss Robson has left a legacy to the Bishop of Carpentaria for Mission work amongst the aborigines in the diocese of Carpentaria. It is not known how much the legacy will amount to, and it will be some time before the money can be received. Miss Robson always had a keen interest in the diocese of Carpentaria, and especially for the Mission work in the diocese, and she has shown that that interest was a lasting one. We are grateful for this help. It is most likely that the Diocesan Council will decide to keep the amount of the legacy as a capital sum unless there arises some urgent need. There are no conditions attached to the legacy limiting the way in which the money is to be used, apart from the object, for Mission work amongst the aborigines.

The Tragedy at Mornington Island.

We wish to offer our sincerest sympathy to the Presbyterian Church, and more especially to Mrs. Hall, for the terrible tragedy at Mornington Island on October 15, 1917, when the Rev. Robert Hall, the superintendent of the Mission, was murdered and Mrs Owens was wounded. The Sub-inspector of Police at Normanton sent word to the Bishop as soon as he had received the information about the tragedy from Burketown, whither Mr Owen had taken Mrs Owen, Mrs Hall and their children. The bishop at once sent an expression of his sympathy by wire to the Moderator of the Presbyterian Church in Queensland and to Mrs Hall. He had visited the Mission station with the Governor and his party in June, 1917.

The secretary of the Presbyterian Mission Committee in Brisbane asked the Bishop if help for the immediate needs could be given, as it was decided that the work of the Mission should be carried on, and no suggestion of withdrawal could be entertained, and this was the wish of the Queensland Government. It was especially asked if Mr Cyril Grant Lane, who has been helping the staff at Trubananman for rather more than two years, could be spared. It goes without saying that the Bishop was only too glad to do anything, and that the members of the staff at Trubananman would willingly spare any help at such a time, even though they are short-handed at the Mitchell. Charity would bid us give all the help we could to our brethren in their time of stress and trouble, besides which, the tragedy and the action of the Mission following it will have an influence on the natives around the Gulf.

It so happened that Mr Cyril Lane was in Thursday Island when the Bishop arrived from Cooktown, and at the time when request for help was received. Mr Lane at once expressed his willingness to place himself at the disposal of the Rev. N. Hey, the senior missionary of the Presbyterian Church in the Gulf of Carpentaria. He left Thursday Island by the Melbidir on November 11th for Mapoon, and it was decided that he should go to Mornington Island with one of the members of the staff at Mapoon. The Presbyterian Mission Committee has not had to wait long before finding a volunteer to take the place of the late Superintendent of Mornington Island. Mr. Paul arrived in Thursday Island at the end of November, only six weeks after Mr Hall had been murdered, and he went on to Normanton by the Musgrave on December 8th, en route for Mornington Island.

So far as is known, this is the first occasion on which a missionary in the Gulf has been murdered by natives, and until the inquiry is over, it is impossible to say what has been the motive. There are undoubtedly risks even yet, especially in the Territory, but such risks will never make those who love our Lord, and who believe that He came to save the whole human race, hesitate about endeavouring to fulfil the last command of their Lord. We pray that in some way, which we may not see at present, it will be found that the Rev. Robert Hall has not died in vain. The blood of martyrs is the seed of the Church.

St. Margaret's, Croydon.

The Bishop of the Diocese had a very busy day in the parish of Croydon, on Sunday, October 28th. He celebrated in the parish Church at 8 a.m.; preached at Golden Gate at 11 a.m.; baptised an infant and confirmed four candidates in the afternoon at Croydon, where he was also the preacher at Evensong, when the collection was for the Soldiers' Hut Fund.

On Tuesday, October 23rd, there was a social gathering at the residence of Mrs Bennion to give the parishioners an opportunity of meeting the Bishop.

There is a movement on foot to raise a fund for the painting of the Church at Croydon. The district has done wonderfully well in raising money for the Soldiers' Help Fund and for Patriotic and Red Cross Funds; but the district is in a bad way. The buildings in the main street are being pulled down for the sake of the galvanized iron—tons of which have been sent away to other places.

There is a steady emigration of families from the town and district to other places. Unless something is found to give a new life to the place there seems no prospect except extinction. There is still some hope that the Iguana Consols mine may find something at a deep level, and hopes for the future depend on that. The local train service between Normanton and Croydon has been reduced to one train a week—up and down the same day. In "Boat Week," when the Gulf boat from Brisbane to Normanton arrives—which is once in four weeks—there will be a second train. Unfortunately there seems to be nothing but the goldfield to support the town.

Mr Longmoor, the Rector of Croydon, has paid three visits to the Georgetown district during the past year.

St. Peter's, Normanton.

Mr H. Matthews and Mrs Matthews arrived from the Mitchell River Mission Station, on September 24th, 1917. They had travelled by the "Francis Pritt" to Karumba, and up the river by the "Dugong." Mr Matthews was in charge of the parish as lay reader for a little over two months.

Personal.

The Rev. W. M. and Mrs Wilkinson were to spend Christmas with the Bishop of Willochra, and Miss White at Gladstone, S.A. Mr Wilkinson was to begin his new work on January 1, 1918. His friends may be glad to know that his address is Murat Bay, *via* Adelaide, S.A.

The Rev. C. Hall, Rector of Normanton, cabled to his sister, Mrs Davidson, Moira, Rockhampton, in November, saying he hoped to be leaving for France very soon. So it must be presumed that Mr Hall has been appointed on continuous service.

The Rev. Cyril Mayhew visited the camp at Salisbury Plain, at Mr Hall's request to take a quiet day and to preach at the parades on a Sunday. Mr. Mayhew, who is in very delicate health, was warned by the doctor that he was risking his life, but Mr Mayhew said he did not see why he should not risk his life for the soldiers when they were risking their lives for him.

Mr Mayhew writes to say that both the Chaplain-General and the Colonel in command of the regiment speak very highly of Mr Hall's work and influence. Both officers were anxious that Mr Hall should be appointed on continuous service.

Some friends of Miss Robson have sent contributions towards a memorial to be placed in the Cathedral at Thursday Island. If sufficient money is received, the Diocesan Council will be very glad to fall in with the wishes of the friends of Miss Robson. It is not intended to make a general appeal, especially as the Australian Board of Missions has a scheme in hand for a fitting memorial to one whose life has been an inspiration, and who died at the post of duty partly because she felt she could not take a furlough while the war lasted. Her unselfish nature shrank from what seemed to her a selfish thing. But Miss Robson did so much in Thursday Island and for the diocese of Carpentaria that it is right and proper that there should be some memorial to her in the Cathedral Church of the diocese. Contributions may be sent to the sub-dean, Rev. F. W. Slade, Vicarage, Thursday Island.

Mrs Mulvey, the mother of Mrs Luscombe, has been on a visit to St. Paul's, Moa, and is enthusiastic about the work of the Torres Straits Mission. She thoroughly enjoyed her visit, not only for the happiness of seeing her daughter and grandchild, but also for the pleasure an insight into the work of the Mission gave her.

Mr G. H. Brown, who had been organist at the Cathedral, Thursday Island, for two and a half years, has been transferred to Townsville. Mr Brown is not only an accomplished musician, but he has been very faithful to the opportunity of devoting his gifts to the honour and glory of God. We thank him for all he has done, and wish him every happiness.

Mossman and Port Douglas.

For some years the ladies of the parish of Mossman and Port Douglas have worked for an annual sale of work which has usually been held in the month of September. This year the ladies felt that with all the sales and other ways of raising money for Red Cross and Patriotic Funds, it would be as well if they did not have the sale. Instead letters were written to the Church people of the parish asking for donations of money instead of gifts for the sale. Following the letters the people were called upon and the sum of £56 was raised. This is not so large a sum as the sale has usually brought; but it is far and away the better way of raising money—even though there can be no objection to *bond fide* sales of work.

The finances of the parish are gradually getting on to a sounder basis, and what is more important there are signs of development of spiritual life.

The Heralds of the King at Mossman have a sewing class once a week for the girls and a wood-carving class for the boys.

We hope for the day when a definite move can be made towards the completion of the church at Mossman, but we may have to wait till after the war, when cost of material will be less prohibitive than it is at present. Unless, indeed, some one or more people would put the churchwardens into such a position that they need not consider expense!

The Bishop has asked the parish priests of the Diocese to do all that is possible to give their people an opportunity of joining in the Intercessions for Unity during the eight days, January 18th to January 25th, 1918. It is a matter which concerns all Christians and not only the clergy.

Subscriptions to the "Carpentarian":—2s., Mrs. Schipke, Mrs. Norgate, Mr. W. M. Hill, Miss Traill, General Finn; 2s. 6d., Mrs. Kirk, Dr H. Elliott; £1, Mr. O. S. Wilkinson; £1 1s., Sir H. M. Stephen, per Rev. F. H. T. Lane for 1917. (Some of these were previously acknowledged) 2s., Messrs. Christie, Newsham, Sutherland, Wright, Lane, Iliffe, Mesdames Ashton, Tai, Aigham, Strath, Shadforth; 4s., Mrs. Waters.

Mission Notes.

A daughter was born to Mr. and Mrs. Matthews on November 7th at Normanton.

Mr. J. W. Chapman returned from his furlough in October, and went on from Thursday Island by the "Francis Pritt." He was accompanied by Mr. Williams, of the Queensland Agricultural Department, who came from Cairns to advise the Mission about the agricultural work at the station.

Mr. Williams strongly advised the staff not to waste any more time and labour at the head station. Not only is the land unsuitable but the water in the lagoon is not fit for irrigation purposes.

Mr. Williams did not see any really good agricultural land. The new site is better than the head station, but he advised that the farming settlement should be about two miles further where there is good permanent water for irrigation.

Mr. Done has been helping Mr. MacFarlane with the building of the Mission House at Darnley. The house is ready for occupation.

Mr Done has also been visiting Coconut Island, preparing candidates for confirmation.

The Rev. Peter Rautamara was to be ordained priest at Dogura, Papua. He is the first native Papuan to be ordained priest. December 16th, the date of the ordination, will be a red letter day in the calendar of the New Guinea Mission.

John Regita was to be ordained deacon on the same day. He makes the fifth native deacon.

An anonymous well wisher in the diocese of North Queensland has provided the cost of the education of one student at St. Paul's, Moa, for one year. Joseph Lui is the allotted student.

A parish in the diocese of Rockhampton has undertaken to raise the money for the expense of the Mission on one of the islands of the Straits, and a parish in Melbourne has made itself responsible for another. That makes four islands provided for.

A Motor Car for the Diocese.

The Church Council at Normanton has inaugurated a fund for the purpose of providing a motor car for the use of the Bishop, and has suggested to other parishes in the diocese to help in raising the money required. Whether it will be possible to get the money needed remains to be seen. There is no doubt at all that the Bishop must have some means of travelling. The diocese is one of huge distances, and the ordinary means of travelling are very inconvenient. Trains and coaches, where they run, travel once a week, so to break the journey means to lose a week. Station managers and others are very kind and helpful, but it is not always possible to arrange for a chain of relays, and besides, one wants to be free to change plans if necessary. Travelling with horses either riding or driving would be possible but for continuous travelling that means feeding, and arrangements would have to be made to get feed to outside places, either by carriers or by coach. But what is really against travelling by horse is the fact that such travelling must be early and late; the heat makes it necessary to spell in the middle of the day, especially if horses are to be constantly on the road. When visiting a station one wants to get to the station in time for service in the evening; if possible there should be a celebration of Holy Communion in the morning, and

where there are children they must have some instruction. That means it is impossible to do the work when one leaves early and arrives late. It would be necessary at some places to spend a clear day at a station. A parish priest can manage that, the Bishop cannot spare the time, so he must be able to travel during the day. Again some of the distances between stations are so great that with horses it would be necessary to camp out. With a car the distance can be covered in one day.

For some time to come the Bishop of Carpentaria must be a bush bishop. There is little hope of there being enough priests for some years to shepherd the scattered people of the bush, and the responsibility rests on the Bishop to do this as far as is possible. He can only hope to attempt it if he has means of travelling which save time, and make him independent of infrequent coaches and trains.

No doubt the Bishop will have experiences and he may at times wish he had to depend on horses or horses and traps when difficulties cannot be overcome with green hide and fencing wire! But as boss drovers and station managers in the North can get about with motor cars to seemingly ungetatable places, there is some hope that a Bishop may be able to do the same. At all events the Bishop of Carpentaria is prepared to take some risks in the way of doing the work of a Chief Shepherd in out-of-the-way places. It is a time when risks are taken at the call of duty, and even though one Churchman said he would not give a penny towards a motor car for the Bishop unless he had a guarantee that a skilled mechanic was to travel with the Bishop, the Bishop will cheerfully take the risks, and try to be cheerful should they eventuate. The car will not make it possible for the Bishop to be more at home, or to visit centres more frequently. It will make it possible to reach places which cannot be reached now or at least only with such waste of time that it becomes impossible.

A Proposed "Conscience Clause" in Indian Schools.

An Indian clergyman who is in charge of one of the C.M.S. high schools in Calcutta, writes as follows in his annual report:—

"There is much apprehension that the Government might be forced to introduce a conscience clause in their grant-in-aid rules. Missionaries are not responsible for the education of Hindus and Mohammedans, and if they are to impart any education, it must be Christian education, distinctly and directly. We have the great missionary commission from our ascended Lord, and we must be faithful to it. We must teach the Bible to each and every lad who will be sent to us. They come to us voluntarily, with eyes open, parents know that we teach the Bible, so we do not compel anybody to come to us. My thirty-five years of missionary educational work have fully convinced me that the Hindus and Mohammedans are not against our teaching the Bible; but, on the contrary, they appreciate the kind of education we impart. During all these years I have not heard a single objection against the teaching of the Bible, either from a parent or from a pupil. The present agitation for a conscience clause is one of the signs of the times that the heaven of our teaching is spreading and is doing its work."

Drawing East and West Nearer Together.

Miss F. M. Clarke, of the C.M.S. hospital at Peshawar, near the Khyber Pass into Afghanistan, wrote on January 7:—

"The War touches us in an indirect fashion, even though we are so far away from the actual struggle. First there is the connection through the seven boys who have volunteered for the army; again, at intervals, we get patients with old bullet wounds received at the front. One Pathan, who came in the other day for treatment, brought his brother to look after him, a splendid looking man, who had received five wounds, but was longing to get back again. He had fought in France and been nursed at 'Britten' (as they call Brighton), and was full of stories of the kindness he had received from the 'Sister Sahibs' and every one else! Then, a few days ago, a Pathan woman came to the out-patients' department whose husband was a prisoner in Germany.

"If the War has done nothing else, surely it has drawn East and West a little bit nearer together."

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1918.

Diocese of Carpentaria.

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RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

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REV. J. JONES, M.A., 242 Pitt Street, Sydney.
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REV. F. H. T. LANE, Darwin.
REV. H. B. LONGMORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Reader:

MR. D. A. ROBERTS, Darwin.

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REV. J. J. E. DONE.	MR. GILSON FOXTON.
REV. G. A. LUSCOMBE.	MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

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MR. J. W. CHAPMAN.	MRS. MATTHEWS.
H. MATTHEWS, J.P. (Supt.)	MISS QUINAN.
	MISS SINDEL.

J. Gaibo, T. Solomon, J. Savo.

Roper River Mission:

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MR. JOYNT.	MISS HILLS.
REV. H. E. D. WARREN	
(Supt.)	

Torres Straits Mission:

REV. J. J. E. DONE.	REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE.	MRS. LUSCOMBE. [Th.L.]

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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Diocese of Carpentaria.

INTERCESSION PAPER

January, February, March, 1917.

THANKSGIVINGS.

For the Confirmations and Baptisms at the Mitchell River.

For the appointment of a teacher for S. Paul's, Moa

For the meetings of General Synod.

For the desire for unity manifested at General Synod.

For the Missions that have been held in England, and in various Dioceses of the Commonwealth.

For all the blessings of the past year.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

For those confirmed and baptised at the Mitchell River Mission.

For the coloured children on Thursday Island.

For the work of Cyril Massey, Priest, as Chaplain at Rabaul.

For the work of Frere H. T. Lane at Darwin.

For a blessing on the Lenten Season.

For the work of Miss Sindall at S. Paul's, Moa.

For the help of the Holy Spirit, that we may learn the lessons God is teaching us in these days.

For help and guidance in preparing for the General Mission in the Province.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, APRIL 1, 1918.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Torres Straits Mission.

Since the January number of the *Carpentarian* went to press I have paid two visits to the Torres Straits Mission.

With Mr Luscombe and Mr Done, I left Thursday Island in the "Banzai," on Thursday, December 20th, 1917. We had a good run to S. Paul's, Moa, taking about five and a half hours over the trip. Mr Done and I intended to get away early on Friday morning, S. Thomas' Day, by the "Herald," which boat had come from Mabuiag, to meet us at S. Paul's, but although we were ready soon after the celebration of Holy Communion, the weather looked dirty, and it was raining heavily, so we decided to wait and see. Unfortunately two of the three students at the college had been laid up and had been in the hospital at Thursday Island—Joseph we left there; so the vacation had begun sooner than was intended. So far the wet season has been an unhealthy one at S. Paul's.

We got away about noon, and with a good fair wind—a little strong for comfort—we had a fast run with the foresail down all the way, of a little over five hours to Yam Island, where we anchored about 5 in the afternoon on the other side from the village, as is necessary in the North-West Season. We went ashore at once without waiting for tea, and had a not unpleasant walk of about a mile and a-half to the village. The grass and the overhanging branches were wet; but we were glad of the walk, even though the track is rough and chances of slipping on the rocks are many. At Yam we had service just after dark. One has only to arrive and ring the Church bell on any of the islands, and there is sure to be a good congregation. After the service there was a very interesting presentation made to me of a pastoral staff, which had been carved out of a couple of solid pieces of "Wangai," a native timber, by one of the Christians at Yam. The staff had been left in the Church since it was finished, and as Mr Done and I were sitting on the verandah of the Mission House in darkness, slightly dispersed by one or two hurricane lamps, the people formed in procession at the

Church door and with the carver carrying the staff, marched towards us, singing "Onward, Christian Soldiers." There were some carrying lamps in the procession, and it all looked and sounded quite weird and impressive. When the procession arrived at the Mission House the staff was quickly passed from one Churchwarden to another till it was at last handed to me by David. Nothing was said by any of them. Then I spoke to them, thanking them for the gift; and I explained the symbolism of the pastoral staff.

It was also a good opportunity to impress upon them the truth, that the people are the Church; that the Church is not an extraneous body; not a foreign element in their lives; and so I was the more pleased to have and to use as the symbol of the Bishop's duty, a staff made in the islands by a Christian of the islands, out of island timber.

The staff is made in two parts, the upper fits into a socket in the lower half. It is a little heavy; but that probably could not be helped, as the grain of the wood in the crook is very straight, and if further reduced in size, might split.

We had brought home Louis, one of the postulants for Orders, who has been acting as pupil teacher at Moa for his vacation, and he was really the most important person of our party, especially in the eyes of the younger folk, who crowded round him as though he had been away for years in some foreign country! The other postulant, also from Yam, Maza, we had left in the hospital at Thursday Island.

We got back to the "Herald" about 11 o'clock at night. Fortunately Mr Done had taken a lantern, or I do not know how we should have found our way, or saved our shins and heads, walking through the brush, ducking under the branches, and stumbling over logs and stones.

Yam has a bad name as an anchorage at any time, and we expected to have a bad night a late tea; but the good fortune that favoured us during the whole trip was evident in the calm quiet of the sea.

On Saturday morning we got away from Yam about 7 o'clock. We had a good westerly wind all day, and much to our joyful surprise, we made Darnley by five in the afternoon. We had done about 60 miles in about 10 hours.

We found the Darnley house nearly finished, and Mr and Mrs MacFarlane settled into it, or rather living in it. They could not be properly and comfortably settled till building operations were completed. The house has been built at a very small cost, considering everything; but then a good deal of the timber was used from the old Mission building of L.M.S. days, and Mr MacFarlane had been his own builder and carpenter, so the only cost for labour was to pay for local labour as it was needed, and the people worked readily and well on the building.

Mr Done gave a hand at putting the fibro cement slates on the roof; he had had experience at that sort of work on the Church at Mabuiag and on his own house there. The slates were the overplus ordered for the Mabuiag Church, and the Mission-paid Luffman, who had provided the roof for the Mabuiag Church, the original cost of the slates; and this was nearly enough to get his boat out of debt. The Mission is very fortunate in having three priests who can turn their hands to any sort of job, and do it well. Perhaps the most striking bit of work was the hauling up the hill from the beach of one of the old outhouses, which was to be used for a kitchen; the building was hauled up a steep incline with ropes and pulleys as it stood, and though it was found it could not be used just as it was, this does not derogate from a very clever piece of engineering.

The house is built on a ridge about 100 feet above the sea, and just above the Church, which is near the beach. A cement tank, to hold about 3,000 gallons of water, has to be made before the wet season is over; and with a good supply of rain water, it is hoped that Darnley will not be so unhealthy as it has been for white folk in the past.

We had service in the evening, and there were various matters to be talked over, which kept us till well after midnight. At the early celebration next morning I used the new staff for the first time and at all the services on the trip. The Confirmation was fixed for 11 a.m.; but one of the candidates had to be baptised conditionally before she was confirmed. When enquiries were made it seemed she had been baptised; but later on one of the Christians said that the man who baptised her was supposed to be a Mahomedan—a Malay. So I decided that she must be conditionally baptised. It is good that the Christians realise the importance of baptism. It is no wonder they do, after all the careful enquiries that have been made about the baptism of every adult that has been presented for Confirmation! Unfortunately whatever records were kept in olden days are not available now; but the older men and women were baptised as adults and remember their baptism; and they can also vouch for the baptism of the younger people. There were 31 candidates presented by Mr MacFarlane—9 male and 22 female. Some of them were from Stephen Island, the only one I have not been able to visit in the Straits. There are very few people living on Stephen Island. Service in the evening closed a very full day—full with services and interviews with the people. At Evensong I had to speak to the people about drunkenness, as some who had returned just before our visit had got drunk in Thursday Island; this and scandal-mongery seemed to need some plain speaking.

On Christmas Eve we left Darnley about 8 a.m., and I had to apologise to Mrs MacFarlane for taking her husband away from home for Christmas. We had very little wind to take us to Murray Island; but what there was shewed a tendency to get round to the south-east, a most unusual thing at the time of the year. We began to have visions of a quick trip back to Thursday Island. We did not get to anchor at Murray Island till 10 p.m., too late for a service of preparation for Christmas Communion; but Poey, one of the students at S. Paul's, who was at home for vacation, came out to us in a dinghy, and we told him to go round and let people know they must prepare themselves for their Communion.

It was 8 o'clock on Christmas morning before we could have the celebration. Some people had to be seen beforehand, and two boys who had been away at work down the east coast, and had returned home a week or two earlier, wanted to know if they ought to make their Communion. They said they had been drunk once while signed on; but they also said that the coloured captain of their boat had brought wine on board and told them it was "ginger beer"—a sort of general name for soft drinks; and they had drunk not wisely but too well, and with disastrous results. They were very sick after, and sorry too! but they felt that they should make a clean breast of it before coming to Communion. It was not at all likely we should ever have heard of the incident otherwise. The importance is that there was evidence of tender conscience and reverence for the Sacrament.

There were a great many communicants; but there were three to administer, so the service was not very long. The people at Murray are not so reverent as on some of the other islands; but a long service, when there are a great number of communicants, is a strain on them, and it is evident that we need something in the way of hymns, sung softly, to occupy the people. That will come in time. A Confirmation was arranged for 11 a.m.; so we had Mattins on board the "Herald." There was nearly a catastrophe as we were going ashore in the morning. I was handing the new pastoral staff to Leo, one of the schooner boys, who was in the dinghy alongside the schooner, and holding it above the socket, when the lower half fell off, and we saw it sinking and being carried away by the tide. Wangai is a heavy wood, and the water is deep. Leo did not hesitate a moment; dressed as he was in his clean white calico for the celebration, he dived after and brought up the piece, but the tide was running so strong that we had to throw him a rope to get him back on board, and he had to borrow a calico not nearly so spotless as his own had been.

Mr MacFarlane presented 16 candidates for Confirmation, 4 males and 12 females, and after the service Mr Done and I adjourned to the "Herald" to get ready our Christmas dinner. Mr MacFarlane of course was busy seeing people about many and various things. Mr Done was appointed cook, as something special was needed, and the special dish was fried chips. We had also various delicacies like cakes, provided by thoughtful wives, as well as some things from Christmas boxes sent from South, which we had assured ourselves the donors would be glad to know had helped to make the Missionaries' Christmas dinner on the "Herald" more worthy

of the day. Everything was ready, and we did want to eat potato chips while they were hot and crisp, so as there was no sign of Mr MacFarlane, Mr Done and I sat down to our dinner, but the third party was not much later, perhaps some instinct told him all the work was done. Mr Done claimed that as our third Christmas dinner for the year, because at S. Paul's Mrs Luscombe, and at Darnley Mrs MacFarlane, had taken pity on men who would not be at home on such a day and had produced certain delicacies while we were with them. I on the other hand maintained I had only had one Christmas dinner—on Christmas Day.

Mr MacFarlane had some children to baptise in the afternoon, and then there was a general meeting of Christians to go into certain matters of complaint, such as the Churchwardens, or one of them, using the opportunity of preaching to air their own grievances and personal opinions of people. Also they were said to have a tendency to take too much upon themselves in the way of discipline, and one Churchwarden was said to claim lands others thought he had no right to, some complicated native agreement. This last was a Government matter, and we could act only after the Court had decided upon it. However, to remove a neighbour's landmark is a thing it is not seemly for a Church official to do. There was a very great reluctance on the part of everybody to air grievances, as was to be expected, and the meeting resolved itself into one of Quaker variety. Of course we could have had it all out if we had taken say the Churchwardens by themselves, or some of the people without the presence of Churchwardens, but I wanted to have the accused and accusers face to face, even though that is not the native way. I tried various ways of leading up to the subjects, asked pointed questions, and at last had to explain the duties and the limitation of duties of the Wardens. We did then get a certain amount of discussion. It was all a very mild storm in a teacup, and really not so bad as many parish disagreements among people who might well be thought to know better. But it shows the sort of worry amongst others that Missionaries have to face.

There was to be dancing at night, the people had been to Church three times, and there were arrangements to be made for the dancing, so we told the people to have prayers before their festivities when all were gathered together, and we adjourned to the boat for tea and Evensong. It had been a long day and we were tired, but we went ashore for the dances, partly for our own enjoyment, and partly to shew we wished to enter into the life of the people. Some of the masquerade dances were very good, and there was no sign of weariness about the dancers or the onlookers. The native drums, which are now being used again instead of kerosene tins for beating time, do manage to set the muscles of one's legs moving. For some reason the L.M.S. South Sea Island teachers banished drums from dancing. It is thought by some people because they wished to introduce their own dances, but it may be that they knew the fascination of the drum, and that they could never get a hold over people in rivalry with it, and they may have thought that there were evil associations connected with the old dances which would not be with imported ones. But it is an unwise policy to interfere with native customs when interference can be avoided.

We left Murray at daylight the next morning, there was not much wind but it was in our favour, and as we thought we were fairly well clear of reefs at dark and there was a good moon, we kept on and got to Yorke Island about midnight, after having just touched one reef. That night, sailing over the calm sea with a clear sky and the moon nearly at the full, was most glorious.

At Yorke Mr MacFarlane had 13 candidates ready for confirmation—8 male, 5 female. There were others, but at the time it was thought they were out on one of the boats, and as they did not come forward they were not confirmed. It is one of the difficulties that candidates are away working a good deal of their time on the reefs and they have to be prepared as opportunity offers, and then perhaps to be confirmed at one of the other islands, not their own. There was also an adult to be baptised and confirmed at Yorke, but as there would be an adult baptism at Coconut Island the next day, we decided to take this man there. As usual there were people to be seen, and decisions to be made, should such an one be accepted or not? and in some cases the decision was reserved to be made by me. As Mr MacFarlane intended to be back at Yorke for a celebration of the Holy Communion on the following Sunday, we did not remain long after the confirmation. Mr and Mrs Conolly entertained us hospitably at lunch. The Government teachers on the other islands we visited were away for the Christmas holidays. We left Yorke at 6 p.m., knowing we had a clear run and a fair wind, and we anchored at Coconut soon after midnight.

Friday, December 28th, was a very busy day at Coconut. The people had built a very pretty little Church of native material at no expense to the Mission funds. The walls are of plaited coconut leaf, the roof of grass. The teacher, Aragu, had spent a good deal of time and taken much trouble in making the furniture, altar, prayer desk, lecturne, altar rails, all of native timber and well and tastefully made, and he had very few tools to use. The Altar Cross is cut out of a solid piece of timber, but he found that there was a "shake" in the timber at the base—he cut three steps to the Cross, and he has decided to make another with no flaw in it. The altar rails have standards which one would think had been turned. The font is a large clam shell on a fine timber stand. At the back of the altar is a beautiful native mat, to act as a dossal, and there are mats on the sand floor upon which the people kneel and sit.

The first service was the dedication; we decided to have the celebration the next morning, and we had said Mattins on board the boat.

The Church was very full when the procession started from the Mission house. The visiting Churchwardens from York Island with the Bishop and Mr MacFarlane, headed by the Cross-bearer, marched round the Church singing a hymn. I knocked at the closed door with the pastoral staff, demanding admittance in the "Name of the Lord." The door was opened by Mr Done, and he and the local wardens joined the procession as we marched on to the altar. The usual service of dedication was used, but some native hymns were sung. Some of the candidates for Confirmation—and some who were to be baptised as adults—were away. They had seen no sign of us the previous day, and had gone to one of the nearer islands intending to

meet us at Yorke for the services there, and come back with us. Our travelling at night had upset their calculations. It did not seem likely that these people would be back for a day or two, so we decided not to wait for them; so Mr Done baptised three adults, one being the man from Yorke Island. The Confirmation was to be about 5 in the afternoon; but a little before that time a boat was sighted and we decided to wait, in case it was the Coconut boat. Very soon the people decided it was. So we waited. The people had got near Yorke Island when they met a boat which told them that we had gone on, so they turned back to get home as fast as they could. There were some more adults to be baptised before the Confirmation, and then Mr Done presented 25 candidates—11 men and 14 women. It was dark before the service was over, and the illumination by hurricane lamps was not brilliant.

There was some dancing at night, but we had to get the people to cut it short as there was to be a celebration of the Holy Communion early the next morning, and we wanted the people to be fresh for that. During the afternoon we had talked over with the Churchwardens the object to which the collection at the Dedication Service should be given. I told them of various objects, and they decided on the Syria and Palestine Relief Fund. It was Holy Innocents' Day, and it seemed appropriate to do a little to help and comfort the women who were in distress in Palestine, and we had received a few days before the news of the capture of Jerusalem without opposition, and that was a reason for a thank-offering. The collection was a few shillings short of five pounds.

We had intended to have the celebration of Holy Communion at daylight on Saturday morning at Coconut, but when we woke it was raining in torrents and we could not get ashore till eight o'clock. All the newly confirmed made their first Communion, and that was the last service we were to have on the trip.

We had feared the heavy rain meant no more wind, but when we had got a little distance on the tide a nice south-east sprang up and got stronger as the day wore on, and we were in Thursday Island again before midnight. We left Mr MacFarlane at Coconut, his boat had arrived to take him back to Yorke and Darnley. After spending Sunday in Thursday Island Mr Done left in the "Herald" for Mabuiag. We had had a wonderful trip. Fair winds both going and coming, and we had done in a little over nine days what we expected to take a fortnight over, and we had had good anchorages everywhere, the south-east instead of the north-west anchorages, and that means that everywhere except at Yam we were able to anchor near the villages.

The people on all the Islands have now had an opportunity of being confirmed, and more than half of the adults have taken the opportunity.

On February 13th I left again for a short visit to the Islands, going to Badu only, to confirm 47 candidates, 35 male and 12 female, from Badu and Adam who had been prepared by Mr Luscombe. He had taken the opportunity of being freed by the college vacation to spend six weeks preparing these candidates. All the adults at Badu have now been confirmed except seven. Mr Walker kindly took me out to Badu in the "Goodwill." I came back in the "Herald" with Mr Done and Mr Luscombe.

Diocesan Council.

Two meetings of the Diocesan Council have been held since the last number of the *Carpentarian* went to press.

At the meeting on December 17th a great deal of business was got through. All the members were present except Mr Geo. Clark, who was away from the Island. The two important things decided were, first, the making of a grant of £7 10s. to each of the clergy licensed in the diocese towards the payment of insurance premiums for themselves or the members of their families. The grant means about £100 additional expense to the diocese if all the clergy apply for it.

The second matter was the appointment of a committee to go into the question of providing a hostel for the native girls who are at work in Thursday Island.

The Council met again on Friday, February 15th. Mr Foxton and Mr Sullivan were unable to attend. The committee appointed to deal with the question of a hostel for native girls presented a report, advising the establishment of such an institution which could be used as a club for those girls who live at the homes of their employers, and where if it was wished girls who were wanted for day work only could be lodged, and also any other girls for whom accommodation is required. It was suggested that the present South Sea Islanders' Home in the Cathedral grounds be used as a hostel, that one of the Sisterhoods be approached about the management of it, and the Australian Board of Missions be asked to make a grant towards the expenses. The Council accepted the report and asked the Bishop to see what arrangements could be made.

The Council decided to advance the money for the purchase of a motor car for the use of the Bishop.

S. Peter's, Normanton.

The Bishop was in charge of the parish during the month of January. At a meeting of parishioners held during that month, it was decided to make arrangements for a Sale of Work in aid of the funds of the Church, to be held during the Carnival Week in July. Several candidates for Confirmation have sent in their names, and the Bishop will prepare these when he next visits the parish.

All Souls' Cathedral

(QUETTA MEMORIAL CHURCH),

THURSDAY ISLAND.

The Bishop confirmed 14 candidates in the Cathedral on Sunday, February 24th. There were 9 male and 5 female candidates; two other candidates had been confirmed previously, one man and one woman, who would be away from the Island before the date fixed for the Confirmation.

Christ Church, Darwin.

The Parochial Council has decided that a Mission should be held in the parish during the year, and arrangements are being made to get some one of experience from one of the Southern Dioceses to preach the Mission about September next. The Bishop, when he visited the parish in November, 1917, asked the Council to think over this matter, and said he would leave it to the laymen to decide about it, as he felt that they must realise that the responsibility rested on them as well as on the Priest in charge and the Missioner; and unless the laymen were prepared to shoulder the responsibility, the Mission ought not to be held.

The parish also decided to support the effort started by the Normanton Parochial Council to raise money for a motor car for the use of the Bishop.

The Motor Car for the Bishop.

The members of the Normanton Parochial Council have appointed a sub-committee to carry out the scheme of providing a motor car for the use of the Bishop of Carpentaria; and the sub-committee very soon got to work. There was a very gratifying response from the people of Normanton, and arrangements have been made to send out circulars to Church people in the diocese asking for contributions. Owing to the fact that mails are disorganised during the wet season in the North, it may take longer than usual to get replies to the circular; but the committee are quite sanguine that the money will be raised. It is a matter which affects the whole diocese, as it is for more efficient work of the diocese as a whole; and more especially to enable the Bishop to visit out-of-the-way places which he cannot get to by any other means of travelling. This being the case it is to be hoped that no one will argue, the motor car will not be any direct benefit to the parish I live in, and so I do not feel called upon to help to pay for it. What is for the benefit of the diocese as a whole, and especially for out-of-the-way places and people, is for the benefit of every part of the diocese; and indeed, of every Oburchman in the diocese.

The Diocesan Council has decided to advance the money for the purchase of the car—a Ford Utility, and such other extra parts and tools as are necessary in out-of-the-way places where a garage is not to be found.

The motor car has been ordered, and is to be delivered in Burketown about the end of June. So all those who intend to subscribe towards the cost—and they should be all Church people in the diocese—should send their donations at once.

The Bishop has arranged to leave Burketown by the car on July 1st, and to travel to Darwin via the Barclay Tableland, Boorooloola, and the Roper River Mission. A motor mechanic has been engaged for this trip, and the Bishop hopes to be initiated into the mysteries of the car while he has the mechanic with him, and so be able to act as his own chauffeur afterwards. The motor mechanic kindly expressed a hope that there would be breakdowns of various kinds on the first trip, as the experience would be good for the Bishop!

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA.
NORTH AUSTRALIA.

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The Divisions of Christendom.

The following memorandum upon the divisions of Christendom was written by the Archbishop of Brisbane, and issued to the Clergy of his diocese in connection with the Week of Prayer for Reunion, January 18-25, 1918. It is re-printed in the *Carpentarian*, in the hope that it may help some of us to think about and study the question.

As we contemplate the world to-day in the light of our Lord's expressed will for His Church, two great facts stand out with impressive emphasis.

1. *The Weakness of the Church's aggressive power for the evangelisation of the world.* Not only have nineteen centuries passed to find the work still not half done, but in a sense we see the Church's offensive actually held up. Japan holds out against the Church's missionary attack, and some question whether we are making any progress at all. Hinduism in India holds out, and in some quarters wins definite successes against us. China hears the message, but does not yet accept it. In Africa Mahomedanism still competes with us in the race to win the African peoples. No one can honestly regard the Missionary record of the Church without misgivings.

2. *The weakness of the Church in its witness for truth, purity, and altruism in civilised society.* We need not labour this point. The war, with its triumph of anti-Christian forces, has brought that home to us all. The war has come because the Church in the past thousand years has not had sufficient spiritual strength to mould the progress of civilised Europe upon Christian lines. It has failed to save commerce from surrender to the spirit of avarice. It has failed to purge national aspirations of the sin of pride. It has failed to keep modern statecraft from sinking into practical Godlessness. To look nearer home, we have all witnessed the weakness of the national attempts to get back to God in prayer at the request of Prime Minister or King. The Church's weakness as an evangelising force is matched by the Church's weakness as a witness for the Unseen within the bounds of Christendom.

3. Can we escape the conclusion that these two sinister phenomena are connected with a third? For sixteen hundred years the Church of Christ has been torn by *fratricidal disunion*. The spirit of Christ, which alone can conquer the world and leaven human society, is neutralized, hindered and overlaid by His followers' sins.

What we need is to fix our minds steadily upon certain great principles which even a superficial study of the New Testament and Church History will speedily elucidate. For instance:—

(a) Christ's commission to His Church is to evangelise the world, and leaven human society until His kingdom is established everywhere.

(b) He has not promised that this can be done by a divided Church.

(c) The aim of Christians must be—not to avoid differences of opinion and emphasis, which are perfectly legitimate, and are necessary for the elucidation of truth—but to guard these differences from crystallizing into divisions. It is not in the least impossible to maintain unity, provided only we are strong in the graces of the Christian character.

II.

The Judaistic Controversy.—Any review of the history of disruption in the Church must begin with the Judaistic controversy, of which the Acts and the Epistles are full. And the significance of the story lies in the fact that here *disruption was avoided*. It is perhaps hard for us to imagine how bitter the question was to the spiritually-minded Jewish Christian. Were the time-honoured customs and traditions of his faith—for which his forefathers had shed their blood—to be surrendered as non-essential in the preaching of the Gospel? Yes, said St. Paul. Granted a living faith in Christ and all that this means, the nations are to be free to shape their own manners and customs to the Christian mould. The controversy was intense, and went down to men's root convictions. But there was no disruption. The Church was kept together because the humility and sweet reasonableness of the leaders was strong enough to hold in check the forces of prejudice and self-will. The Council of Jerusalem settled the question in favour of the liberals, but with a strong assertion of the principle of consideration for the conservative side. The close historical association in after years of the great names of St. Peter and St. Paul—the two leaders—bespeaks the triumph of unity and stands as an example for all time.

III.

But the forces of the world never cease their assault upon the primitive purity of the Christian character, and the melancholy story of disruption soon begins. We may take the Novation Controversy in the 3rd Century as the first outstanding example on a large scale. Novation took strong views as to the severe treatment of Christians who had lapsed under persecution. He was at liberty to do so, but he and his Puritan followers preferred their own ends to the unity of the Church, and a disruption followed which lasted two hundred years. The Arian controversy followed in the next century, and in the 5th Century the Free Will controversy, connected with the name of Pelagius and the Incarnation controversy, connected with the names of Nestorius and Eutyches, again divided the Church. And so the story goes on. Ourteis in his Bampton lectures on Dissent enumerates ten great dissensions in the history of the Church. It is impossible to follow them now, but his treatise will repay study, though after the first lecture he concentrates his attention upon Dissent in England. Among more recent works, "Our Place in Christendom" (lectures delivered in St. Martins-in-the-fields, London) is calculated to stimulate thought; and Cutts' "Turning Points of General Church History" (S.P.C.K.) offers a somewhat less exacting course of study.

I am afraid I have neither the learning nor the ability to write a treatise on the subject myself, nor indeed is this desirable. But even a superficial study of the history of disruption will begin to lead us to the penitence which is so sorely needed. The great lesson which runs

through the whole history of the Church is that the differences of emphasis in statement, or of point of view in comprehension of truth, need never in themselves lead to disruption. This follows only when we surrender to the faults of character to which we are all so inveterately prone. For instance, the Nestorian disruption was precipitated as much by party spirit and racial prejudice as it was by doctrinal divergence; and as a matter of fact, the Nestorian heresy has long died out of the East Syrian Church (once a flourishing part of the Nestorian Church), though that Church has never yet returned to Communion with the Holy Orthodox Church of the East. Again, the development of the Roman Primacy, as we all know, would have led to something radically different to-day had it not been for the misuse of opportunity on the part of Roman Pontiffs, from Victor onwards (who excommunicated the Asiatic Bishops on the question of the Easter usage) owing to the unregenerate hunger of the human heart for power or wealth; or again, we may be sure that the controversies in France in the Sixteenth Century would never have been stained with the blood of St. Bartholomew's Day were it not for the political rancour which almost obliterated the original religious grounds of difference. Or once more, we cannot cease to regret that our own overwhelming case against the Roman claim for temporal power was vitiated by the personal wilfulness of Henry VIII. in his demand for the divorce of Catherine of Aragon. Lastly, it is a question whether we have even yet altogether exorcised the devil of worldliness and social pride which helped so largely to alienate the Wesleyans from the Church of England.

IV.

Some of us are looking forward with hope to the development of the world conference on Faith and Order. It gives us something to work for. It forces us to consider what is at once both the most deadly and the most repellant malady in the Church's body politic. The cure of the disease is beyond human power; for aught we know, it may call for some terrible operation at the hands of the Divine Surgeon; but whatever lies before us in the Providence of God, our duty is clear:—

1. We must seek to foster a holy discontent with the present situation, by earnestly and penitently isolating our sins from the tangle of the past.

2. We must school ourselves to live more consistently in the consciousness of the truth of the one body of Christ, of which we are members; and we must school ourselves steadily to discern it in spite of the numerous deep-seated and ancient divisions which well nigh hide it from our view.

3. We must school ourselves in our relations with our fellow Christians to overcome those sins, especially the sin of prejudice, which have always been the evil seeds of the trouble. Whatever God's method in the future may be, whatever may be the destiny through which He is going to lead us back to reunion, it is certain that the body of Christ must first be prepared for the ordeal by a revival of Christ's spirit. Let us pray with redoubled earnestness for that unity which we know to be His will; but we must strive withal to be casting out the devil from our own hearts, and we must be recognising the bond which binds us to all our fellow Christians lest our prayers be in vain.

St. Margaret's Croydon.

The Rector, the Rev. H. R. Longmore, was called to Forsyth to celebrate a marriage in January, and as the bride-elect, Miss George, has been very helpful in looking after the little Sunday School at Forsyth, Mr Longmore was especially glad to take risks of floods to get to Forsyth for the wedding. He managed to get to Forsyth, but found he could not get back for two or three weeks as the Gilbert was in high flood. The Bishop took the services at St. Margaret's on Sunday, February 3rd, but it was a hurried visit to the town. Mr Longmore intends to spend about six weeks in the Georgetown and Forsyth district immediately after Easter to prepare candidates for Confirmation, and the Bishop hopes to be able to take some of the duty in the parish of Croydon during that time.

Diocesan Accounts.

I am directed to write notes on the statement of accounts published in this issue. The whole financial resources of the diocese are the following:—

BISHOPRIC ENDOWMENT FUND.—Trustee of most of the capital, the Colonial Bishopric Fund; trustee of the remainder of the capital, the Synod of Brisbane.

CLERGY SUSTENTATION FUND.—Trustee, the Synod of Brisbane.

The income from the former provides the Bishop's stipend.

The income from the latter is too small to use, and is being added to the capital.

CHRISTISON LEGACY.—Trustee, the Bishop of Willochra.

The income from this for last year—the first year it had yielded income—was paid into the Diocesan Church Management Fund.

MITCHELL RIVER MISSION.

TORRES STRAITS MISSION.

These two have no capital endowment; their accounts are published annually in this paper.

THE THREE FUNDS WHOSE ACCOUNTS ARE HEREWITH.

Of these three, the Christison Fund consists of money with accumulations, entrusted to the Bishop of Carpentaria for special work, which will be undertaken as soon as possible; the Emergency Fund is a reserve to meet special needs beyond the routine expenditure as they arise; and the Diocesan Church Management Fund is the working fund of the diocese. All these are administered by the Bishop-in-Council. It is intended to simplify bookkeeping by merging the two former into the Diocesan Church Management Fund, keeping open ledger accounts for the moneys in them.

The following notes will make clear the receipts of the Diocesan Church Management Fund.

During 1916 the diocese received a donation of £50 for bursaries, and a similar sum in 1917; these sums cannot be expended at present in the way their donor intended, because the men who, as students, would receive payments from them to enable them to pursue their studies, are volunteers in the army. The money has

therefore been entered in a ledger account, and appears as a liability against the balance. It will be spent as soon as possible in the way its donor directed.

Subscriptions to the diocese come from various donors, mostly through the Australian Board of Missions, which has a standing appeal to the Church in Australia for funds for this diocese. Moneys which have been in former years debited to this item now appear, partly under the item "Bursaries," which are a liability, and partly under the item "Carpentarian Association Donations."

The Carpentarian Association raises money in England; it also transmits an annual grant made to the Diocese by St. Andrew's Waterside Mission, Fenchurch Street, London, which is accounted for under a separate item. *The Carpentarian* is posted to each donor regularly, and a portion of the cost of producing this paper is therefore charged against the total amount of the donations.

The Colonial and Continental Church Society has been making a grant of £150 per annum for a specified purpose, viz., ministering to the scattered settlers in the bush; that work ceased temporarily at the end of October. The rest, viz., £75, of the sum received from that grant had been expended already in 1916.

The receipts were inflated by the amount, £134, of a fixed deposit withdrawn from the Emergency Fund, as the accounts shew, for a special piece of Church extension work; also by the £75 referred to in the preceding paragraph, and by £37 similarly received from the S.P.G. (See below.)

The donations for Missions are moneys raised in the parishes of the Diocese, paid in to the Diocesan Secretary, and disbursed through the Australian Board of Missions.

The following notes will make clear the expenditure from the Diocesan Church Management Fund.

The portion of the grant from the Society for the Propagation of the Gospel, which is not here accounted for, had been expended already, against the expected grant, in 1916.

The allocations from the Walter and Eliza Hall Trust Grants, and from the Carpentarian Association Donations, are made by the Bishop-in-Council, not by the donors.

The expenditure on Bishop's House Maintenance is for this year extremely low, being little more than rates and taxes; much more will be required for this item soon, to keep the building in repair.

The contribution to St. Francis' College, Nundah, is in accordance with a resolution of the Provincial Synod of Queensland.

The item, "Melanesian Work," consists of the expenditure on maintaining a home for men (aboriginals from the islands in Torres Straits) who are employed in Thursday Island.

Advances have been made to Missions and repaid into this Fund. The repayments in 1917 were £99 in excess of the advances made in the same year. This item causes a further inflation of the apparent income. These several inflations of the receipts could not be avoided, because in former years ledger accounts were not kept open to shew assets; the amount of them (£355) was really an asset at the end of 1916.

The whole of the balance at current account in the Q.N. Bank is likely to be required for Church management during this year, and

therefore none of it has been invested. The balance of £240 at fixed deposit may also be required at any time for Church extension, and is not available for capital endowment; it is therefore kept in a short investment.

When the Rev. Chas. Hall, then Rector of Normanton, went as a troopship Chaplain, his parish agreed to continue paying his stipend while he was engaged in that work, in trust to the Bishop; the sum of £97 was received, out of which over £14 was paid away at Mr Hall's direction, and the balance placed by the Bishop into this fund for safe keeping.

In connection with the balance, it is to be noted that while the only asset of the fund is a loan repayable at £50 per annum, the whole of the liabilities, which are nearly equal to the amount at credit of the bank current account, may be called up at any time; and it is expected that all except "Bursaries," explained above, will be called up very shortly. All these liabilities, except £50, were incurred during 1917.

This fund has therefore only enough money to work on, and if its income during 1918 falls below the normal, the regular expenditure can only be met from the Emergency Fund, which is intended, and has been required during 1917, to meet non-recurring needs.

F. W. SLADE,
Hon. Diocesan Secretary.

SUBSCRIPTIONS TO THE "CARPENTARIAN."—5/-, Lieutenant K. O. Mackenzie; 2/6, Mrs Zabel, Mrs McLeod, Mrs Woodhead, Miss Paige, Mrs Buchanan, Mr C. F. T. Farran, Bishop Stone-Wigg, Mr Thos. Toulasik; 2/-, Mr Geo. Clarke; 3/-, Mrs Jones.

The Rev. W. H. MacFarlane, Mrs. MacFarlane, and their two children have been very ill, and had to come to the Hospital in Thursday Island in February. They had to wait at Darnley for the weather to moderate before they could come in from Darnley Island. The trip in with four sick people was a terrible experience. All the patients were on the mend when we went to press.

The School for Girls at Herberton is now under the management of the Sisters of the Sacred Advent, who have also a School for Girls in Townsville. The Sisters have for some years carried on a very successful School in Brisbane; and as the climate of Herberton is one of the best in Queensland, parents may be sure their daughters will have every advantage at this School. We commend it to Church-people in the Diocese of Carpentaria, and hope it will become a very flourishing institution.

The Right Reverend G. H. Cranswick was consecrated second Bishop of Gippsland on November 1st, 1917 (All Saints' Day), in the Cathedral Church of St. Paul, Melbourne, and was enthroned on November 15th, in St. Paul's Pro-Cathedral, Sale.

The Right Reverend Cecil Wilson, at one time Bishop of Melanesia, was enthroned early in January, the second Bishop of Bunbury, W.A.

Diocese of Carpentaria—DIOCESAN CHURCH MANAGEMENT FUND.
Statement of Receipts and Expenditure for the Year ended 31st December, 1917.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance from 1916—Q.N. Bank Current a/c. £43 0 8			Grants—		
„ Fd. Deposit a/c. 220 6 5			C.C.C.S., to Bush Mission ...	£125	0 0
	263	7 1	S.P.G., to Mitchell River Mission and Torres		
Less Donation held for Bursaries ... 50 0 0			Straits Mission... ..	113	4 2
	213	7 1	S.A.W.M., to Mitchell River Mission and		
Subscriptions to the Diocese ...	126	8 0	Quetta Churchwardens ...	20	0 0
Carpentarian Association Donations (see also			W. & E.H.T., to Parishes of Croydon, Moss-		
“S.A.W.M. Grants” and “The Car-			man, Cooktown ..	150	0 0
pentarian”) ...	178	0 0		408	4 2
Grants to the Diocese—			“The Carpentarian” ...	40	11 4
Colonial and Continental Church Society ... 200 0 0			Religious Instruction in State Schools ...	2	5 0
Society for the Propagation of the Gospel... 150 17 6			Carpentarian Association Donations: Allot-		
S. Andrew's Waterside Mission (per Carpen-			ments to—		
tarian Association) ... 20 0 0			Darwin (Pine Creek), Normanton, Quetta		
Walter and Eliza Hall Trust ... 150 0 0			Churchwardens ...	92	0 0
	520	17 6	Mitchell River Mission and Torres Straits		
Sundry Receipts—			Mission ...	20	0 0
Fixed Deposit ... 134 4 11			Clergy Travelling Expenses ...	19	1 4
Diocesan Fees ... 14 13 0				131	1 4
Parish Assessments ... 12 12 0			A.B.M. ...	92	14 9
Interest ... 25 3 10			Sundry Expenses—		
Printing a/c... 13 6			Painting, etc., Cathedral ...	20	13 0
	187	7 3	Bishop's House Maintenance ...	14	8 9
“The Carpentarian,” including £12 per Carpentarian			Grants to Parishes, additional to above ...	2	0 0
Association ...	22	19 1	S. Francis' College, Nundah ...	10	0 0
Donations for Missions ...	91	2 9	Printing ...	2	0 0
Melanesian Work, Contributions ...	6	7 0	Postages, Telegrams, etc... ..	16	3 10
Special Grant from A.B.M....	5	0 0	Bank Charges, etc. ...	20	2 9
Christison Fund Income, per Bishop White ...	15	15 4		85	8 4
Sundry refunds... ..	222	10 2	Melanesian Work ...	47	18 3
			Payments to Clergy and Workers—		
			Special Grant A.B.M....	5	0 0
			Insurance Premiums ...	38	19 6
				43	19 6
			Christison Fund, for work at Georgetown... ..	15	15 4
			Sundry advances ...	123	10 2
			Balance ...	598	6 0
	£1589	14 2		£1589	14 2

MEMORANDUM OF BALANCE.

	£	s. d.
Q.N. Bank Current a/c. ...	£373	18 8
Fixed Deposit a/c. ...	240	3 0
Plus Assets: Christ Church, Darwin ...	350	0 0
	964	1 8
Less Liabilities: Charles Hall ...	82	12 4
Donations for special purp. ...	183	3 4
Bursaries ...	100	0 0
	365	15 8
	£598	6 0

Diocese of Carpentaria—CHRISTISON FUND.

Jan. 1st, 1917—Fixed Deposit Q.N. Bank, due 3/3/18	£241 16 3	Dec. 31st, 1917—Balance	£241 16 3
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Diocese of Carpentaria—EMERGENCY FUND.

Jan. 1st, 1917.	£	s. d.	April 27th, 1917.	£	s. d.
Balance—Fixed Deposit Q.N. Bank ...	134	4 11	Dio. Church Management Fd. (Fixed Deposit matured)	134	4 11
Deposit Q. Govt. Savings Bank £238 0 2			Dec. 31st, 1917.		
Dec. 31st, 1917.			Balance ...	246	6 9
Interest Q'sland Government Savings Bank 8 6 7				£380	11 8
	246	6 9			
	£380	11 8			

The above Statement of Accounts was examined and found correct by Mr. E. J. Hennessey, Auditor, of Thursday Island, the Auditor appointed by the Diocesan Council, on January 21st, 1918, and was adopted as audited by the Diocesan Council on February 15th, 1918.—F. W. SLADE, Hon. Diocesan Secretary.

Correspondence invited

1918.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. POCOT. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy :

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.
REV. H. R. LONGMORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Reader :

MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A.	MR. GEO. CLARK.
REV. J. J. E. DONE.	MR. GILSON FOXTON.
REV. G. A. LUSCOMBE.	MR. A. SULLIVAN.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

REV. B. S. COLE (Chaplain).	MRS. COLE.
MR. J. W. CHAPMAN.	MRS. MATTHEWS.
H. MATTHEWS, J.P. (Supt.)	MISS QUINAN.
	MISS SINDEL.

J. Geibo, T. Solomon, J. Savo.

Roper River Mission :

MR. DYER.	MRS. DYER.
MR. JOYNT.	MISS HILLS.
REV. H. E. D. WARREN	
(Supt.)	

Torres Straits Mission :

REV. J. J. E. DONE.	REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE.	MRS. LUSCOMBE. [Th.L.]

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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Rev. Peter Rautamara.

December 16th, 1917, was a great day in the history of the Church in New Guinea, for on that day the first Papuan to be ordained Priest received "the Holy Ghost for the office and work of a Priest in the Church of God." On the same day John Regita, the fifth Papuan Christian to receive Holy Orders, was made Deacon.

At the ordination of Peter Rautamara to the Priesthood, four of the Priests on the staff of the Mission, the Revs. John Hunt, S. R. M. Gill, P. C. Shaw, and Colin Robertson were present, and joined with the Bishop in the laying on of hands. It is unfortunate, from a sentimental point of view, that the Rev. Copland King, the pioneer Priest, who has been on the staff of the Mission since the beginning, was not able to be present, one would like to have felt that he took part in the actual tradition of authority to the first native Priest. The Rev. Samuel Tomlinson, who joined the Mission staff as a layman two months after Mission work was begun by Albert Maclaren and Copland King, was prevented by an accident from being present. Many Christians from different districts of the Mission were at the service: from Mukawa, Menapi, Boianai, Wamira, Taupota, and Wedau. The sermon was preached by the Rev. S. R. M. Gill. The Cathedral at Dogura was as full of Christians as it could well be. The Rev. Peter Rautamara celebrated the Holy Communion for the first time on December 21st, the Feast of S. Thomas. The Bishop says: "It was a great joy to receive the Blessed Sacrament at the hands of a Papuan; and he celebrated correctly, beautifully, and carefully." He was the celebrant at one of the services on Christmas Day in the Cathedral at Dogura.

Peter Rautamara was born in the district of Taupota, and he came under the direct influence of the Mission when he was a boy of about twelve years of age. He is now probably about thirty-five years old. For some time he was house-boy for Peter Mussen, a very devoted and earnest South Sea Island teacher at Taupota; and it was the influence of Peter Mussen that drew the little lad to our Lord. His influence and the affection he inspired was evidenced when later on the lad was baptised and took his first teacher's name. To become the namesake—the "varigela"—of anyone in New Guinea is to enter into a relation of peculiar respect and affection.

Peter Rautamara went to school, but never made much progress, for he was not as bright

and quick a lad as many Papuans are. When he was older he was pupil teacher and house boy for Miss Murray at Wamira, and the influence there deepened the work which had been begun years before. He had a short time in the Dogura School, and went to Hioge as pupil teacher in 1903, and later was licensed as Evangelist. He had always been good and true, and he was chosen for the first piece of really responsible work ever given to a Papuan Christian in the Mission. He was placed in charge of a small school and the district of Awaia in 1906. His headquarters were at Wamawamana, and he had two other Papuans to help him. Here Peter had a school of about 30 children, and with his assistants held services and took classes in the mountainous district at the back of the station on the beach. His assistants were not as keen as Peter, who often had to do their work as well as his own, but he never complained, and it was often only after close questioning by those who had suspicions that the truth came out. For Peter the important thing was that the work should be done, if not by others, then by himself. At Hioge and Wamawamana Peter benefited by the influence and teaching of Mr R. H. Dakers, who was in charge of Hioge in those days, and later on the Rev John Hunt was Priest-in-charge of the district. In the report for 1909 we read: "The work here has received a blow during the year. . . . Peter Rautamara, who has always been in charge, and his wife Louisa, have kept the work on splendidly. Peter seems as solid as a rock, and is another example of what fine Christians Taupotans can become." Peter remained in charge of the district for six years, and proved himself. He had never failed, he had never given cause for anxiety, he had prepared classes of catechumens for baptism and it was found that his candidates were well taught, when the Priest came to give the last series of instructions before baptism; so the Bishop suggested to him that he should be prepared for Deacons Orders. Peter wanted some time to think and pray about it before he would give an answer; but he decided to accept the call. He was at Dogura for two years with the present Bishop of Carpentaria, and was ordained Deacon with Edwin Nuagoro, on S. Matthew's Day, 1914. For two years he worked, first at Wamira and later at Taupota, and then he was brought again to Dogura for a year, to be prepared by the Rev. P. C. Shaw for the Priesthood. Now he goes back to Taupota, to be the Priest-in-Charge of the district where his own people live, and where he first learned to believe in and to love his Saviour.

The ground and strength of Peter's character is his simple faith in our Lord. He seems to have a simple, strong assurance which nothing can disturb. In spite of difficulties—when there have been lapses from Christian faith and practice, which used to worry and depress the white Missionaries—Peter would go on with his work quietly and faithfully; he would feel the defections very keenly, but they never seemed to affect his outlook. He did not want to be in a hurry, and his quiet assurance of faith was a rebuke to others. It was many years before his own mother would consent to join the Catechumenate, but during all the long years of waiting, Peter never showed any inclination to hurry matters; but was he not happy when she was baptised! And he is always cheerful with a keen sense of humour; his face brightens with an inspiring smile, his sparkling eyes and every muscle of his face express happiness and good-will; he can change from grave to gay, and from gay to grave quite naturally. His reverence in Church, and when taking services, is an inspiration. He is a character that could never be spoilt, because of his own sincerity, his humility, and his sense of humour, and the emotions he awakens in others are love and confidence. You just can't help liking him, and trusting him. Intellectually he does not come near other Papuans who have been at the Mission schools, but in all the years—and they are approaching a quarter of a century—that he has been connected with the Mission, it is doubtful if any breath of scandal ever smirched his good name, and to those who know the hold that New Guinea customs have over New Guinea people, how hard it is for the young men and women to stand out against them, and how groundless too are the charges sometimes made, his steadfastness is a miracle of grace. Peter is a good husband and father, and by the grace of God he will be a faithful Priest.

December 16th, 1917, must have been indeed a day of happiness and rejoicing to the Bishop, the members of the Mission staff, and the Christians in New Guinea. It was more than that, it was a day when it was manifested that the Church can take root downward and bear fruit upward, can take to herself and make her own, and use the people of the country. The Church in New Guinea is now not simply a Mission—not something foreign to the people of the land, something extraneous, superimposed on their lives, but the Christians are the Church, and she will transform them till they become not their own, but Christ's, God's freedmen and His children.

Diocese of Carpentaria.

INTERCESSION PAPER

APRIL, MAY, JUNE, 1918.

Thanksgivings.

LET US GIVE THANKS—

1. For Confirmations at Thursday Island, and in the Torres Straits.
2. For Intercession for Reunion of Christendom.
3. For the establishment of a Girls' School at Herberton.
4. For progress in Mission work in the Diocese.

We thank Thee, and bless Thee, O Lord.

Intercessions.

LET US PRAY—

1. For those who have been confirmed.
2. For the Mission to be held in Darwin.
3. For the Chaplains to the forces; especially Cyril Massey and Charles Hall.
4. For the Missions to the Aborigines at the Mitchell and Roper Rivers.
5. For all that is needed for the work of the Church in the Diocese.
6. For victory to be granted to our forces.
7. For the wounded, the sick and suffering, and for those who are prisoners.

We beseech Thee to hear us, good Lord.



The Carpentarian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XVIII.—No. 71.]

THURSDAY ISLAND, JULY 1, 1918.

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NOTICE.

All communications to be addressed to the Editor of *The Carpentarian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop left Thursday Island for the Gulf on Saturday, March 2nd, 1918, by the steamer *Musgrave*. He spent the time till Easter Day in Normanton, and during April he was at Croydon and Normanton on alternate Sundays. The Rector of Croydon left that parish during Easter Week to spend six weeks in the Georgetown District, where there were candidates to be prepared for Confirmation, and the Bishop took the Sunday services and did what parish work he could for three Sundays.

While in Normanton the Bishop prepared candidates for Confirmation. It was strenuous work, as it was necessary to take the classes frequently, time being limited, and it was difficult to fit in times for the various candidates, men and boys, women and girls. Most of the preparation had to be done before Easter, in March, and there were three or four classes every day. The Confirmation was held on Friday, April 26th. There were 15 candidates, five male and ten female.

Travelling from Normanton to Croydon by train is not always convenient, especially when the train starts at 6 in the morning. By that time it is hardly light in the month of May at Normanton, for Normanton is well to the West of the meridian which regulates the time for the Eastern zone in Australia. To make sure of getting up in time it is a good plan to have an alarm clock close to one's head—but even if the clock is a good one, and all the more perhaps for that very reason, it is not much use winding it and the alarm, and setting it to give you plenty of time to catch your train, if you leave the catch on silent! That is what the Bishop did one morning, and he woke up at five minutes to six. It seemed hopeless to get dressed and catch a train a quarter of a mile away, but there is always a chance that a train in the Gulf will be a few minutes late, also it can be stopped sometimes at other places than at stations and sidings. So the Bishop made a hurried and incomplete toilet, picked up his bag which fortunately he had packed overnight, and made for the place where the road crosses the train, and as he ran he listened for

the whistle. Vigorous waving of handkerchief, and then the holding of a bag on high, attracted the attention of the fireman, who reported something unusual to the driver, the train pulled up, and the Bishop got in. It was touch and go. The privacy of a carriage in which there were no other passengers enabled the toilet to be completed as far as necessary, and at the first siding a visit to the guard's van resulted in some refreshment from the supply of the guard for the day. It is just as well never to give up till you know you are beaten.

On May 8th the Bishop left Croydon by coach for the Gilbert River—56 miles on the Georgetown Road—and there that afternoon two candidates were confirmed in the house of the postmaster, one room of which had been fitted up for the Confirmation. Mr Longmore had found he must spend a good deal of the latter portion of his time at the Forsyth end of the district, so he was not able to be present at the Confirmations at the Gilbert and at Georgetown. He prepared the candidates and went on, leaving the Bishop to take the services alone: a wise arrangement, as the time was short, and it was important to give as much of it as possible in the preparation of the candidates. The settlement at the Gilbert is very scattered, and the number of people is small, but it was a very reverent congregation that gathered for the Confirmation, and a good deal of trouble had been taken to arrange the room for the service.

The post office is a small building, and it is also a telephone station; the office is the room next to the one in which the service was held, and the service was during office hours.

Ordinarily there is not a great deal of business, but it seemed that much must have accumulated for that afternoon, as the Bishop's addresses were frequently punctuated by the "buzzer" calling for attention in no uncertain sound, and a buzzer does persistently buzz. Still no one seemed to be disturbed, and certainly it did not cause inattention.

Mrs McIvor put up the Bishop and Mrs Newton for the night, and the next day kindly drove them on to Forest Home Station after a lesson had been given to the children in the Gilbert River School.

All cattle men were as busy as they could be in the Gulf at that time. Drovers were taking delivery on all the stations; so Mr Wilson, of Forest Home, was not able to provide a man to drive on to Crooked Creek, but he had arranged for a buggy and a pair of horses to be at the disposal of the Bishop, who had to trust to someone else about getting the horses and trap back.

Service was held at Woollaston, the residence of Mr Green, on the Thursday night, when the Bishop baptized a grandchild of Mr and Mrs Green; and on Friday Mr Green drove the Bishop and Mrs Newton to Georgetown, where

they were the guests of Mrs Moran till the following Tuesday.

The Confirmation at Georgetown was held in the Shire Hall on Friday, May 10th, when eleven candidates—one male and ten female—were confirmed. Mr Moran, the warden of the Etheridge goldfield, presented the candidates in the absence of Mr Longmore, and he must have been reminded of his experience many years ago when he was stationed at Maytown in the warden's office. At that time Mr Moran prepared a class of candidates for Confirmation under the direction of the then Rector of Cooktown. Bishop White was prevented from getting to Maytown for the Confirmation, and Mr Moran had to keep the candidates in hand for twelve months, until the Bishop was able to get to the settlement the next year. On the Saturday a class in preparation for the first Communion of the newly confirmed was taken by the Bishop at Mrs Moran's house, and they received their first Communion on Sunday, May 12th. Mr Moran drove the Bishop to Durham for service that morning at 11 o'clock; a children's service was held in Georgetown in the afternoon; and there was service in the evening. All the services at Georgetown are held in the Shire Hall, which is placed at our disposal by the Shire Council, a privilege for which we are very grateful. Mr and Mrs Moran go to a good deal of trouble in making the place something like a Church. Perhaps some day we may be able to rebuild the Church at Georgetown.

The Bishop visited the people in the township and gave the children a lesson in the State School while he was in Georgetown. There was a little difficulty in arranging for the journey on to Forsyth, where the Confirmation was arranged for on the Tuesday night. The extra coach which usually runs from Georgetown to Forsyth on Mondays was not available, as the driver had an engagement to take a Government official from Forsyth in the opposite direction. Two men who can be engaged at times for transport could not do the trip just then. Mr Longmore could not find a driver in Forsyth to go to Georgetown, though a trap was available there. The warden had grave doubts about the wheels of his trap, but bush people will not leave a man stranded unless it is quite impossible to do something. Mr Stuart, the butcher in Georgetown, offered to lend his buggy; the warden provided horses and trap; Mr Trembath volunteered to act as coachman and to bring back the horses and buggy; and as it was not possible to take all the luggage, the warden undertook to see that the balance came on by coach on the Thursday—so the Bishop arrived in Forsyth in time for the Confirmation. All this shews on the one hand the difficulties of getting about in the Diocese, and on the other the trouble to which people put themselves to help overcome the difficulties.

Mr Longmore had a dozen candidates prepared at Forsyth—all women and girls—whom he himself presented. The service was held in Torrey's Hall, as there is no Church in the village. It was a very reverent service, and there was a large congregation in the hall, and apparently a much larger gathering outside.

On Wednesday afternoon the Bishop took a class in Mrs Kelly's house to prepare the confirmees for their first Communion, which they received on Thursday morning.

That night there was a social gathering in the hall as a reception to the Bishop, when Mr de la Tour (who presided), Mr Longmore, and the Bishop spoke. Mr de la Tour, in welcoming the Bishop, expressed his faith in the future of the district as a mining centre when cost of transport is reduced and other difficulties are removed, and he also spoke very strongly about the need for the spiritual ministrations of the Church to the 1,500 people scattered over the large area of the Etheridge goldfield. The Bishop pointed out the difficulty of getting priests at the present time, when so many men have gone as chaplains, and the supply is cut off, as nearly all the students at the Theological College have enlisted. He appealed to the men and lads to come forward and do their duty as Christians, expressing his regret that at the Confirmation no males had been presented. Several people contributed songs and other items towards the enjoyment of the gathering. Mr de la Tour worked like a Trojan to make the evening a success. At first it seemed as though some of the men who were to sing were backward at coming forward—so it is not only in spiritual things they are so afflicted—but as the evening wore on they overcame their shyness, an indication that if only they would put their wills into it and make the plunge, they could do much in more important matters. The ladies of course had done their part nobly in providing refreshments, which were appreciated by all, and especially by the younger fry. Their evident enjoyment of the good things was a pleasure to behold, their capacity a marvel.

The Bishop and Mrs Newton travelled on to Mareeba by train, and spent Whit Sunday there in the Diocese of North Queensland as the guests of the Rev. D. Thomas. The Church of St. George, Mareeba, has been improved wonderfully. The little building erected some years ago by a band of youths on their own initiative has been enlarged by the addition of a chancel at one end and a baptistery at the other. The decoration of the chancel and altar is very beautiful. There is an atmosphere of reverence, and one feels at once this is a holy place. The Bishop celebrated at the early service at Mareeba on Whit Sunday, preached at the Choral Eucharist, addressed the children in the afternoon, and distributed the Sunday School prizes, and preached again in the evening. He intended going to Mount Molloy and Mount Carbine from Mareeba, but the reduction in the train service by taking off the Monday train to Mount Molloy made this impossible, as arrangements were made for the Parish of Mossman, so he went on to Cairns and caught the boat for Port Douglas from there on Tuesday, May 21st. A week was spent in the Mossman Parish. The Rector had two candidates to be confirmed—one male and one female—on Friday, May 24th. There was a good congregation at this service in spite of the fact that a social in aid of the Y.M.C.A.

Funds was being held in the township at the same time. A service of preparation for Holy Communion was taken by the Bishop on Saturday night, and on Trinity Sunday he celebrated at the early service, when the newly confirmed, and nearly all those confirmed last year, made their communion. He also preached at Mattins and Evensong, and he addressed the children of the Sunday School in the afternoon. On Monday, May 27th, the Bishop returned to Port Douglas, where service was held that night and the Bishop preached. He also celebrated the Holy Communion on Tuesday morning at Port Douglas. While in the parish the Bishop took the children at the State Schools in Mossman and Port Douglas, and also visited as many of the parishioners as time allowed.

On May 28th the Bishop arrived in Cooktown from Port Douglas. He presided at a special meeting of the Parochial Council on Thursday night, May 31st, when a design for an Honour Board, to be placed in the Church, was approved. It is intended to place on this board all the names of those who have volunteered from the parish, whether they were accepted or not, and for no distinction to be made. The names of all who belong to the Church of England will be placed on the board as a matter of course—the names of others will be added if their friends wish it to be done. The names of those who have given their lives will be marked with a cross, and if possible the dates also will be placed after their names. It was decided not to have the words "honour roll" nor anything similar on the board, but if it can be managed the text of Judges v. 2—in the Revised Version—of the Bible will be printed on the board: "For that the people offered themselves willingly; Bless ye the Lord."

On Sunday, June 1st—the first Sunday after Trinity—the Rev. James Tweedie presented twenty-two candidates—four males and eighteen females—for Confirmation at the eleven o'clock service. The Bishop had celebrated at the early service, when the prayers of the congregation were asked for those to be confirmed. He also preached at Evensong. A meeting of the Ladies' Committee in connection with Christ Church, Cooktown, was held on Tuesday afternoon at the Rectory, at which the Bishop took the chair. A five weeks' mail from Thursday Island was sent to Cooktown to meet the Bishop, and that took up some of the time he was in the parish.

On Wednesday, June 5th, the Bishop returned to Cairns, where he was fortunate in securing a berth on a steamer going North, and he arrived at home again on June 10th, after being away just over fourteen weeks.

S. Peter's, Normanton.

The Wardens' accounts, presented to the Easter meeting which was held on Friday, April 12th, 1918, in the rectory, shewed a very satisfactory credit balance. The income of the parish had not fallen off during the year, and the expenses had been less. The stipend was paid to the Rector until the end of August, when the Rev. C. Hall was appointed as a chaplain on continuous service.

Services had been held on 37 Sundays during the year, and the number of Communions made was greater than in the previous year. After

the meeting there was a social gathering, the young people enjoyed games, and the ladies had provided an over-abundance of refreshments.

There was a lantern service on the night of Good Friday, when views of the Passion were shewn, and the Bishop gave addresses. The Church was quite full for the service. On Easter Day there were 21 communicants. The offertory dues and collections on that day were given to the Church of England Fund for Soldiers—overseas.

On Anzac Day—the festival of S. Mark—there was a celebration of the Holy Communion at 7 a.m.; and service, with intercessions, in the evening, when the Bishop gave an address. The offertory alms and collection were given to the Soldiers' Help Society.

The Wardens gave a sum of a little over five pounds from the General Funds of the parish to Missions, to bring the amount raised in the parish for that object up to ten pounds.

The Sunday School funds were in credit at the end of the year, and the sum of three pounds was in hand for prizes. It was suggested that the children be asked whether they would have prizes, or send the money to one of the war funds. On Sunday, April 14th, the Bishop told the children that this money was theirs, to be used as they wished, and that they could let their teachers know what they wished to be done with the money, and any child could have a prize who wished. The decision was that one-half the money should be sent to the Belgian Fund, and the other half to the Syria and Palestine Relief Fund.

The women of the congregation and others are very busy getting ready for the Sale of Work, to be held during carnival week in July, and so far as can be foreseen there is every prospect of the sale being a great success.

S. Margaret's, Croydon.

As the Rector, the Rev. H. R. Longmore, had to leave Croydon in Easter Week to spend six weeks in the Georgetown district, where there were candidates to be prepared for Confirmation, the Easter Meeting was postponed. The Bishop visited Croydon to take services on April 7th and 21st and May 5th, and to do what parish work was possible.

Some very necessary repairs have been done to the Church, and the Rector himself painted the fence, the result being a very great improvement to the appearance of the Church grounds.

The finances of the parish are not quite so good as they were at Easter, 1917, but a large sum of money has been raised by the Rector for the work of the Church with the soldiers. There was a small balance to the credit of Church funds, but not so large as the balance at Easter, 1917. By practising very great economy the parish pays its way, but there is always a feeling of anxiety in the mind of the Rector with regard to the future. The buildings in the town are being reduced in number, and more gold is being got from the sale of galvanised iron than from the field. The last mine to be working, the "Content," is closed down, and the only work being done on the field is the sinking of the shaft at the Iguana Consols. There are still some sands to be treated, and the cyaniding of these will give work for a few men for a few months if lime and cyanide can be obtained. The outlook for the field is very depressing.

At a social gathering held in the Masonic Hall on Monday, May 6th, to welcome two returned soldiers who had been wounded and discharged, the Bishop was one of the speakers. It was a large and enthusiastic gathering, and few of the families in the town were not represented at it.

As the Rector was away, and the Bishop in Normanton on April 25th, there were no services held in the Church on Anzac Day.

S. David's, Mossman.

The accounts presented at the Easter Meeting shew that the financial position of the parish is improving in that the indebtedness has been decreased during the year. Gradually the debt due to the Rector is being wiped out. The parish was only two months in arrears with stipend. The healthy sign is that the income for the year is about the same as the last year, although for the first time for many years there has not been a Sale of Work or some such way of raising money. All the money was raised by straight-out giving. The offertory alms and collections in Church were greater, as were also the subscriptions and donations to Church funds. Also there was a large increase in the number of communions made, and there was an increase in the amount given to Missions. These are signs of a growth in spiritual life for which we need to be thankful.

Services were held on Anzac Day: a celebration of Holy Communion in the morning, and service with intercessions in the evening.

Christ Church, Cooktown.

The Church has been painted inside and outside, and various repairs have been done to the woodwork of the building, especially to the windows, and the fence and gates have been repaired and painted. The result is a great improvement to the appearance of the Church property. Some repairs are needed to the Rectory, and when these have been done the whole of the Church property in Cooktown will be in good order. The money for the painting and repairs was raised by a small committee of ladies, and all was raised by straight-out giving.

During Holy Week a service for children was held in the Church at 9 a.m. Some forty children were present on the Monday, and the number increased every morning, till there were fifty-seven on the morning of Maundy Thursday. The service lasted about twenty minutes each morning. At the morning service on Good Friday there were a large number of children in the congregation, and at the Three Hours Service there was a congregation of forty adults.

Anzac Day—the festival of S. Mark—was well observed. There were two celebrations of the Holy Communion: the first at 7.30 a.m. as a memorial of those who have given their lives during the war, the second at 11 a.m. as an act of intercession for the soldiers and for those in anxiety and sorrow. Evensong was said, with an address, at 7.30 p.m.

The financial position of the parish, as shewn by the Churchwardens' accounts presented to Easter Meeting, is much sounder than it was a year ago.

All Souls Cathedral.

QUETTA MEMORIAL CHURCH, THURSDAY ISLAND.

A very successful concert was held in the Town Hall, Thursday Island, in aid of the funds of the Church on Wednesday in Easter Week. The first part was the production of "Australia's Part" by the Sunday School children, and this is the first time this Mission play has been presented in the Diocese of Carpentaria. The net proceeds of the concert amounted to £32/5/-, and of this sum £10 was allocated to the Australian Board of Missions towards the amount for which the parish is responsible as its contribution to Missions.

The Easter Meeting was more largely attended than usual this year. This is partly accounted for by the fact that parishioners were to be asked whether they wished a present of two Altar lights to the Cathedral to be accepted. It was decided that they be accepted. The Diocesan Council had agreed to accept them for the Cathedral, but thought the parishioners should be consulted. The Parish Council agreed to accept, but again it was thought the parishioners at the Easter Meeting should be consulted. It may seem that all this roundabout business was very unnecessary to decide about the introduction of the symbol of the presence of our Lord, God and Man, the Light of the World in the Holy Communion. But after all while Altar lights are one of the recognised ornaments of the Church of England, and ought to be used everywhere, things that are lawful are not always expedient, and helpful as such adjuncts to worship are, they are not essential to the validity of the Sacrament. Parishioners have their rights, and charity bids us consider prejudices, and it is better that changes be made with the concurrence of parishioners. That is true always; it is especially true in Thursday Island where there are only two places of worship, the Roman Catholic Church and the Cathedral. And if the diocesan authorities are glad that the Cathedral is used by, and the services helpful to, those who do not profess to be members of the Church of England, they ought also to consider that "hospitality" means that changes, which are not of essentials, should not be made to make it impossible for such people to worship in the Cathedral. Of course such people would be the first to repudiate any desire to interfere with or to control the arrangements for conducting the services of the Cathedral, nevertheless their feelings ought to be considered. Also it may be argued that ornaments and ceremonial connected with the Holy Communion affects communicants only, but even if that were true, which is very doubtful, we would hope that others who cannot be communicants will learn to offer their worship when the Sacrament is celebrated, and from that come to desire fuller Communion. No doubt it is all very illogical, but logic does not rule the world, and at all events those who feel that Altar lights help their devotion at, and add to the dignity and express one meaning of the service, have the happiness of knowing they enjoy the privilege without having unduly hurt the feelings of others.

Anzac Day was well observed at the Cathedral. There were two celebrations of the Holy Communion, and a large number of communicants. There was a procession of citizens to the Cathedral for the second celebration, and the Cathedral was full. The Sub-Dean was the

celebrant at both the services. The Rev. J. J. E. Done, who was to have taken the second celebration, was laid up and unable to be present. The public meeting at the Town Hall in the evening was a noteworthy gathering. The Sub-Dean was one of the speakers.

The financial position of the Cathedral Parish, as shewn by the Churchwardens' report and balance sheet at the Easter Meeting, is somewhat better than a year ago.

Christ Church, Darwin.

The Rev. C. J. Armstrong is to be the Missioner to the parish. As nearly as can be known, the uncertain movements of boats prevents any definite dates being fixed beforehand, the Mission will be held in the month of September. Mr Armstrong, who is the Organising Secretary for the Australian Board of Missions in the Province of Queensland, was one of the Missioners in the Diocese of Brisbane last year.

Anzac Day was appropriately observed in Darwin by a Memorial Service to those who have fallen in the war at Christ Church at 10 a.m. There was a procession to the Church of war veterans and of the men at the garrison. The military procession was headed by the Town Band, followed by Captain Spencer Wills and seventeen returned soldiers, then came Lieutenant Mackay and the members of the Garrison Force. The Church was not large enough for the congregation.

The financial position of the parish, as disclosed by the reports of the Wardens, is not satisfactory. There is an overdraft at the bank and accounts unpaid, which bring the indebtedness of the parish to a little over £78. A large sum of money was raised during the year for the Rectory Fund, and there is a little over £100 in hand, sufficient to pay the interest and the first year's instalment of the debt to the Diocese, and over £32 towards the second year's payments. But considering the prosperity of Darwin, Churchpeople ought to be able to wipe out the debt on the current account.

There has been difficulty in finding teachers for the Sunday School at the 2½-Mile, but it is hoped that it will be possible to make some arrangement to carry on this important piece of work. People come and go very frequently in Darwin, which makes the work of the Parish Priest very difficult.

The grand old man of the New Guinea Mission, the Rev. Copland King, has been obliged to ask for twelve months' leave of absence from the Diocese, as he is in such bad health that the doctors would not allow him to return at the end of his furlough. Mr King went to New Guinea with Mr Maclaren in 1891, so that he has seen nearly 27 years of service. It was known that Mr King could not return to the hard life at Ambasi, but it was hoped he would return to take charge of Wamira, a large collection of villages close to where the first Missionaries landed. Mr King is an inmate of the Long Bay Hospital near Sydney, and it is to be hoped that the rest and care he receives there will enable him to take up again the work to which he has devoted himself, without stint, for so many years.

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Almighty.

Of all the attributes of God there is perhaps not one about which people have such crude notions as about His Omnipotence.

We believe that God is Almighty, and that is usually taken to mean, God can do all things, without any consideration of His other attributes, and how the thought of these must influence our meaning of Omnipotence. To say that God is Almighty does not mean God can do all things when the statement is put baldly. God cannot lie, God cannot do anything that is evil, God cannot do what would contradict the other attributes of His Nature. Sometimes it is said that the phrase, God is Almighty, means God can do anything He wills, and that is better, especially if it is remembered that God cannot will, or desire, or intend anything but what is good. Again it must not be forgotten that God has self-limited His powers by bestowing upon man the terrible gift of free-will. In His love and wisdom He knew man can never become what God intends him to be unless He had given man this power of choice, and though the power may be limited in some ways it is still a real power, and God cannot make the gift an unreal thing. He cannot take away with one hand what He gives with the other. Man has the power with the terrible risk of misusing it.

Once more in His dealings with men God ordinarily works through human agents, and the agents may further the work entrusted to them or they may hinder it. It is through the will of man that God fulfils His purpose, but man has the power of using his will in harmony with or in opposition to the purpose of God, and God does not, ordinarily at least, interfere with those sequences of cause and effect which produce the conditions we observe in the moral as really as in the physical world, so that when the perverted will of man acting in opposition to the will and purpose of God brings ruin and disaster, the ruin and disaster is so far ordained by God as it is the inevitable consequence of the perversion, and the restoration can come when the lesson is learnt that true happiness is found not in doing one's own will, but the will of God, that is to say, it is when there is repentance. God has revealed His will and purpose for man, He has provided means of grace to strengthen the weakened will, He has shewn wherein true happiness—which is not the same thing as material wealth and prosperity—lies, He has given an incentive to search for that happiness, if we have it all in the Revelation through the Incarnate Son of God—His life, His teaching, His work, and if in spite of this man prefers his own way and his own will opposed to the way and will of God, he must take the consequences, and has no right to blame God when those consequences mean ruin and disaster. Only let him realize that the ruin and disaster are the consequences of following a wrong road, reaching after a wrong ideal, and then by true repentance turn to God, and he will find the peace and happiness he has missed, and by

the grace of God restoration will be possible. He has no possible right to claim that the consequences will be averted unless he himself does his part in learning his lesson, and getting himself once more into union with God.

One of the consequences of the crude idea of bald omnipotence is the false ideas about prayer, and the consequent loss of faith in the power and efficacy of prayer. Those who have a crude idea of the meaning of omnipotence—and they have nearly always also a crude idea of the love of God—think that by their prayers they can get God to do something they wish to be done. They seem to think that they can change the will and purpose of God to suit their own ideas and wishes. The object of prayer is that we may come to know God and what is His will, so that we may be able to make His will our will; it is not to endeavour to make our will God's will; and prayer in the Name of our Lord is that His will may be done; it is prayer in the attitude of mind that is ready to realize that the very opposite of what is actually asked may be the real answer to prayer, for prayer is the intercourse of love, and our love, inspired and strengthened by our faith in the wisdom of God, leaves us ready, nay anxious, as time goes on, to adapt ourselves more and more to the will of God as it is gradually revealed. We do not worry about having God on our side, but rather our being on the side of God.

Surely the objection to the efficacy of prayer used by some: that the Germans are praying for victory just as hard as we are, and therefore prayer is not going to influence the result of the war—rests on the crude idea of omnipotence, and the consequent idea that God can be influenced by prayers to act one way or the other. It almost seems to suggest the idea that the prayers of the Germans are a force pulling God one way, the prayers of the Allies a force pulling God the other way; and probably each balances the other, or God cannot answer the two opposites at the same time, and so is put out of court. But if we realize that the will of God is that right and truth will conquer; that the victory will come to those who are on His side; that God works through men who, He expects, will use all the means they know to bring about victory. Then, on the one hand we shall pray very earnestly for victory, always being ready to learn wherein we have failed to be on the side of God, and having learnt it, being ready to put ourselves right with God; and, on the other hand, we will use every endeavour, and be prepared to make every sacrifice, in order that our material strength in men and munitions will enable us to gain the victory, which we believe is the will of God. Prayer does not throw all the responsibility on God and take it off ourselves. What we believe we ought to pray for, we ought to work for. The issue is in the hands of God, in that it must be in accordance with His will: the means of attaining it are our efforts and the sacrifices we are called upon to make in order that it may be attained.

Once more let us remember that man is not merely a physical creature, and man is the agent through whom God is working. Man is a spiritual being, a moral person; and the greatest forces in the war are the moral and spiritual forces. It is the morale of our forces that is our great asset. The strength of will, the tenacity of purpose—and these for staying power ultimately depend upon communion with God. If

they are fed upon material things the time will come when they will give way; if they are fed upon spiritual realities they will in the end win the victory. And the morale is not only the morale of the men in the Army; it is the morale of the whole Empire and of the allied nations. To strengthen that morale, earnest and incessant prayer is needed. We have no doubt depended hitherto to too great an extent upon material forces; and important and necessary as these are as the means to be used, we have forgotten that there are other—and those spiritual—forces which are equally important for the issue. Let us by prayer bring those forces more into play, that they may have their due effect and influence.

Of course it will be remembered that while we may see and know something of the way in which prayer influences results in that it strengthens the spiritual and moral forces by bringing us into harmony with God, nevertheless we can never know the full extent and meaning of the way in which our prayers influence events. A partial answer is never a complete answer. God in His love and goodness allows us to know to strengthen our faith, and to give us assurance. To know all is impossible for human beings of limited powers. To know all is reserved for God alone.

God is Almighty as being the source of all power of every kind. His omnipotence in action is limited by His other attributes, and by the fact that He has chosen men whom He has endowed with free-will to be His agents, through whom He works. Such limitation does not destroy His omnipotence, it rather enhances it. We believe that we fight on the side of truth and justice, the triumph of which is the will of God, and so we believe we are on the side of God. We pray that we may learn more and more thoroughly what is His will, correcting our conceptions as we learn more fully; and that we may be strengthened to do His will, and not only is there special grace He gives to those who seek His will, but the more we are convinced that we are doing His will the more will we be strengthened spiritually and morally to do it. We shall realize ourselves that sacrifices are worth making and we shall be strengthened to make them, and being convinced that we are the agents of God, we shall use every rightful means to do the work He has given us to do. Pray and work, work and pray—the two things go together, and neither may be neglected.

Mission Notes.

Mrs Luscombe with her baby has gone South on furlough, and Mr Luscombe will probably leave for his furlough before the end of the year. One reason why Mrs Luscombe was anxious to get South early in the year is that her brother, after being badly wounded in France, was sent to Australia for six months' furlough, and Mrs Luscombe was anxious to see him before he returned to England.

The Rev. W. H. MacFarlane has recovered and resumed his work in the Eastern Islands. It is to be hoped that he will take more care of himself and do less work. The Mission cannot afford to have its priests knocking themselves up. Mr MacFarlane will find that he will do more for his people if he takes more care of himself. The worst of Missionaries is that they

wear themselves out too soon, and the better the man the sooner he wears himself out. The influence of our Missionaries in the Torres Straits is so good that we want it spread over as long a period as is possible.

Mrs MacFarlane and the children have returned to Darnley Island. For the recovery of health by the family we are very thankful, and for the kindness shown to one and all while they were laid up we are very grateful, and not least so to the doctor and nursing staff at the hospital in Thursday Island. Unfortunately Mr MacFarlane and his little daughter have had slight attacks of fever again.

Miss Luscombe, a sister of the superintendent at S. Paul's, Moa, has been accepted by the Australian Board of Missions as a member of the staff of the Torres Straits Mission. Miss Luscombe, who is a trained and experienced teacher, will take charge of the school at S. Paul's, Moa. She is expected to arrive in Thursday Island early in July.

Mr and Mrs Matthews were to have returned to Trubanaman from furlough in April, but unfortunately their little daughter had to undergo a serious operation, and Mrs Matthews was told she could not take the little maid back to the Mitchell till September. This being so, the Bishop extended Mr Matthew's furlough. It is good to know that the baby got safely through the operation, but there is a danger of a return of the trouble till the little one is a year old.

Mr R. D. Joynt, a member of the Roper River Mission staff, is in Victoria on furlough. Mr Joynt was a student at one of the Theological Colleges some years ago, but realizing the importance of the call to the work amongst the aborigines in the Northern Territory, he volunteered for that work before he could be ordained. He has done many years of faithful service, and has never given up the hope that the time will come when he can be ordained, and if it is possible for arrangements to be made, he will be ordained deacon while on furlough. The secretary of the Church Missionary Society in Melbourne has written to the Bishop of Carpentaria about this matter, and the Bishop has asked the Rev. H. T. Langley, of Melbourne, to act as his examining Chaplain for this occasion, and subject to his report, the arrangements are in the hands of the committee of the Church Missionary Society in Melbourne and of the Bishop of Gippsland.

Mr Cyril Grant Lane will remain at Morning Island until September, at the urgent request of the Board of Missions of the Presbyterian Church of Australia. The Board has expressed to the Bishop of Carpentaria its very deep sense of gratitude for the help of Mr Lane in a time of stress and anxiety; and as a practical proof of gratitude, has sent the Bishop a draft for £50. The money is to be used for aboriginal Mission work in the Diocese of Carpentaria.

For the first time in the history of the Australian Board of Missions the income of the board was more than £20,000 for the year. So the chairman reports on the finances for the

year ending March 31st, 1918. The increase of income is over £2,000, and the increase comes almost entirely from the Australian Dioceses.

The full amount of the *Heralds* Lenten offering for the year was not known when the *Carpentarian* went to press, as all the returns had not been received when the last news came from Sydney. It is known that the amount is higher than the £1250 raised last year, and that was a record. Every branch in the Diocese of Carpentaria raised a larger sum than last year.

The Diocese of New Guinea needs two Priests for the staff very badly. The huge district at the Northern end of the coast line, where Mr King worked for eighteen years, and the people of which need much wise guidance and help, is vacant. It is most important that there should be a Priest to take charge of this district. At present there is not a white Missionary resident in the district, as Mr Holland, who has been Lay Missionary under Mr King for many years, has had to go South on an overdue furlough. His furlough could not be delayed longer without serious and lasting injury to his health. At present the Rev. F. R. Elder has to visit the district from Emo, and Emo itself needs the whole of Mr Elder's time and thought. The first converts there have been baptised, and are soon to be confirmed, and that increases the responsibility of the Priest-in-Charge. It is a great joy and happiness to a Missionary when he feels justified in baptising converts, but it brings with it anxious times of grave responsibility.

The Rev. P. C. Shaw and Mrs Shaw returned to New Guinea, from furlough, early in June, and the work of preparing the candidates for ordination will be resumed. Mr Shaw is in charge of the Head Station at Dogura, and is responsible for the work of training the candidates for ordination. The Rev. Edwin Nuagoro, who has done very faithful work as a deacon for over three years, will be prepared for the Priesthood.

The students at the Training College, S. Paul's, Moa, in the Torres Straits, have made very decided progress, as was evidenced by the results of examinations held early this year. Papers were set by the Bishop and by the Rev. J. J. E. Done, and the answers showed a grasp of what had been taught, and a real power of thinking. Both the Bishop and Mr Done were convinced that the knowledge of the students is much greater than can be shewn by answers to questions in English written in English. The highest marks in the examination were gained by Poy Passi with an average of 53 per cent.

The S. Andrew's Waterside Mission has for some years given a grant of £20 a year to the Diocese of Carpentaria. This money has been given: one-half towards the upkeep of the "Francis Pitt" (the Mitchell River Mission ketch), and the other half to the work of the South Sea Islanders' Home in Thursday Island. The Society has increased the grant from January 1st, 1918, to £40. The additional £20 will be used for the upkeep of the "Herald," one of the boats of the Torres Straits Mission. We are very grateful for the help this Society gives us

The Carpentarian Association.

The Carpentarian Association is the organisation in England, comprised of people at home who are interested in the Diocese of Carpentaria, which raises part of the income of the Diocese. Ever since the organisation was founded by Bishop White, Miss Gascoigne has been the secretary. She took the post for a few months, she kept on the work for years; but she wrote to the Bishop last year to say she really must resign. Miss Scarth, who is the Secretary of the New Guinea Association in England, courageously came to our rescue, and suggested that the work of the two associations be done from the one office, and to this arrangement the committee of the New Guinea Association agreed. It is really a step in the right direction to co-ordinate the work in England for Australian Missionary Dioceses, and perhaps Miss Scarth's actions will help to bring that about. It is all very well for Bishops, who are Englishmen, and have a circle of friends in England on whom they can call for help; but what can a Bishop do in that way who is not an Englishman, and who even if he has worked in England, has not been there for 25 years; any friends he may have made are too old to be able to be called upon, even if their personal interest has stood the test of silence of a quarter of a century. Of course Australia ought to be able to support the work of the Church in her own borders and in the neighbouring islands without any help from England, and in time that will be done. Meanwhile we in Carpentaria cannot do without the help we get from England, and least of all, without the £200 or thereabouts the Carpentarian Association has sent us from year to year. We are very grateful to Miss Gascoigne for all she has done for us. We hope that Miss Scarth is not undertaking more than her strength justifies. What has made it possible for the New Guinea Association to come to our aid, is the fact that the Bishop of Carpentaria and Miss Scarth were at one time fellow-members on the staff of the New Guinea Mission; and so New Guinea has a further claim on our interest, our sympathy, our prayers, and our alms.

'Round about the Torres Straits'

The Bishop of Willochra has written a book called "Round About the Torres Straits," which has been published by S.P.C.K. In it the Bishop gives an account of the Missionary work of the Church amongst the aborigines of Australia, and in New Guinea. The reviews speak very highly of the book, as would be expected, when one remembers the peculiar first-hand knowledge the Bishop possesses of the work amongst the aborigines, much of which he was himself the founder, and also the literary charm of all that the Bishop writes. The first supply of copies sent to Australia has been sold out, but the Australian Board of Missions should have a fresh supply by the time this number of the *Carpentarian* is published. People who are interested in the work of the Church amongst the aborigines and in New Guinea, and that should mean every Churchman, should write to the Secretary, A.B.M. Office, 242 Pitt Street, for a copy.

The Bishop has also another book in the press, dealing with life in the Tropics. This is to be a larger volume, and will not deal exclusively with Missionary work.

TORRES STRAITS MISSION.

RECEIPTS AND EXPENDITURE, MARCH 31st, 1918.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
GRANTS—													
Australian Board of Missions	...	1,112	1	0									
Diocese of Carpentaria	...	69	0	0									
					1,181	1	0						
DONATIONS	...					8	2	0					
BALANCE, excess Expenditure over Receipts	...				272	15	0						
BALANCE, excess Expenditure over Receipts,													
1917	...										36	8	4
SALARIES, STIPENDS, etc.	...										339	12	1
TRAVELLING EXPENSES...	...										9	7	9
GENERAL EXPENDITURE	...										32	2	0
"HERALD" WORKING ACCOUNT—													
Crew's Wages	...							143	19	6			
Repairs...	...							45	8	6			
Stores ..	...							78	14	6			
Gear, etc.	...							30	15	4			
Insurance	...							16	1	0			
								315	18	10			
Less Donation	...							1	0	0			
											314	18	10
MERRILES PURCHASE ACCOUNT—													
Purchase Price	...							167	10	0			
Fitting Up	...							43	1	0			
Fitting Out	...							14	5	3			
											224	17	0
ST. PAUL'S, "MOA"—													
Stipends	...							191	2	11			
Sundry Goods and Tobacco	...							32	13	5			
New Stove	...							5	15	0			
"Banzai"—Insurance	...							4	0	0			
Stores and Gear	...							22	1	2			
Dinghy	...							7	10	0			
Captain, Wages	...							33	0	0			
								296	2	6			
Less Government Grant	£250	0	0										
Collections and repayment, Tobacco, etc.		7	11	10									
								257	11	10			
											38	10	8
TRAINING COLLEGE, "MOA"—													
Stores, etc.	...							113	8	3			
Money for Students	...							16	5	0			
								129	13	3			
Less—													
Credit Balance, 1/4/17	£31	5	11										
Collections, Moa	...	2	1	0									
Warrabeer	...		13	6									
Darnley	...	1	14	0									
Murray	...	1	6	2									
Mabuiag	...	7	8	3									
Yorke	...	2	3	0									
Badu	...	6	0	0									
Diocese of N.G.	...	2	13	6									
Refunds, etc.	...	1	7	6									
								56	12	10			
"BANZAI" REPAIRS	...										73	0	5
DARNLEY BOAT W. ACCOUNT—											48	13	11
Wages	...							54	9	1			
Stores	...							40	14	4			
Insurance	...							6	0	6			
Gear	...							17	9	10			
								118	13	9			
Less Tobacco sold	...							3	9				
											118	10	0
DARNLEY HOUSE ACCOUNT	...										225	17	0
											£1,461	18	0

Examined and found correct.—(Signed) E. J. HENNESSEY,
Auditor.

12/4/18.

MODELS LIMITED,
Per GEORGE CLARKE,
Managing Agents.

BALANCE SHEET.

LIABILITIES.

Island Churches—	£	s.	d.	£	s.	d.
Badu	12	0	0			
Coccanut	33	9	8			
Darnley	7	8	5			
Mabuiag	9	14	6			
Saibai		5	0			
Murray	1	7	3			
				64	4	10
Diocese of Carpentaria "Loan"				60	0	0
Sale Native Bibles					15	0
Invalid Food and Medicine Account					8	15
Bank of Queensland Ltd.				241	9	9
				<u>£375</u>	<u>5</u>	<u>2</u>

ASSETS.

Island Churches—	£	s.	d.	£	s.	d.
Yorke		7	1			
Adam		15	8			
Yam		1	9			
Stephens	10	9	7			
Boigu	1	6	6			
					14	8
Amount spent on Mabuiag House, not refunded by A.B.M.					88	1
Balance, excess Expenditure over Receipts					272	15
				<u>£375</u>	<u>5</u>	<u>2</u>

Examined and found correct.—E. J. HENNESSEY,
Auditor.

12/4/18.

HOPELS LIMITED,
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Managing Agents.

"Hints to Parents."

The Bishops of the Church in Australia, at the meetings in connection with General Synod held in 1916, decided that something should be done to help parents in the difficult work and duty of teaching their children about matters of sex. It was felt that the "conspiracy of silence" had not achieved its object; that children are not so ignorant about such matters as is often supposed to be the case; that the knowledge is gained in many objectionable ways, and from sources which make the knowledge defiling to the mind of children. Undue reticence, and the avoiding of the duty of giving pure and sound instruction on the part of parents, destroys that very confidence between parent and child which should be one of the greatest of helps to the child, and indirectly creates a barrier which undermines the true relation of confidence and love which is the greatest happiness of the parent. The parent is shut out of a very important section of the child's life because the child gets an idea one ought to be ashamed to talk about things with father or mother, while there is secret talk with others who are not concerned with the purity of the child's mind.

The Bishop of Bathurst was asked to prepare a small pamphlet dealing with this matter, which could be issued under the authority of the Bishops of the Church in Australia. The Bishop of Bathurst was not able to do the work;

he has gone as a chaplain to France, and the Bishop of Willochra undertook the preparation of the papers, which are now published as "Hints to Parents in explaining matters of Sex to the Young."

Every parent should procure a copy of this collection of papers. A copy will cost but about twopence including postage, and they can be obtained from the Diocesan Book Depot in Thursday Island.

Even if parents are doubtful as to the wisdom of saying anything to children, the matter of the purity of children's minds is of such very great importance that they should at least know what the Hints are, and what is the advice that is given. Impurity is a very grievous sin. Its effects are so very serious—spiritually, morally and physically—that no help and guidance should be neglected. I would strongly urge the clergy in the Diocese to get some copies to distribute amongst their parishioners. No parent would object to the small charge. It would not be fair that the clergy should bear the expense themselves.

HENRY,
Bishop of Carpentaria.

Motor Car for the Bishop.

The Committee in Normanton has had a very generous response to the appeal in the township and the district immediately surrounding Normanton. Very little response has been made

so far by other parts of the Diocese; but it is hoped that this will come soon as the car has been ordered, and the account must be paid. It will not be fair if the people in Normanton have to do all the work of collecting, and also of subscribing for what is of benefit to the whole of the Diocese; so will other places please get what money can be raised and send it at once to the Treasurer of the fund, Mr F. Rigby, Bank of New South Wales, Normanton, Q. The Diocesan Council has agreed to advance the amount required, about £270; but cannot afford to be long out of the use of the money, which is wanted for Diocesan purposes.

The Bishop has decided to have the car landed at Normanton, and to go on from there to Burketown, leaving that township as previously arranged on July 1st for the Northern Territory.

SUBSCRIPTIONS
TO "THE CARPENTARIAN."

Each 2/6—Dr. Markwell, Mr H. McClosky; Mr W. M. Hill, Miss Traill; 5/-, Mrs Allan, 10/-, the Bishop of New Guinea.

Per the Rev. H. R. Longmore—Mr Sabine, Rev. H. R. Longmore, Mrs Reese, Mrs Johnson, Mrs Willcox, Mrs Greig, Mrs Jewell, each 2/-; Mrs Lucas, 4/-; Mrs Willock, 2/6.

Per the Rev. F. H. T. Lane—Mr Iliffe, Mr H. L. Thompson, Mrs Ashton, Mrs Lauder, Mr Wm. Wright, Rev. F. H. T. Lane, each 2/6; Mrs Waters, 4/-; Mrs Finniss, 4/6.

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BOARDERS:	EXTRA SUBJECTS:
Tuition and Board £15 15 0	Drawing { If both subjects are taken, the fee is 30/- } 1 1 0
Laundry 1 1 0	Painting { } 1 1 0
DAY SCHOLARS 2 12 6	Woodcarving 1 1 0
	Shorthand 12 6
EXTRA SUBJECTS:	Bookkeeping 12 6
Pianoforte 1 11 6	Typewriting 12 6

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For further particulars apply to the Sister-in-charge, St. Anne's School, Townsville.

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DAY SCHOLARS ...	2 2 0	
EXTRA SUBJECTS—Pianoforte ...	1 11 6	
Drawing { If both are taken, the fee is 30/- }	1 1 0	
Painting { }	1 1 0	
Elocution ...	10 6	
Fancy Work ..	5 0	

For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.
FIRST TERM COMMENCES JULY, 1917. Correspondence invited

1918.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. POC. PONSONBY, M.A., The Rectory, Devonport,
England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy:

EV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.
REV. H. R. LONGMORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Reader:

MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A.	MR. GEO. CLARK.
REV. J. J. E. DONE.	MR. GILSON FOXTON.
REV. G. A. LUSCOMBE.	MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

REV. B. S. COLE (Chaplain).	MRS. COLE.
MR. J. W. CHAPMAN.	MRS. MATTHEWS.
H. MATTHEWS, J.P. (Supt.)	MISS QUINAN.
	MISS SINDEL.
J. Geibo, T. Solomon, J. Savo.	

Roper River Mission:

MR. DYER.	MRS. DYER.
MR. JOYNT.	MISS HILLS.
REV. H. E. D. WARREN	
(Supt.)	

Torres Straits Mission:

REV. J. J. E. DONE.	REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE.	MRS. LUSCOMBE. [Th.L.]

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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or to the Eton High School, Hamilton, Brisbane.

INTERCESSION PAPER

JULY, AUGUST, SEPTEMBER, 1918.

LET US GIVE THANKS :—

For Confirmations at Normanton, Gilbert River,
Georgetown, Forsayth, Mossman, and Cooktown.

For signs of spiritual progress.

For an increased grant to the Diocese.

For the increase of contributions to Missions.

We thank Thee and bless Thee, O Lord.

LET US PRAY :—

For all who have been confirmed.

For the work of the Torres Straits Mission.

For the Bishop during his journey in the Northern
Territory.

For all who are in anxiety and sorrow.

For victory to be granted to our forces.

For C. J. Armstrong, Priest, and his work in Darwin.

For Henry Matthews and Reginald Joynt.

For the arrangements for Provincial Synod.

We beseech Thee to hear us, good Lord.

INTERCESSION PAPER

JULY, AUGUST, SEPTEMBER, 1918.

ACCEPTED FOR PUBLICATION 2011-07-11

Journal of Management Education 33(10):1133-1147

Journal of Management Education 30(1)

11. *Chrysomelidae* (10 species)

TABLE 807. (Continued)

 Δ configuration and small angle (θ)

and $\mathcal{H}^1(\mathbb{R}^n) = \mathcal{H}^1(\mathbb{R}^n, \mu)$ with μ the Lebesgue measure on \mathbb{R}^n .

equation 3

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, OCTOBER 1, 1918.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Visit to the Roper River Mission.

I spent a very happy week at the Roper River Mission Station in July. Unfortunately nearly all the aboriginals were away. Owing to the shortness of supplies, due to the non-arrival of the boat, it was necessary to send all but the half-caste children out bush to get their own food. I dedicated the Church—a very nice lofty and cool building, and took a quiet day for the members of the staff. There is a great change in the appearance of the station since my first visit two years ago. Then everything had been destroyed by the flood of the previous Christmas time. Now there are new buildings, well built and comfortable. The Church will be a very great help in developing a spirit of reverence and devotion. There is still more building to be done. It was not possible to judge of progress in other matters, as the people were away. There is a large number of half-caste children, mostly girls, on the Station, and they seem to be settled down to their life. I interviewed two of them, who have asked to be prepared for baptism, and also one aboriginal boy, who came in when I arrived. I hope these will be baptised before many months have past. Mr Warren has done a great deal of travelling on the river and up and down the coast in the launch. He has travelled 10,000 miles in the last three years by her.

S. Peter's, Normanton.

The Sub-dean of the Cathedral, the Rev. F. W. Slade, was in charge of the parish for four weeks in July, and the Rev. C. W. Light, from the Brisbane Diocese, arrived in August to take charge for a time. Perhaps Mr Light will be so enamoured of the North that he will remain permanently. A little over £87 was raised by the bazaar held during race week in the month of July. This was not quite so much as was expected. No doubt the sum could have been more than doubled had raffling been indulged in, but our principles are not for sale.

Christ Church, Darwin.

The preparation for the Mission goes on steadily and quietly. The members of the Parochial Council have undertaken the work of distributing the Mission literature week by week. The Bishop took a convention on the Sunday afternoon he was in Darwin, but the attendance was small.

A new system of lighting—air petrol—has been installed in the Church. This cost £30, but though there is a heavy debt on the parochial accounts, the Council felt they must incur this expense owing to the high price of carbide.

The Bishop dedicated a tablet in memory of Sidney Lauder, who was killed in France, and he also spoke at the unveiling of an Honour Roll in the Town Hall. One candidate was confirmed during the visit of the Bishop.

The Parochial Council has paid off the first two years' instalments of the debt to the Diocesan Council on the Rectory.

The parish raised £84 for Lavender Day.

Mission Notes.

The Bishop visited S. Paul's, Moa, on June 12th and remained at the Station till June 15th. During his visit the Bishop baptised an old woman, confirmed 13 candidates, took a Quiet Day for the members of the staff of the Torres Straits Mission and the College students, and presided at a meeting of the people of Moa to discuss various matters in connection with the Settlement. Mr Done and Mr Macfarlane were at S. Paul's during the time of the Bishop's visit.

Mr and Mrs Done, with their two children, left for South on furlough by the "Aki Maru" on Sunday, September 1st. Mr. Done, who hopes to be back before Christmas, will be one of the representatives of the Diocese of Carpentaria at Provincial Synod, which is to meet in Brisbane on October 1st.

Mr H. Matthews, Superintendent of the Mitchell River Mission, was ordained Deacon in the Chapel at Bishopsbourne, Brisbane, by the Archbishop of Brisbane on August 7th, 1918.

The Bishop has received, from the executors of the will of Miss Gertrude Robson, a cheque for £110, being the first moiety of the legacy left by her to the Diocese of Carpentaria. The object of the bequest is Mission work amongst the Aborigines.

Mrs Warren and her child have gone South on furlough from the Roper. Mr Warren hopes to get South in November, when it is expected that Mr Joynt will return and take the position of Acting-Superintendent while Mr Warren is away.

The Rev. Colin Robertson has withdrawn his resignation as a member of the New Guinea Mission staff. He will return to New Guinea after furlough and take charge of the Ambasi district.

The Australian Board of Missions is making a special appeal for help at this time, and all the parishes in Australia are asked to give one Sunday's offertories and collections, at S. Andrew's-tide, as a special War effort, to meet the increased cost of goods and the increased cost of exchange, due to the War. Although the Board has an expanding income, for which we are thankful, the work for which it is responsible is also expanding, and for that we should be thankful and proud. Not only has the Board to meet the increased cost of everything needed for the work of the Missions, but it must be remembered that English contributions, which have done so much to help the work—especially in Melanesia and New Guinea—are falling off. When we remember the strain that is put upon England in these days, we cannot wonder this is so, but it is surely our duty to see to it that Missions for which the Australian Church is responsible are not crippled in their work for this reason. We must be prepared to make up the deficiency, and to enable the Board of Missions to supply what is needed in spite of the war. It is to be hoped that the parochial authorities will join in this effort at S. Andrew's-tide by allocating the offertory and collections on one Sunday to this special effort. It is no use grousing. The war is with us, and we must put up with the consequences; we must "carry on" the work of the Church, and Missions are the most essential part of that work.

Personal.

We are glad to say that at the time of going to press, Mrs Newton, who was taken seriously ill while attending the meeting of the Mothers' Union in Thursday Island on August 30th, is much better. For a few days her friends were very anxious about her, and the doctor said they must send for the Bishop, who was in the Northern Territory. The Bishop got home in ten days after receiving the message, to find that Mrs Newton had taken a change for the better, and the improvement in her health has continued slowly but surely.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XVIII., No. 72. Thursday Island, Oct. 1, 1918

The Bishop's Trip to the Northern Territory.

I left Thursday Island by the steamer "Musgrave" for Normanton, on Friday, June 21st. The motor car—a Ford station utility car—had been shipped from Brisbane by the same boat, and when we arrived at Karumba it was put on board the tender and taken up the river to Normanton, where we arrived on Monday, June 24th. It was intended that a start for the trip to the Territory should be made on the Tuesday, but unfortunately all the spare parts had been put in the hold of the steamer with the general cargo, and though the officers on the "Musgrave" did all they could they had not been found when the tender left the steamer. There was nothing to be done except to wait till the tender went down the river again and brought up the lighters with the general cargo. This might be on Thursday, it turned out not to be till the Saturday afternoon at 3 p.m., and then it looked as though we should be kept till Monday in Normanton, as no cargo was to be unloaded, except the barrels of beer, which had been on deck in the sun for some days and must be got under cover if the beer was to be fit for human consumption during race week. However, the man in charge of the lighter knew where the case was, and he got it out of the hold for us. The case had to be unpacked, as it was of an inconvenient size for the car, and by half-past four everything was ready for a start, except that we had to be photographed before leaving. It was a quarter to five in the afternoon before we got away. Mr W. G. Edmondson was with me as mechanic and chauffeur.

We soon got over the eighteen miles to Magoura Station, and did not stay there long. Mr Richardson, the acting manager of Magoura, had sent a blackboy on with a horse to help us over the Bairo rivers, two of the three mouths of the Flinders, so we got over the first of our difficulties with ease and in comfort, and we arrived at Inverleigh station about half-past nine at night, having completed the first stage, 45 miles. All the people at Inverleigh had gone to bed, but someone had heard the motor car, and we found Mrs Burnett had supper ready for us by the time we had got over the crossing and unpacked our swags.

Sunday, June 30th, was spent at Inverleigh, and in the evening two candidates were confirmed. On Monday morning we had a celebration of Holy Communion, and left the Station about 9 a.m. "M" Creek, on the way to Wernadinga, pulled us up, and we had to use the "forest devil" to get us out, the first and by no means the last time we had to use that tedious implement. After lunch at Wernadinga we went on to the Leichhardt River. The river flat near the Leichhardt was very rough travelling; it was a case of bump, bump, bump from lump to lump for about five miles. The

crossing gave us very little trouble, but we had to unload the car and run her up empty, and then carry all our luggage up the bank—a long steep cutting. From Floraville (now deserted), the buildings of the Post and Telephone Office have been sold and removed to Lawn Hills station. We went on to Armaraynald station, which we reached at 5.30 p.m., after a very good run over the black soil plains. The run that day was about 75 miles. We had service at Armaraynald at night, and after a celebration of the Holy Communion next morning we left for Burketown, where we arrived about 1 p.m., having travelled 32 miles. I spent the afternoon visiting and arranging about the service in the evening, when three children were baptised, and the next morning there was a celebration of Holy Communion.

At Burketown we found our first disappointment over our benzine. Arrangements had been made for five cases to be sent to Alexandria Station, on the Barclay tableland, three months previously, but on making enquiries we found only two had been taken by the carrier, and we had to take extra with us, and so begin what was a handicap all the way, overloading the car. A case was put on the running board, already overloaded, and another on the floor of the car in front of me, so that I travelled for a long distance with one leg on the case, not a comfortable position.

There are many roads leading out from Burketown, and we thought all went the same way, but though we started on the right one we took a turning which led us to a lagoon, evidently a camping place, and we had to turn back after going some three or four miles out of the way. The roads were very good, but very dusty, as we travelled through some six inches of dust on the black soil plains: it was thrown out from the running board like waves from the bow of a fast-travelling launch, and one pitied anyone who might be travelling behind, but there are few travellers on these roads. Some thirty miles out of Burketown we had our first mishap, striking a small stump and carrying away one of our reinforcement bars. Certainly the stump seemed no higher than others we had cleared, but possibly we had dropped into a hole just by it and that dropped us too low. There was nothing to be done to the car, but at least I thought I had better cut the stump out and not be caught by it again, or allow anyone else to be caught. At Brooklands we had lunch, and then on to Gregory Downs, 86 miles from Burketown. The station is on the other side of the river, and finding the road to Camooweal did not cross the river, and that there was very heavy sand on the other side, we decided not to take the car to the station. Mr. Edmondson drove to the hotel, and I took off my boots and waded across. The Gregory is a beautiful clear stream, not very deep, and always running. It was dark when I waded over: I followed the track in the bed of the river, only to find that I seemed to be going the wrong way and further than the homestead was said to be, so I climbed up the bank and struck out down stream to where I supposed the house to be, and found it just after the people had finished tea. I had left my robes and books in the car, but we had prayers before we went to bed.

The next morning I had to make a very early start, as we hoped to do the 140 miles to

Camooweal in one day, and Mrs. Boyd gave me a very early breakfast by lamplight. It was cold, and I rather dreaded the crossing of the river, but it turned out to be not so bad after all. At the hotel I found no one up but the hostess. It was not long, however, before we were ready, and we were on the road by 7.30 a.m. The hostess at the hotel gave us some provisions for the road, and it may surprise people to know that in the tropics it was necessary to melt the butter before it could be spread on the bread. We had some sandy creeks and some hills to climb, but we managed all but one patch of sand without any trouble. Several teams were met on this part of the road—some coming back empty, one loaded with wool from Avon Downs, and there were others going out with loading from Burketown. We had travelled 117 miles by sundown, and as the hills were finished and the road good we hoped to get to Camooweal, or, at least, to Rocklands Station, if we could find the turnoff, but at dusk we heard a knock in the engine, and as it was too late to investigate, we got off our swags and camped where we were. It was open country: there was no wood near, so it was a cold supper we had and a cold breakfast next morning. As soon as it was light enough to see, Mr. Edmondson decided we had a faulty bearing, but that we could manage to travel. We got to Rocklands, about 20 miles on, by 9 a.m., and decided to spend the day there for repairs. Mr. Campbell was very good in doing what he could to help us, and there was every prospect of our getting away the next day early, but when the bearing was done it was found that an old Ford shaft on which it was moulded was much smaller than ours, so there would be much more work than was expected. I arranged to get to Camooweal early the next morning for a celebration of Holy Communion, and as Rocklands is connected with Camooweal by telephone, arrangements could be made for the service from there. That night we had service at Rocklands, and I baptised a baby. Mr. Edmondson being anxious to get on with the work, and Mr. Campbell being keen on anything to do with a car—indeed, it almost seems a charity to take a damaged car for him to nurse and repair, he enjoys doing it so much—work was resumed after service, and went on after ordinary folk are in bed.

On Saturday morning Mr. Campbell drove me in to Camooweal, five miles, and we had the celebration, but notice had not been given as widely as we expected. I spent the day visiting the people and waiting for the car to come in. Telephone messages informed me from time to time that it was nearly ready, the last nut was being screwed down, and so on, but there was no appearance put in till late in the afternoon. I had discovered during the day some mothers with babies they wished to have baptised, and some folk who had not known about the celebration that morning, so I decided not to go on that night to Avon Downs, and instead to have an early celebration on the Sunday morning, and morning service later, when the children could be baptised, and then get out to Avon Downs for evening service, and this we did. We had a fine service at Avon on the Sunday night, and a celebration of Holy Communion on the Monday morning before leaving for Alexandria. We were now in the Territory; we had left the State of

Queensland when we passed through the rabbit fence a few miles out from Camooweal.

Camooweal was the last telegraph station we were to see for some time, though the telephone at Avon Downs enables one to get into touch with the outside world. At Camooweal we had finally to give up all hope of having nice little depôts of benzine at convenient places along the road, and I had as I thought arranged it all so nicely to have supplies for the outward and return journey. Nothing could be better—on paper. Depôts at Alexandria, Borooloola, and the Roper River, a little over 300 miles apart. The storekeeper at Burketown or the teamster had upset our first depôt, but we were making up for that by carrying extra, and more was to come for the return journey. At Camooweal we heard we must give up hope of having benzine at the other places. The new Government boat for the Territory, the "Sir John Forrest," which was to have left Sydney in April, 1917, did leave in April, 1918, but had to put back as she was leaking badly. Another start was made early in June, and this would give plenty of time for our supplies, as the boat was going direct to Borooloola and the Roper, but at Camooweal we heard that there was no news of her at Thursday Island, and we had better make other arrangements. Put not any trust in or dependence on Government boats; that was to be impressed even more upon us before our trip was finished. We had to decide what we should do before we left Camooweal, and fortunately we were able to get into touch with Mr Cotton, of Brunette Downs, and he said he could let us have some benzine; this with what we had with us and with what had been sent on would carry us through, and there was the possibility that the Mission launch at the Roper used benzine and not kerosene. We found later she uses kerosene; but fortunately had not to depend on help there. Well, we were to go on; but we must depend on ourselves to carry our own benzine from Brunette on—something like 800 miles.

From Avon to Alexandria is 96 miles *via* the Rankine, where a week before most of the Barclay Downs people had foregathered for a race meeting. There are patches of sand on the road, but they gave us little trouble, and the rest was good going. We were now in the country of huge plains, and had been ever since we finished the hills between Burketown and Camooweal; but the stretches of bare plains seem to get longer and longer the further out one gets towards Alexandria, and on one we could not see a tree in any direction. It is all very dry country, but the grass is good and sub-artesian water can be got at a moderate depth.

It is dreary work travelling over these big plains, even in a motor car late in the season when the road is good after the bumps have been worn down by the teams—what must it be like, travelling on horseback with packs when one can see next night's camp still ahead of one, and water has to be carried!

At Alexandria we had a fine service the night we were there, and the people made a collection of two pounds, one-half of which I intend giving to the Car Fund and the other half to the Torres Straits Mission.

From Alexandria we had a run of 63 miles to Brunette Downs, where we arrived early, and were able to do some slight repairs. At

Brunette they have several cars, and there are a number of sub-artesian bores on the station, the pumping at which is done by gas engines, so the management has a fine engineering shop, and anything can be done in the way of repairs to machinery. On both sides of the head station we found a fire plough had been at work along the roads, cutting off the bumps, and making the going very good indeed. Of course the further we got out the less was the number of teams that travelled the road, and the less the bumps made on the black soil plains in the wet season were broken down. Also, we sometimes fancied we must be in civilisation again, when on both sides of Brunette we found places where roads branched off in various directions and finger posts were erected to guide travellers. At one place there were, if I remember aright, five such finger posts. The roads led to the bores, or to another station, or were stock routes. At Brunette again we had a fine service in the evening, and though we were pressed to stay a day or two, the lateness in the season and the uncertainty of what might be in front of us made it inadvisable to stay, much as we wished to.

From Brunette the next stage was to Anthony's Lagoon, 59 miles, a good road all the way, and part of it really the best we could wish to have. Mr. Cotton, of Brunette, had kindly lent us a couple of drums of benzine, besides filling up our tank. He had to open more than one drum, because it was found that so many of the drums had a large percentage of water in them, much larger than impurities would account for. It is wicked that such a thing can be possible. Just fancy being hundreds of miles away in the Never Never, and thinking you have fuel sufficient for your journey, and then to find what you thought to be benzine is water. The day before Mr. Cotton had had that experience out on the run. He was filling his tank at dusk, and ran a lot of water into it, which gave him a couple of hours' trouble and work. Fortunately there was enough benzine to get him back to the homestead. How it is to be explained one may not know, but it looks as though there were some culpable carelessness, to say the least, somewhere. We, I am thankful to say, had no such trouble. We left Brunette with 72 gallons of benzine on board—6 drums, 2 cases, and the tank full. It was a heavy load, but as we could not depend on the Northern Territory Government boat, and did not know of anywhere more was to be picked up on the road, we had to take enough to get us to the Katherine, the rail head from Darwin, and that we reckoned would be some 750 miles, at least. Mr. Cotton remarked: "You have enough benzine to run you over 1000 miles." I replied: "I am only reckoning on 10 miles to the gallon: we don't know what the road is like, and I want to be on the safe side." As a matter of fact, we found later on we had two drums more than we needed, though the distance was rather more than we expected it to be, but we averaged about 15 miles to the gallon.

At Anthony's Lagoon there is a store and a police station, and we found drovers who had been camped for some time waiting for their cattle (3,000 in number) to be dipped. The dipping had just been completed, the policeman in charge was just starting off to Brunette when

we arrived, and the drovers were getting ready for a move. They had to be at the Rankine to dip again in 17 days, which meant over 200 miles driving in that time. We camped at the police station and had service. An offering of one pound was made at the service, and I decided to allot the money for the car and for the Torres Straits Mission.

We got away at 8 o'clock on the morning of Thursday, July 12th, from Anthony's Lagoon, and arrived at Wallhallon in time for lunch, 39 miles. I had heard there were a couple of men working a copper show on the Kilgour some 34 miles further on, and decided to get there for the night. Wallhallon is an outstation from Brunette. We found there a man, a returned soldier, who was anxious to meet a teamster whom he was to relieve. He had hurried on, as the instructions were that the loading was not to be taken off at Wallhallon, but to go on further; and it is no joke unloading and reloading some five or six tons of heavy machinery. We gave the man a lift, expecting to meet the team any time; but it turned out he had to go nearly 70 miles before we met the team.

Soon after Wallhallon we left the plain country, and got into the coast water again. There is a big steep jump-up—jump down for us—which would be awkward to negotiate travelling the other way by car. A story is told of a teamster who was travelling the road for the first time, and came to this in the dark; fortunately with an empty waggon. Before he knew where he was the team had begun the descent, and there was no time to put on the break. All the man could do was to ride to the leaders and keep them going at a gallop, and he got down without any damage; but he was thankful to be on level ground again.

Twenty-nine miles from Wallhallon, we came to a letter box on a tree on the side of the road, and here we turned off to find the track to the copper mine at "The Gorge." We had not much trouble in following the directions, but after going about four miles through the forest we lost the track and came to a stony ridge.

The simplest thing was to go on by foot, as we could not be far from the miners' camp, which we soon found. One of the miners went back with Mr. Edmondson, and they brought the car in. The Kilgour is a tributary of the McArthur, and at the camp the river breaks through a range of hills, at what is called the Gorge. That is a magnificent piece of scenery. The rocks rise some 200 feet sheer on each side of the river and are only about 50 yards apart; between them is a beautiful pool of water. It was here that, many years ago, cattle had to be brought at the end of the dry season. There used to be an 80-mile dry stage from Anthony's Lagoon, but the bore at Wallhallon breaks that now. There is said to be a very promising copper show here; copper and silver lead are found in different places on the McArthur Watershed, but the men find it difficult to get bags and transport, and shipping; certainly, according to our experience and that of others, if they depend upon the Government boat from Darwin to the Gulf they are trusting to a broken reed. We found the miners were out of kerosene, and so we left with them the two bottles we had. It is a dreary business having no light at night, and we did not need our lights in that part of the world. There was no risk of meeting a policeman if we

travelled without lights at night! We had prayers in the camp, and it was then we discovered there was no kerosene.

Next day we got away again and back on to the road; eight miles more brought us to Top Springs, and our rough road began. The country is limestone; there are huge boulders everywhere, and a good deal of sand. How Mr. Edmondson managed to ride from one boulder to the other—now one wheel on one and then the other on another—and never hit a stone with either crank case or differential casing was a marvel. It looked rather like a hurdle race; it certainly was an obstacle race, but we got through that and over some rough ridges quite safely, and were down on the McArthur with good going again. Here we met the teams, had lunch with the teamsters, and dropped our passenger. Soon after lunch we had to cross a creek, where we had our first puncture. We had run over 620 miles without one, but were to know what they meant from now on. We had trouble getting out of the next creek, and these delays made it late when we got near McArthur Station. We had been warned about the heavy sand in the crossing to the homestead, which is on the other side of the river. Our directions were pretty clear, and we decided about 8 p.m. that we had arrived at the crossing, but as we did not know in which direction the house lay, we decided to camp for the night where we were. The next morning I walked across to the station, the manager of which was away. McArthur Station has changed hands twice during the last few months, and we had heard that the present owners, who had come by car, had passed the place in the dark and had gone some miles further on, so we were rather proud of ourselves when we found we had camped just at the crossing.

The road from McArthur station to Boorooloola, on Saturday, July 13th, was the heaviest we had all the journey. There was a stretch of nearly 12 miles of heavy sand; the scrub was thick in many places, so it was not possible to get out of the sand. Sand is always heaviest where teams have ploughed it up. One road we were warned not to take—the mailman's track over a mountain; there were tracks cut through the bush, and we were uncertain which to take, and the tracks were full of stumps, cut low enough to allow a team to cover them, but high enough to be dangerous for a car. We got through, though we had several hours on almost continuous low gear, and once overheated our engine. Seventeen miles from Boorooloola we picked up a tramp and took him to the township. Bad creeks, sand, and punctures had made that a very heavy day, though we travelled 41 miles only.

Boorooloola is a small township at the head of navigation on the McArthur river. There is an hotel, there are, I believe, only two in private hands in the Territory—a store and a police station. The total population at the time of our visit was about 10, all males, and including travellers; but one time it is said to have been quite a busy place. Boats come here occasionally from Darwin, Thursday Island, and Normanton. There are mining possibilities in the neighbourhood, there is sandalwood and salt near the coast; and if only there were a reliable service of shipping, Boorooloola would be the natural port for stations as far as Brunette on one side, Powell's Creek on the

overland telegraph line, and Tanumbirini to the west. Places not more than 450 miles from Boorooloola find it better to get their stores by camel teams from Oodnadatta, at least 700 miles, and the country from Boorooloola is not very bad travelling for teams; Brunette, which is about 230 miles away, finds it better to get loading from Burketown, a distance of about 430 miles, and all because shipping cannot be depended upon.

We had service on Saturday night at Boorooloola and again on Sunday night, as we spent the Sunday there.

On Monday we left for Bauhinia Station, but punctures, heavy roads, and bad creeks meant slow travelling, and even where the road was good the high grass, well over the car, made it advisable to go slow. It was impossible to see whether there were stumps and ant beds on the road. We camped out after doing about 55 miles. We had picked up an aboriginal as a guide at Boorooloola. He came from Hodgson, on the Roper, and was supposed to know the road. We soon found he knew nothing, as he had travelled with horses on a different track, but we had to carry him on, though it meant extra weight for us.

Another very bad creek near Bauhinia made it nearly midday before we got over the 16 miles to the station on Tuesday. There we found that what we had heard before was true—we must make a detour to what is called O.T., as the direct road to Tanumbirini was impossible for a car, and this meant 100 miles instead of a little over 50. We had lunch, and then went on. At Bauhinia we found a man who had travelled from Cloncurry, in Queensland, on a bicycle, and who was making his way to Maranboy.

Some boggy ti-tree country and creeks made our going slow; indeed, we might have found some crossings quite impossible only that a team had gone ahead of us, and had put bushes and timber in the crossings. On one occasion we got to a little stream and decided to investigate. We left the car on what we thought was sound ground, but when we got back we found the two front wheels had sunk to the axle. However, by tying a rope to the back axle and pulling—here our aboriginal supposed guide came in useful in helping me to pull—the engine was able to drag the car out backwards. We only managed to do 23 miles past Bauhinia when it was nearly dark, and as we had got to a fine lagoon we decided to camp there for the night. At these night camps, and there were many of them, I read even-song by the light of the fire, Mr. Edmondson joining in as well as he could. Mattins had to be said early, as we had to get away as soon as possible. I was up before daylight, made up the fire, got the billy on, and said Mattins while it was boiling.

On Wednesday morning we got an early start, but the road was so indistinct that when we looked for it we missed it, ran over it, and had gone up a valley a little way before we realized we were wrong. We questioned our guide, who told us we had crossed the road a little way back, and he had let us go on. Perhaps he thought we were going across country! There is no knowing by an aboriginal what strange things cranky white men will attempt! During the morning we passed the "Three Nobs"—three big conical hills in a line, and soon after we

were on a jump-up which took us back on to the tablelands again. Here we should have had good going, and in places we had; but horses had been along the road during the wet season, had cut it up badly, and then the clay and the black soil had set hard. However, we made good progress; were down from the tableland again early in the afternoon; and on to Limmen Water, on which is Tanumbirini.

We were getting near the station at dusk when we discovered at a stony piece of the road, where we had to get out, that some of our luggage had got loose, and one of my bags was gone. I felt very much ashamed—and annoyed—because I had been warned to keep a look-out on the luggage as the road was so rough! We felt sure the bag could not be far, so we walked back to look for it, expecting to pick it up every minute. We went on and on till we had walked some four miles, and there found it lying on the road. I was more careful to do my duty for the rest of the journeyings! We had done 77 miles that day.

It was early the next morning when I got to bed after talking with the manager about many and various things, and after we had had prayers. A car had been to the station, and the manager told us the natives were quite sure the engine said "Tan-um-bi-rina" as it came and "Clon-curry, Clon-curry," as it went away. It came from Cloncurry. Mr. Hensley also told me that the stations further on were short of provisions and the teams were waiting at the Roper Bar for the "John Forrest." As his team had just come in with stores from Boorooloola, I decided to get a couple of bags of flour and some sugar in case the people at the Mission Station were out of those things, or the people camped at the Bar had nothing. So though we had been using up our benzine our load was not being reduced. At Tanumbirini our guide found some relations and decided he would stay with them. We were quite willing, and when he said there was another boy who knew the road and would come with us as substitute we declined, thinking we were quite able to find our way, and not wishing for any extra useless load after our experience with the ignorance of one guide. It so happened that we had our first trouble about finding the road about six miles from Tanumbirini. Mr. Hensley had warned us that after crossing a creek it would be very difficult to pick up the main pad, as there were so many cattle tracks at the creek. Our first difficulty was to find the crossing, and when we had decided on that, I went on to look for the track. "Go due west from the crossing about a quarter of a mile, and you will strike it," were our instructions. Of course we might not have got to the right crossing, but we searched for about an hour and could not find the pad. Then we decided to take the car and go due west for about a mile. This we did, going over logs and through grass over our heads. There was no sign of the track, so we left the car; Mr. Edmondson went North and I went South. He stuck a long reed on the car, so that we should be able to find it again—in the long grass it was soon out of sight, and we also fixed on trees to guide us away and back. After going South about half-a-mile I struck what seemed to be the pad; returned to the car; cooed for the mechanic, and we went to the place. After travelling along the pad for a time we had signs that assured us we were right; and at least we were travelling in the right direction. This delay

and others made it impossible to get to Nutwood, the next station, 67 miles that night, and we had to camp about 29 miles from Nutwood. We had made a late start, and had lost time over the road and over a puncture. We were now on fairly level country; but it was rough; no traffic passes over it to speak of, and the black soil flats were to give us a good deal of trouble from now on till we got to the main road again from Katherine down the overland telegraph line. It meant miles and miles of jolting over the tufts of grass and the bumps of soil. Yet every day there were to be stretches of good road.

We arrived at Nutwood in time for lunch on Friday, July 18th, and though I wished very much to spend a night there, we felt we ought to go on. We might be able to do the 51 miles to Hodgson that night, and get to the Roper Mission Station for Sunday, but it was not to be. We had not travelled more than 17 miles by half-past four when we found the car needed some attention, and as we found a traveller who seemed anxious we should camp with him, we did so. The next day was a heavy day, a couple of bad creeks, some very heavy sand, and bent rods made the going heavy, and steering was difficult. We did not arrive at Hodgson Downs till dark, having travelled only 34 miles, the shortest run on the whole trip. Sunday was spent at Hodgson, and on Monday, after some repairs, which made a great difference, we left for the Roper Bar, 52 miles, and we arrived there about 4 p.m. The policeman in charge of the station sent a boy on horseback to the Mission Station with a note to Mr. Warren asking him to come up the next morning for us with the launch. Evidently the boy was not anxious for a moonlight ride, as he got no further than Paddy's Lagoon, four miles on the road.

I had given him a note for Mr. Dahlke, the manager of the station, to let him know I would be down in the morning, and Mr. Dahlke, thinking this was the only message, and the youth did not undeceive him, kept him at the station for the night and sent him back with a horse for me the next morning. So we were no further advanced. Another boy was sent, and I rode on to Paddy's Lagoon. Thinking the second messenger would surely arrive at the Mission Station before dark, and that Mr. Warren would come up by moonlight, I left word that I would meet the launch at the Wilton Junction at midnight, and to the Wilton I went about 10 p.m., two miles further down the river than Paddy's Lagoon. I lit a fire and made myself as comfortable as I could with nothing, thankful there were no mosquitoes. I waited and waited till 10 a.m. on Wednesday morning. Having had no breakfast and a long, dreary wait, I decided to go back to the Bar as being better than a longer stay on the bank of the Roper. I called at Paddy's Lagoon for a cup of tea, and though Mr. Dahlke wanted me to wait while he got a horse in for me, I preferred to walk. I did not know what time the launch would come, and I did not want to miss it. I got back to the Bar in time for lunch, and soon after Mr. Warren put in an appearance. The boy had not got to the Mission Station till after dark; they were very busy finishing the Church at the station. I had said we would be glad of a rest, so Mr. Warren waited till Wednesday morning, and then had some little trouble with the engine.

The police at the Bar were nearly out of flour—the people at the Mission Station were on the last half-bag; so what we had brought was very acceptable. Half a bag and some tobacco I had for aboriginals was left at the Police Station and the rest taken on to the Mission Station. There were people camped about four miles down the river, coming and going, and these people had had to draw on Hodgson Downs for flour. The Nutwood Station team had been waiting about 14 weeks then for the boat. That station would have been out of flour but that a traveller had left a few bags, and this they were using. One of the police had gone to Maranboy, to get supplies with pack-horses—150 miles each way. On Thursday Mr. Warren sent a boy to Matarauka with wires, and I arranged to stay at the Station till the following Monday. There were many people who were anxious about our movements, and some who thought we should never get through, so I was anxious to get wires away as soon as possible.

There were repairs to be done for the car at the Mission Station, and we returned by the launch early on Monday morning to the Bar. Word had come that a boat was on its way from Darwin with stores and should arrive any day. There was a great feeling of relief when this was known, and needless to say, there was an eager look out kept for the "John Als." The policeman who had gone for stores had come back without any, when he heard this news at Maranboy.

A large party came up with us on the launch from the Mission Station—Miss Hill, Mrs. Dyer, and a number of the half-caste girl boarders. We had everything packed and ready for a start—had just finished an early lunch—when I suggested giving the girls a run round on the car before we started. The girls were delighted with the idea, and one party was safely taken on a "joy ride." A second, and last, party got on board, and the shrieks of laughter and delight shewed how thoroughly the children were enjoying themselves; but, alas! just as the car was coming back to the station, one of the front wheel tubes blew out with a crack like a pistol-shot. It was a sandy patch; the car skidded and turned, and we saw it sag on one side. A small boy on the running-board was thrown off; the girls on the seat were in a heap on the driver, and we rushed over to find that every spoke of the off-side back wheel but one was broken.

This looked a hopeless sort of business, but the people with the longest faces were the girls who had received a shock though none were hurt. Something had to be done. It flashed through my mind that it was a good thing the "John Als" was coming; at least we could get to Darwin with the car by her. However, Mr. Warren said he had some dray spokes at the station, and we might do something with them, especially as we had one spoke to use as a pattern, so we took off the wheel, picked up the pieces of spokes, and returned a sad party to the Mission Station. It was dark when we arrived, and there was nothing to be done except to put the spokes into the oven and get them as dry as possible.

Tuesday was a busy day—cutting out, tapering, and fitting the spokes. Fortunately Mr. Warren is an engineer and a very handy man, and he has a good many useful tools. Mr. Warren, Mr. Dyer, and Mr. Edmondson had

little spare time that day, and by the evening the spokes were nearly ready. Once again they were put in the oven for the night; but would they fit, and would it be possible to get them all in, that was to be decided on Wednesday morning, when after a little persuasion and ingenuity they were got into place and screwed up? We had a wheel as good as new. Needless to say, we stood that wheel on a box and photographed it with the ingenious mechanics standing behind it. They were rightly proud of the results. The wheel has carried us over 1,100 miles; and though it has needed a little water once or twice, will probably travel many hundreds of miles yet.

We were back at the Bar on Wednesday night and on our way again on Thursday morning. On the road to Hodgson we meet the Elsey station team on its way to meet the "John Als." A night was spent at Hodgson, and then we left for Elsey Downs; but had not got far when a creek pulled us up, and we had a hard tussle to get up the sandy bank. We were now on a road I had travelled two years before, and I knew we must be on the lookout against taking the short cut, which is only a bridle track. Yet we did take the wrong road, and uncertain as I was, we kept on seeing what seemed to be a wheel track, and as there had been a good deal of cattle traffic, we thought the wheel track had been nearly obliterated, but enough left to keep us on the road. Later on we found that our bicycle friend from Cloncurry had been on this track, had broken down, and returned to Hodgson, where he got work. We went on for about seven miles, and came to a big sandy creek, which I knew I had not crossed before. We did not feel inclined to turn back, so decided to go bush, cutting off in a north-easterly direction for where we should meet the other road. We had crossed no creeks, the country was fairly open, and there seemed no reason why we should not save a good deal by going across country. After going about three miles we struck the other road, and soon after met our bicycle friend, who had been out working on a stockyard. We had two "jump-ups" to get over that day. One we managed without much trouble, but the second was a terror, very stony and near the top a couple of big boulders. We had to pull on the forest devil first from one tree and then from another, and we were working for over an hour to get the car a few yards. Another bad creek and a blow out of tubes meant more delay, so that by 4 o'clock we had only done 38 miles, when we struck "The Strangways," a deep creek with a very sandy bank. When we got to the cutting going into the creek we found a big snake in possession of the road; he made no attempt to move, and he looked very vicious. We pulled up and looked for a stick. Mr. Edmondson tried a revolver shot, but missed him. I picked up a big stone and dropped it on his back, disabling him, and Mr. Edmondson peppered him with revolver shots. All this took time, and we found the get-out of the creek so bad that by dark we had made little progress up the bank, so we decided to camp in the bed of the creek for the night. We had had to partly unload the car for our blankets and other things, so early in the morning we took off the rest of our goods and carried all up the bank. Two attempts were made to run the car up empty, but she stuck in the same place each time. At the third

attempt I got a push on at this spot, and the car went up without further trouble, and we got to Elsey Station, 27 miles on, soon after mid-day. Here we were able to unload all our extra benzine, as Mr Shadforth promised to send it on to Matarauka, where we could pick it up on our return, and we took him on the 23 miles to Matarauka that afternoon. Matarauka is the Government Experimental Sheep Farm, about four miles from Bitter Springs and about seven miles from the overland telegraph line. On Sunday morning we ran to Maranboy, 43-miles, arriving there just after lunch. The afternoon was spent in going round the township—a tin-mining centre—to let people know about the service to be held in the evening. We were the guests of Mrs Stutterd, the wife of the Manager of the Battery, while we were at Maranboy. On Monday we went on to the Katherine, 43-miles, the head of the line from Darwin. Service was held that night, and the collection divided between the Car Fund and the Parish of Darwin, as we were now within the limits of that parish. On Tuesday we left by train for Darwin, taking the car with us—an expensive business—as it would be necessary to have a thorough overhaul before starting on the return journey.

Ten days were spent in Darwin. I had arranged to leave by a cattle train for Pine Creek on Friday, August 16th, to spend a Sunday there, get on by train the following Tuesday to Katherine to meet the car and start on the return journey, but plans had to be altered. On the Thursday night I put in an appearance about 10 o'clock at a Red Cross function in Darwin, and there I met the captain of the "John Als." I supposed he had just returned from the Roper; but when I asked about his trip, to my horror, I found that he had not been there. An accident to the machinery and the blowing out of his mainsail had meant that he had to turn back and make a fair wind of it to Darwin. It was more than a fortnight since I had been at the Roper, and when I was there the people were nearly out of rations. On Friday morning I went to see the Government Secretary to find out what was to be done for the people on the Roper; and when it seemed it would be at least a week before the boat could start again, I decided to get away with emergency rations on the car. I thought we could carry a dozen bags of flour, a bag of sugar, tea, tobacco, and a drum of kerosene. Mr Carey, the Government Secretary, was very kind in fixing up matters for us; and it was arranged that we should pick up the stores at Matarauka. This would enable us to leave all our own things there; go to the Roper and back, pick up our goods, and get on our way down the overland telegraph line without having to come back 87 miles to Katherine. Our return route was to be by Newcastle Waters and Eva Downs to Anthony's Lagoon.

We got away on Saturday afternoon from Darwin by a cattle train, travelled all night, and arrived at Katherine before daylight. As soon as we could we got away from Katherine, Mr Carey with us, as he wished to get to Matarauka an Government business. We got to Matarauka that night, 87 miles, and found our engine knocking rather badly, and also that the king-bolt in the front spring was gone. Next day we had to put in a new connecting-rod and fix up the spring. That took nearly all day, but we got loaded up and away for Elsey Station

before dark. We found that the benzine we had to carry to do the 280 miles to the Roper and back and other things made the 12 bags of flour *too top-heavy* a load. The benzine and oil drums had to be on the bottom, so we took only six bags of flour. Tuesday night we got within 12 miles of Hodgson and camped with Mr Shadforth, the Manager of Elsey and Hodgson, who was mustering, and on Wednesday afternoon we were at the Bar, and very welcome visitors we were, just three weeks after we had left before news had come by the mailman that we were on the way, and Mr Warren, who had come up to meet the mail, had waited a day for us. Miss Hill and all the girl boarders had been out for ten days then on one of the billabongs living on lily roots and seeds. They had 7lbs. of flour, which was being kept for the baby and Mrs. Dyer, and a few biscuits. Mr Warren told me he intended to start the following Monday on horseback for the Katherine, taking Mrs. Warren and the baby. That would mean a journey of over 200 miles by the shortest way, but he would not allow them to travel on the "John Als," as there is no accommodation and no privacy, and there was little hope of the "John Forrest" turning up. I suggested that Mrs. Warren and the baby come with us in the car to Elsey or Matarauka, as means could be found to get them on to Maranboy, where they would find a coach once a week to the Katherine, and as we were to spend a day at the Bar to do odd things to the engine, that would give time for Mrs. Warren to pack and get up to join us. We had broken our radius bar, which had to be fixed up, and for this Mr. Warren's ingenuity again came to our help. Missionaries, it seems, can do anything, especially when they are also engineers.

It was Friday afternoon before we left the Bar, my position being on top of the luggage at the back. We arrived at Hodgson about 10 p.m., to find everyone in bed; but the men cleared out of the one living room to give it up to Mrs Warren, and we all slept outside. An early start on Saturday-morning enabled us to get to Elsey that night, in spite of punctures and other difficulties. The next morning we got to Matarauka, and about half an hour after our arrival, the Administrator's car arrived from down the telegraph line on the way to the Katherine. The car was out of repair after the long journey; but the chauffeur said he would take Mrs Warren as far as Maranboy, where, as we heard later, they arrived safely that night, and Mrs Warren was taken on by Mr Stutterd in his car to Katherine the following Tuesday, and there she caught the train for Darwin.

We stayed at Matarauka a couple of days for repairs and left on Wednesday. We were now to have tube trouble; but chiefly because I had not taken into account the extra 280 miles to the Bar and back over a rough road. I had got what we thought was sufficient in the way of patches for our return journey; and in the hurry of leaving Darwin had forgotten to take into account the extra distance.

On the way to the Roper and back we had used up nearly all our patches, and so, though we started from Matarauka with four good tubes and three that could be patched, we had nothing to patch with. However, a Government car was on the road, and we expected to meet it and get help, so we started. The first

day we had some very heavy sand for some distance, and had only covered about 46 miles when we camped at No. 2 Bore. The Government has put down about seven bores on the overland telegraph line, and the pumps on these are worked by windmills; tanks, holding about 4,000 gallons of water, are at each bore, and a trough for watering horses. These bores are a great convenience, nearly all are in working order, and others are being put down. One interesting thing at the bores is the great number of birds at them morning and evening. Very little animal life of any kind was seen by us on the trip, except at the swamps. But when we camped at No. 2 Bore, we found great flocks of pigeons and other birds, and it was interesting to see them walking up to the water from the overflow-pipe, trotting up in a business-like way; overhead were flying two big hawks, which swooped down occasionally and caused a flutter. All night long we heard dingoes lapping the water in the trough, and I thought it advisable to get up and put our tucker bag on the car.

From No. 2 bore we ran on 74 miles to Daly Waters, one of the overland telegraph stations. Here we had service and spent the night. The next day we got to Newcastle Waters, 88 miles, taking with us a drum of benzine for the Government car we expected to meet. All along the line the road was good, excepting for patches of sand, some of which is very heavy. It is a long, dry stretch—or would be but for the bores and wells—late in the season—in nearly 200 miles from old Elsey Station, the scene of "We of the Never Never," we only saw seven lagoons with water in them, and in two or three of these was a little thick muddy fluid.

By the time we reached Newcastle Waters we had only one good tube left, but we had hopes of help. Saturday we spent at the station, holding service at night, and intended to wait a day or two for the other car, but on Saturday night I received an urgent wire calling me back to Thursday Island. We had to make up our minds at once as to what we should do. Go back to Darwin, which meant doing 300 miles on flat tyres in two and a half days if we were to catch the train, and get a boat leaving in a few days for Thursday Island, or go on to Burketown and catch a boat there in the middle of September. If we could catch the Darwin boat, I should be home ten days earlier than by going the other way. If we missed the train it would mean a wait of at least a month in Darwin. We decided on the Darwin route, and that night we packed our tyres as well as we could with old bagging, and we put inside the old tyres that were nearly worn out. We left Newcastle Waters at 6.30 a.m. on Sunday morning, September 1st, and arrived at Daly Waters about 4.30 p.m. Here we found that the king bolt of the front spring had again gone. We set to work and put in a new spring we had. That and other odd jobs kept us going till 11 p.m., and we were off again at 1 a.m. on Monday. We had to get through the heavy sand near old Elsey during day light. We kept going till 11 o'clock at night except for the times we stopped to boil the billy, and once when we got stuck in creek near Maranboy about 10 p.m.; and in that time we travelled over 160 miles. At Maranboy we heard the train was delayed a day, so we had no need to hurry the next day, but we got to the Railway

Station by 4 p.m. The last few miles were very trying. One of the tyres got very much worn, and it was difficult to keep it on. It was a case of getting out very frequently and fixing it. In the end we roped it. The train was delayed for races at the Katherine—what was intended to be a sort of carnival to end up the trucking season for Vestey's Meatworks in Darwin, but which was really an orgy. We packed up things and covered up the car, which we left under the station house at Katherine, as it was not worth while going to the expense of taking it by rail and sea to the Gulf. Next year I hope to start from the Katherine, go down the telegraph line, and across the Barclay Tableland, and so back to the Gulf. We caught the boat on Saturday, September 7th, in Darwin, and I was home on September 10th, just ten days after receiving the wire at Newcastle Waters.

We had travelled about 2,280 miles in the car, besides another 900 by train and launch between Normanton and the time we left Darwin for Thursday Island, and we visited nine stations which no bishop, and very few clergymen of any denomination, had ever been to.

We had services more or less formal at fifteen places in the diocese, besides others in the Diocese of North Queensland, which I took at the request of the Bishop of that diocese.

Everywhere people were most kind and hospitable and helpful, ready to do anything they could and provide anything they had. It was a real happiness to visit them, and on the rush back to the Katherine no one could have been kinder than the officials on the overland telegraph line.

The journey was well worth while from every point of view, and the car proved its usefulness, especially so as we were able to take stores to the Roper and save Mrs Warren and her baby a journey of over 200 miles on horseback.

The car behaved splendidly. Our chief troubles were tube troubles and our rubber water connection for the radiator. We had some breakages, of course, and there were spares we did not have, and should have had, but did not think of. I do not think we should have been stuck up once had we taken the trouble to unload at the creeks and jump-up. Only one of these latter, as it was, stuck us up, and that only once. Probably we were often stuck because the grade was so steep that the benzine did not run to the carburettor.

We were overloaded nearly all the time; and yet, though sand was heavy in many places, it very seldom stopped us. It was not altogether a pleasure trip. There is no fun in hauling a car up a rise with a forest devil, nor in carrying drums of benzine up the sandy bank of a creek, on a broiling hot day in the Northern Territory, nor in pushing behind in sand—but then, all that comes in the day's work.

We started too late in the year, and had to rush things too much. Mr Edmondson had not sufficient time for slight repairs, and I was very sorry not to spend a night at Bauhinia, and at Nutwood. Many people said we would never do the trip. We did it, though we had to carry our own benzine, and were well on our way back when it was necessary for me to return to Thursday Island as quickly as possible. The road we had travelled was infinitely worse than the road by which we were returning.

From what we heard, the 175 miles from Newcastle Waters to Anthony's Lagoon, the only part we did not see, is good compared to what we had travelled over. We met a man between Daly Waters and Newcastle Waters who had just come over the road with a sulky, and he said we should have no trouble.

The success of the trip was due to the careful driving and the general skill of Mr Edmondson. He was a good travelling companion; he worked like a Trojan, and did not mind what trouble he took or what he had to do. I shall always be grateful for the way he worked and all he did to get me to the train at the Katherine in time. To keep going from 6.30 in the morning of one day till nearly midnight of the next day was heroic.

I have thought it worth while to take up nearly the whole of the *Carpentarian* this month with the account of the trip, partly because it gives an insight into the huge area of the Diocese; and really we only ran along the edge on this trip, partly because it shews some of the difficulties of working the Diocese; but chiefly because it shews how useful the car is, and so those, and especially the people of Normanton, who have taken the trouble to get it for the Diocese, may know that a car is essential to the work of the Church in the Diocese of Carpentaria.

The fourth year of the Bishop's Consecration began on September 21st, 1918. Will surrogates and others please note this.

Motor Car Fund.

Contributions come in slowly to the Motor Car Fund. The treasurer has not yet received enough to pay for the actual cost of the car; and of course, many spare parts had to be ordered, and there were freight and other charges. The account has been paid by the Diocesan Council; but the funds of the Council are limited, and the treasurer cannot afford that this debt should be long outstanding. As the car has proved its usefulness, will those people who perhaps wondered whether it was worth while to get it, send their donations at once to Mr F. Rigby, Bank of New South Wales, Normanton, Queensland?

A meeting of the Diocesan Council was held on the 18th June, all the members being present.

The business before the Council included the following:—Morrison Endowment for St. Paul's, Moa; Diocesan motor car; proposed hostel for native girls; finances of the Diocesan Church Management Fund; Bishopric Fund; Clergy Endowment Fund. The Bishop reported an increased grant received from St. Andrew's Waterside Mission, London, for our Mission work; a grant from the S.P.O.K., for St Paul's College; a gift of £50 from the Presbyterian Board of Missions for our Aboriginal Missions, in grateful recognition of Mr Lane's services at Mornington Island; the difficulty of getting anyone to carry on the work of the Carpentarian Association in England; an increased grant made to the Parish of Normanton, to enable it to pay a sufficient stipend; the appointment of representatives of this Diocese at Provincial Synod was made.

The Council also decided to ask the Committee of the Mitchell River Cattle Fund for a temporary loan to tide the treasurer over an emergency.

SUBSCRIPTIONS TO "THE CARPENTARIAN."—Mrs Christian, Sydney, 10/-; Rev. W. M. Wilkinson, 5/-; Mrs Huband Smith, 2/-; Miss Medill, 2/6; per the Rev. F. H. T. Lane, 2/6 each from Mrs Frith, sen., Mrs Lewis, Mrs Wm. Lee, Mrs Tindell; per Miss Florrie Byrnes, Cooktown subscribers, 14/-

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HERBERTON.

Under the management of the Sisters of the Sacred Advent.

QUARTERLY FEES:

BOARDERS:			EXTRA SUBJECTS:		
Tuition and Board	£15	15 0	Drawing { If both subjects are taken, the fee is 30/-	1	1 0
Laundry	1	1 0	Painting {	1	1 0
DAY SCHOLARS	2	12 6	Woodcarving	1	1 0
			Shorthand		12 6
EXTRA SUBJECTS:			Bookkeeping		12 6
Pianoforte	1	11 6	Typewriting		12 6

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For further particulars apply to the Sister-in-charge, St. Anne's School, Townsville.

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BOARDERS—		Tuition, Board and Laundry	...	£10	10 0
DAY SCHOLARS		2	2 0
EXTRA SUBJECTS—Pianoforte		1	11 6
Drawing	{ If both are taken, the fee is 30/-	1	1 0		
Painting	{	1	1 0		
Elocution	...	10	6		
Fancy Work	..	5	0		

For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.

Correspondence invited

1918.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. POC. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy:

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.
REV. H. R. LONGMOORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Reader:

MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. | MR. G. O. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

REV. B. S. COLE (Chaplain). | MRS. COLE.
MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. | MISS QUINAN.
(Supt.) | MISS SINDEL.
J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER. | MRS. DYER.
MR. JOYNT. | MISS HILLS.
REV. H. E. D. WARREN
(Supt.)

Torres Straits Mission:

REV. J. J. E. DONE. | REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE. | MRS. LUSCOMBE. [Th.L.
Miss LUSCOMBE.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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DIOCESE OF CARPENTARIA.—Diocesan Statistics for the Year ended 31st March, 1918.

PAROCHIAL STATISTICS.

PARISH. OR MISSION.	CHURCHES LICENSED.	Total White Population of District.	*Estimated No. of Church People reached by the Church's Ministrations.	No. of Clergymen.	No. of Lay Readers.	No. of Honorary Lay Readers.	No. of Centres at which Services are regularly held.	No. of Sunday and Weekday Services.	Celebrations of the Holy Communion.	Sunday School Buildings.	SUNDAY SCHOOL TEACHERS.				SUNDAY SCHOOL SCHOLARS.		Average Attendance of Sunday Scholars.	No. of Communicants in Past Year.	Persons Baptised.	MARRIAGES.		Burials.	PERSONS CONFIRMED.		Schools in which Religious Instruction is given.	No. of Weekday Religious Instructions
											Men	Women	Boys	Girls	After Banns	By License				Males	Females					
†THURSDAY ISLAND ...	ALL SOULS' CATHEDRAL (Queen's Memorial)	619	380	1	...	...	1	742	151	1	1	5	31	33	38	75	29	...	5	7	10	8	1	...	120
COOKTOWN ...	CHRIST CHURCH	800	400	1	...	2	1	807	89	...	2	11	33	70	78	122	17	...	5	7	...	...	2	...	130
CREYDON ...	S. MARGARET'S S. JOHN'S ...	850	400	1	...	...	7	327	56	2	1	5	32	46	38	53	57	...	6	2	...	4	7	...	96
DARWIN ...	CHRIST CHURCH... ALL SOULS' ...	2000	450	1	...	1	3	300	68	...	4	1	35	35	...	90	26	4	10	12	2	...	...	...	...
MOSSMAN ...	S. DAVID'S S. ANDREW'S	700	200	1	...	...	2	180	66	1	...	2	20	16	17	48	6	...	...	7	4	17	3	...	35
NORMANTON ...	S. PETER'S	380	240	1	...	...	1	111	36	...	1	3	22	20	20	35	23	...	3	6	...	...	2	...	42
†THE BUSH MISSION...	... ..	500	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
†MOA MISSION ...	S. PAUL'S ... BETELEMA ADAM ...	...	540	1	3	3	3	1042	66	...	...	...	...	...	...	180	30	...	1	3	35	12	1	...	210
†ROPER RIVER MISSION ...	AT THE MISSION STATION	...	...	1	2	4	3	...	30	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	210
†MITCHELL RIVER MISSION...	THE ASCENSION ... S. SAVIOUR'S ... S. MARY'S ... S. ANDREW'S ... CHRIST CHURCH...	...	150	1	1	...	2	...	365	89	...	...	...	...	...	16	2	...	...	2	...	...	1	...	210
†TORRES STRAITS MISSION ...	...	...	1050	2	1	20	10	1030	103	1	6	3	60	62	88	556	98	...	9	...	61	96	...	...	...
Totals ...	SIX OTHERS 24	5849	3910	11	7	30	33	3904	754	6	15	30	243	282	...	1175	288	4	42	46	112	137	18	...	1053	

* Including aboriginals and aliens.

† Some adults and children who are not in Sunday Schools or day schools are under instruction.

‡ Vacant; the Bishop of Carpentaria has ministered as far as possible to the stations and camps.

PAROCHIAL FINANCES (To the nearest pound sterling)

PARISH.	RECEIPTS.						EXPENDITURE.										CREDIT BALANCES OTHER THAN CURRENT A/c.				DEBIT BALANCE OTHER THAN CURRENT A/c.										
	Credit Balance from previous year.	Offerory Alms	Contributions	Special Efforts	Sales of Gifts	Entertainments	From Diocesan Funds.	Miscellaneous Income	Debit balance at end of year.	Total	Debit balance from previous year	Clergyman's Stipend	Expenses of Divine Service	Missions	Charitable Objects	Church Buildings	Interest on Loans	Miscellaneous	Credit Balance at end of year.	Total	Church Building	Rectory Building Fund	Sunday Schools	Other Items	Total	Church building	Rectory Building Fund	Sunday School	Other Items	Total	
THURSDAY ISLAND	5	146	112	...	...	...	30	24	4	321	...	220	50	20	7	3	...	21	...	321	11	...	...	13	...	24	...	...	...	...	...
COOKTOWN	...	134	81	82	...	...	...	1	...	298	14	154	22	6	1	99	...	1	1	298	...	...	...	...	...	...	...	...	...	...	...
CROYDON	17	70	54	75	...	26	50	1	...	293	...	183	10	7	65	18	...	6	3	293	2	...	...	1	...	3	...	...	...	9	9
DAEWIN	...	149	132	48	...	51	22	16	46	464	42	276	36	14	36	...	1	59	...	464	...	100	5	1	106	...	350	4	32	386	
MOSSMAN	...	109	96	...	...	...	50	1	47	303	44	217	12	4	9	1	...	16	...	303	85	...	...	...	...	...	...	...	...	...	...
NORMANTON	13	48	52	...	...	28	16	...	...	157	...	65	6	4	1	5	...	19	65	157	...	...	...	3	...	3	...	...	...	9	9
Totals	35	656	527	205	...	105	168	43	97	1836	100	1115	136	10	57	110	125	1	113	69	1836	98	100	22	1	221	350	4	50	404	

The above sums should be averaged with those of the next previous year or two.

F. W. SLADE, Hon. Diocesan Secretary.

Diocese of Carpentaria.

INTERCESSION PAPER

October, November, December, 1918.

THANKSGIVINGS.

LET US GIVE THANKS :—

1. For the Meetings and Services in connection with the Provincial Synod.
2. For the successful trip by the Bishop to the Northern Territory.
3. For the Confirmations at S. Paul's, Moa ; Thursday Island ; Inverleigh ; and Darwin.
4. For the victories granted to our forces on the Western Front.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

1. For those who have been confirmed.
2. For the Mission to be held in Darwin.
3. For the work of the Mothers' Union and the Girls' Friendly Society.
4. For victory to be granted to our Forces.
5. For guidance in fighting the social evils—gambling, intemperance and impurity.
6. For the wounded, the sick, the suffering, and for those who are prisoners of war.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XIX.—No. 73.]

THURSDAY ISLAND, JANUARY 1, 1919.

[PRICE 2/6 A YEAR.
POST FREE.]

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop left Thursday Island by the "Montoro" on October 10th for Darwin, to take the Mission in that parish. He arrived in Darwin on Sunday, October 13th, and left by the "Victoria" on October 23rd, arriving in Thursday Island on October 26th. He left the same day by the "Banzai" for Badu and took services the following Sunday at Adam and at Badu. On October 31st the Bishop returned to Thursday Island in the "Goodwill," Mr Walker kindly bringing him and Miss Newton back from Badu. A few days were spent at Badu by the Bishop attending to the mail and various other matters, and on November 8th he left by the "Aramac" for Burketown, where he remained for eight days, visiting the State School every day to give the children religious instruction and preparing half-a-dozen candidates for Confirmation.

Mrs Field, the wife of the manager of the Queensland National Bank, had had the candidates in hand for some time, preparing them for their confirmation. Services were held on the Sunday, and the Confirmation was on Wednesday, November 20th, and on the next morning the Bishop gave the newly-confirmed their first Communion at 6.30 a.m. and left the same morning for Armraynald Station. Mr Scholes kindly drove the Bishop to Armraynald in his motor car, and so saved him a week, as there is only a weekly coach to Normanton; and there were candidates for Confirmation, which necessitated a stay at Armraynald. Five days were spent at the station, giving instruction to the candidates, who were confirmed on Monday evening, November 25th, and the Bishop gave them their first Communion the next morning. Mr Medill drove the Bishop out to the road to meet the coach, which would take him as far as Floraville, where the connection with Normanton was made, and the night was spent at Ernabella.

An early start at 3.30 a.m. the next day made it possible to get as far as the Big Bairo night, a distance of seventy-two miles, though

the roads were heavy in places, owing to the rains which had fallen the day before. An early start was the order of the day for the morning; but though the coachman roused the blackboy about 4 a.m., to get the change-horses from the paddock, it was seven o'clock before a start was made. The dry weather had made it impossible for the mailman to have a change of horses at Magoura, so the one pair had to do the journey to Normanton. It was slow travelling, the weather was frightfully hot and the road heavy. That night the Bishop attended a social gathering in the Shire Hall, Normanton, got up by the Church people, and told some of his experiences on the journey by car to Darwin.

The next night he again spoke at the Peace celebrations in the Shire Hall, and after celebrating the Holy Communion and preaching on the Sunday, left for Croydon by train on Monday, December 2nd. There were meetings and services and a confirmation of candidates at Croydon, and on December 9th the Bishop returned to Normanton by train, to catch the Gulf boat for Thursday Island. This visit to the Gulf was necessary to pick up some work, especially the Confirmations at Burketown and Armraynald the Bishop had arranged to do on his return from Darwin overland, but which had been put off by change of plans.

Christ Church, Darwin.

Unreliable information about steamers led to Mr Armstrong missing the Darwin boat early in October. He had been told by the agents that he could get the steamer at Cairns, but she did not call at that port. Mr Armstrong wired at once to the Bishop and to Mr Lane saying the Mission must be postponed till next year, but Mr Lane did not think that would be wise and he wired to the Bishop asking him to come, and the Bishop came. The Mission began at Evensong on Sunday, October 13th, and ended at Evensong the following Sunday. It cannot be said that it was a success. A good deal of work had been done in preparation for the Mission, but there were many difficulties when the Mission week came—uncertainty about boats was one. It was expected that the Missioner would be three weeks in Darwin, and that he would begin the Mission about a week after his arrival, but no definite date could be fixed. The Bishop had to return to Thursday Island as soon as possible, and the Mission

began the day he arrived. During that week there was a huge effort for Red Cross work, the electing of a queen, with a big market day on the Thursday of the week; three mails were in during the week; there was a go-slow strike on the wharf and among the railway men—this kept a boat in Darwin twelve days instead of six, and so enabled the Bishop to get away immediately after the Mission—and another strike at the meat works. All these things interfered with the Mission, though it must be admitted that had there been any real keenness they would not have mattered much. The cheering thing was that there were Communicants every morning at the celebration at 6.30 a.m., and as Darwin time is about 40 minutes behind zone time that meant people getting up before daylight.

The Rev. C. H. Massey has resigned the parish of Darwin. Mr Lane will continue as priest-in-charge till April of next year, and in the meantime the Bishop is trying to find a priest as rector of the parish.

By a special effort Mr Lane has collected over £50 towards paying off the debt on the parish accounts. This is about half the indebtedness. The debt was largely increased by the installation of air petrol gas, but that was necessary as the cost of carbide was prohibitive.

S. Margaret's, Croydon.

The Bishop and Mrs Newton arrived in Croydon by train from Normanton on Monday, December 2nd, and were the guests of Mrs Toohey during their stay. On the Tuesday night the Bishop preached at the Advent service in the parish church, and also at Golden Gate on the Wednesday evening. On Sunday, December 8th, he celebrated at 7 a.m., said Mattins, addressed the children in the afternoon, confirmed four candidates, and preached at Evensong. After Evensong a meeting of parishioners was held in the vestry.

The Reverend H. R. Longmore has resigned the parish of Croydon, and expects to take up work in the Diocese of Willochra early next year. Mr Longmore has been Rector of Croydon for five and a half years, and has done an enormous amount of work there and in the Georgetown district. And all his travelling has been done by bicycle.

In Memoriam.

COPLAND KING, PRIEST.

MONTAGU JOHN STONE-WIGG, BISHOP

In the month of October two men were called to their rest, whose lives of self-sacrifice and devotion have enriched the Church, and have been, and will continue to be, a source of strength and inspiration. And in particular it is the Church in New Guinea that has benefited most of all directly by the life, and work, and example of Copland King, Priest, a member of the staff up to the time of his death, and of Montagu John Stone-Wigg, the first Bishop of the Diocese, who resigned the See ten years ago on account of ill-health.

Copland King, who died on October 6th, 1918, in the fifty-fifth year of his age, was the son of the venerable Archdeacon King. He was educated at the Sydney Grammar School and at the University of Sydney, and was ordained deacon and priest by Bishop Barry. He worked for a few years in the Diocese of Sydney, and joined the Rev. Albert Maclaren, the founder of the New Guinea Mission in 1891. The story of how the young priest came to be connected with what was to be his life's work has often been told. It illustrates the characters of the two pioneer priests, and is an example of the wonderful ways in which the Holy Spirit works, the guiding hand of God. Copland King had heard Maclaren speaking in public about the Mission, but had never met him till chance, as we say, made the two priests fellow-passengers on the northern railway in New South Wales. Maclaren, intensely keen on his work and ready at all times and on all occasions to enlist the sympathy and interest of others, took the opportunity of speaking to his fellow passenger about the new Mission, and pressed him earnestly to join him. Copland King, much more reserved, a man who did not come to a conclusion in a hurry, had not committed himself when the train arrived at Quirindi, and there the two priests left the train, and they spent the rest of the night in the street walking up and down discussing the matter, and still the younger priest would not give a definite answer. After a few weeks, however, he wrote to Maclaren and offered to join him. It was characteristic of the whole life of the younger man, who having once put his hand to the plough never looked back in anything he undertook, not to make up his mind in a hurry, not to be rushed into a decision, but having made up his mind to stick to the decision to which he had come. There were, no doubt, many things for the younger man to consider which the elder, with his more impulsive and enthusiastic nature, would not take into account. Copland King had been brought up in a school of Churchmanship very different from that which moulded the character and formed the opinion of Albert Maclaren, though also in an atmosphere of wide Christian charity and loyalty to our Lord and the Church. His father, though his views differed widely from those of Maclaren, had publicly stated that the work of the Mission was the work of God, and though it might not be done on the lines he

would prefer, because it was the work of God it had his blessing and he would give it his support. The honour and the glory of God, obedience to our Lord, was the first consideration. His mother once said to the writer, when her son had been twelve years in New Guinea: "I hope Copland will stay down here after his next furlough, but I would never say a word to induce him to do so." Her mother's heart yearned for the companionship of her son in her old age. She was naturally anxious about his health, but the natural longings and the anxiety of the mother were subordinated to a sense of duty. Can one wonder that the man brought up in such an atmosphere had a keen sense of loyalty and of duty. And that sense of loyalty and of duty was the characteristic of the nature and of the life-work of Copland King. It was tried, and tried severely, many times, but it never failed him. It was tried when, a few months after he and Maclaren landed, the leader died, and the responsibility for carrying on the work rested on the shoulders of the younger man, who himself had suffered severely from malaria, when the Church in Australia was apathetic in support of the Mission, and in addition, there were difficulties at Dogura that needed great courage and firm faith to overcome. But he stuck to his post in spite of difficulties and want of support, and all the time was planning developments when others were talking of failure. It was tried again when brighter times came to the Mission, and work was developed on lines even less congenial to his own ways of thinking, and when some did not realise how much the Mission owed to him. It was tried when, within two years of the consecration of the first Bishop, Copland King was administering the Diocese. The Rev. W. E. Hines had to leave the newly-opened station on the Mambare, because his health had broken down. "I must go," he said, "I am in charge and am responsible." Perhaps he never made a big decision so quickly in all his life as he did then. He simply saw his duty clearly and did it, though it needed going to what was considered the most unhealthy place in New Guinea in those days, and it meant leaving Dogura, the station he had nursed through difficult times, his first converts, and the language he had mastered and in which he hoped to do so much translation work.

He remained in the North for 18 years, always doing pioneering work, except when he was called back once or twice to administer the Diocese during the absence of the Bishop, and there he opened new stations as opportunity presented itself. He worked at and mastered the most difficult language in New Guinea. He lived a hard and strenuous life with very little of personal comfort, and undoubtedly the hardships and privations shortened his life on earth. Just because he felt it was his duty to go to the North he went, and because he felt it would be better for the Mission that he should do the pioneering work he left his first converts, and all the happiness and joy of sharing in the reaping of the harvest due to his own labours he was content to remain in the North. Others entered into his labours; to them was given the privilege and happiness of large classes for baptism and confirmation, of large bodies of communicants and of inspiring services, while he set himself once more to lay foundations on which others were to build. He was content

that it should be so, but that content was the proof of a character of loyalty and devotion to duty.

Copland King was not only a pioneer missionary, who all his life chose the hard and difficult work; he was not only a linguist who mastered two difficult languages—not two dialects—but two distinct languages (Binandere and Wedauan), but he was a keen student of botany. Now one branch and now another engaged his attention. He knew more about orchids and ferns than most people, and was in communication with botanists in various parts of the world, collecting specimens and sending them away for classification, more especially to Sydney and Manila. He was of course a keen student of native customs and ever ready to use his knowledge of these to help him in commending the message of the Gospel to the people to whom he was sent.

Doubtless these varied interests helped him in many ways and relieved the heavy burden he had at times to bear. But what most of all helped him of earthly things was his keen sense of humour. He could see the humour in any situation, and his laugh could be heard dispelling gloom and restoring a situation that had become strained. Of course he could be stern and he could be firm. No one can manage New Guinea people without firmness, and if his sense of humour saved many a situation, his firmness carried him through many dangers and enabled him to overcome many difficulties.

Copland King died a comparatively young man, but the value of a man's life is not measured by length of days so much as by what is accomplished in the time allotted. He would have been the last to admit that his work was finished, but those who knew him and the great things he did have no doubt about the fullness of his life, and the greatness of his work.

To MONTAGU JOHN STONE-WIGG, the first Bishop of New Guinea, was granted the high privilege and honour of organizing the work of the Mission and placing it on sound lines, and perhaps no character could be conceived more fitted for that particular work, but it was not only in the mission field that he did great and lasting work for the Church.

The Bishop was educated at Winchester and at University College, Oxford, and he was a loyal Wykenist to the day of his death. For a few years after his ordination he worked in London, and in 1889 came to Australia to join the Reverend Bernard Wilson at St. John's Cathedral in Brisbane. In 1891 he was appointed Canon and Sub-Dean of the Cathedral. His life of self-sacrifice and devotion, his single minded sense of duty, and his organizing powers found full scope in Brisbane and were fully used. In those days the site of the Cathedral was in George Street, and it was intended to build the new Cathedral on that site, but the actual building was in the future, and the Sub-Dean devoted his energies and his powers to the building of an institute which would house the Book Depôt, provide necessary office accommodation for the diocesan authorities, a synod hall, and a gymnasium for the young men in whom he took a special interest.

This building would fit in with and form part of the whole Cathedral scheme. It was all erected and paid for when plans were altered and a new site chosen for the Cathedral. But it was not material building that was nearest the heart of the devoted priest. Spiritual building was more important to him, and he has left his great mark on Queensland by the founding of the Society of the Sisters of the Sacred Advent—a society which is spreading its good work through Queensland, and the initial success of which was due to his wise insight and fostering care.

In 1898 the Sub-Dean was consecrated the first Bishop of New Guinea, in S. Andrew's Cathedral, Sydney. The time had come when, for very shame, the Church in Australia should do something more definite for the Mission, which for seven years had struggled on in spite of difficulties and neglect, and the man chosen for the work was one peculiarly fitted for it. His organising ability, his absolute self-sacrifice and devotion, were such as were needed at once for the work of the Mission in New Guinea, and for the work of inspiring the Church of Australia with a sense of duty to support the Mission as part of the normal duty of Churchmen.

For the work in New Guinea itself, the Bishop found a small band of keen Missionaries, ready to do what was needed for extension work, and he brought others, whom he inspired with his own keenness. Difficulties there might be, but difficulties were to be overcome; and in actual physical labour, in enduring hardships, the Bishop set an example which inspired others. Mistakes might be made, but only to show how not to do a thing, not that it should not be done. If not in one way, then in another, if not at one place then at another; and so the Mission gradually and steadily developed. New workers came, new stations were opened, and the seed sown in earlier years began to grow and bear fruit. Of course, the labour and self-sacrifice of the previous seven years did much, but the time had come when there must be progress and development or failure; and the progress and development needed not only work in the Mission itself, but support and backing in funds and offers of personal service from Australia; and this was the hardest part of the work of the new Bishop. He had not much difficulty in getting such offers of service as were needed for the immediate developments in New Guinea. His personal enthusiasm and his life of self-sacrifice appealed, and did not appeal in vain, but the financial burden was heavy, and the need made it necessary for the Bishop to spend much time in Australia and in England raising funds for endowment and for the current expenses of the Mission.

At the very outset of his episcopate the Bishop met the Executive Council of the Australian Board of Missions and took upon himself the full responsibility for financing the Mission, the Board of course undertaking to do all it could to help the Bishop.

There was then no endowment of the See, the Bishop's income of £450 a year was guaranteed by certain parishes and individuals in Australia, and the guarantees were not always fulfilled. Fortunately the Bishop had some private means, and he was prepared if necessary to sacrifice all he had for the work of

the Mission and for the honour of the Church, but he was wise enough to see that he should not himself pay for the actual working expenses, but rather gave and gave liberally for special things and for endowment funds. Once when matters were very serious financially he was strongly tempted to take the simple course of paying the debts himself, but he refrained from doing so.

It was an act of tremendous courage and faith, to take over a work already in debt, an income not assured, and at the same time to organize and push on developments in the Mission itself that meant more expense and needed an expanding income. It was a position which the Church should never have asked a man to take, and there are few other men who could have taken it, and performed the miracle which was the result of Bishop Stone-Wigg's ten years' work in New Guinea. At the end of that time there was an endowment fund which made the income of the Bishop secure, and left the Church a wider field for the choice of a man for the Bishopric; there was an endowment fund for the clergy of the diocese which has enabled the Bishop to pay a large part of the premiums for life insurances of the clergy and to make grants for work at Samarai and at Port Moresby; and above all the Church in Australia and in England was roused to a sense of responsibility for the Missionary work of the Church so that funds were forthcoming to carry on the work. Not yet, and perhaps never will the income be sufficient, for the work is ever expanding, and the claims are ever increasing, and for that we may thank God even if it means that there must always be some anxiety as to whether funds and staff will justify founding new stations, and occupying new districts.

But never again will the position be allowed to become so acute as it was in the sad days when the hospital at the Mambare had to be closed, and retrenchments insisted upon all round, when Missionaries offered to forego their own allowances if only children could be kept and the work of stations not be reduced. Those were sad times in 1904, the real crisis in the history of the Bishop's episcopate: may they never be as dark again.

The constant travelling—in Australia, in England, and in New Guinea—and all the privations and hardships he underwent told on the health of the Bishop, and in 1908, when he was in England for the Pan-Anglican Congress and the Lambeth Conference, the doctors told the Bishop he must not return to New Guinea. He was suffering from bronchial asthma and he could not hope to do any work if he returned to the climate. And so he resigned the See after ten years hard and strenuous labour—and he laid down his work knowing that his successor could never have such difficult times as he had had.

The Bishop's time and thoughts were not occupied with organisation and finance only. He knew how necessary and important these were. That work had to be done, and he had to do it, and he never spared himself in the doing of it. But all the time his real interest was in the people to whom he was sent, and his greatest worries and anxieties were not over finance, but about the spiritual progress of the

children to whom he was father in God. Falls of native Christians hurt him far more than anything else, and in the earlier days there were times when he seemed broken-hearted because Christians had fallen back into heathen ways. He was very fond of the native children, and always followed with keen interest their life and doings. As in Brisbane so in New Guinea he was especially keen on doing all he could for them. A school was started in Samarai for the children of white settlers, though native and half-caste children were to be admitted to it if occasion arose. The then Governor Mr. (afterwards Sir George) Le Hunt made that a condition when a site in Samarai was given for the school. He also founded a home first at Hioge, afterwards removed to Ganuganunana, for half-caste children.

The Bishop lived for ten years after he resigned the See; he found a climate that suited him at Burwood, one of the suburbs of Sydney, and though he had to be careful of his health, the Church in Australia was to have the full benefit of his powers and enthusiasm.

He was, of course, whole-heartedly devoted to the work of the Australian Board of Missions, and more especially to all that concerned the New Guinea Mission. He was keenly interested in the Church Homes for Orphans at Burwood, and he was a wise and sympathetic helper, adviser and guide to the Sisters of the Church in all their work; and he founded the *Church Standard* to be the weekly Church paper for Australia.

Roughly, the life of Bishop Stone-Wigg since his ordination falls into three parts of ten years each—in Brisbane, in New Guinea, in Sydney. How different were the conditions when he passed from one to the other. In Brisbane the devoted parish Priest facing the problems and preparing for the future work of the Church in the diocese. In New Guinea the wise far-seeing organiser; in Sydney the general servant of the Church devoting himself without stint to what he felt was needed to strengthen her in her work; and at all times the spiritual guide and comforter of souls. He could be stern and uncompromising in whatever he felt was essential to the honour and efficiency of the Church; he was humble and devout in his own spiritual life, and demanded a high standard from others, as he himself strove to attain; he could unbend at times, and especially during the earlier days of his life in New Guinea, would use his wonderful powers of mimicry to brighten the lives of the members of the staff, reproducing voice and gesture and expressions of those he met on his travels—Missionary or trader, or miner or Papuan. Nothing escaped him, and his powers could have been used to hurt, but that he exercised them only on the humorous and grotesque.

The Rev. G. A. Luscombe went South on furlough in December. He hopes to return with Mrs. Luscombe and their two children about the end of March or early in April.

The Rev. J. T. Perry and Mrs. Perry who had been accepted for work in New Guinea, are unable to join the Mission staff. The doctors have forbidden Mrs. Perry living in the tropics.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Lessons of the War.

The Armistice has been signed and hostilities ceased on November 11th, 1918. It will be some months before the conditions of peace can be settled, but it may be taken for granted that the war is ended, and for that we have to offer to God our heartfelt thanks. It seems almost impossible that Germany could renew the struggle. The war is won, and already arrangements are being made for the return to more normal conditions of life. We have passed through four years and four months of the most terrible experiences the world has ever felt, and we are surely bound to try and know what the lessons are that we should learn, and put those lessons into practice. Perhaps what we most of all need to pray is that the Holy Spirit may come into our hearts, to enlighten our understanding that we may know, and to strengthen our wills that we may practise the lessons of the past four years. It is no use blinking our eyes to the fact that there are problems to be solved and difficulties to be faced in the immediate future which will demand all the wisdom and moral strength of the human race if the civilization of the world is to be worthy of God who created us; of Christ who died to save us, and of the blood that has been shed to preserve the world as a place worthy of civilised human beings.

The most important lesson we have learnt is that the law of service is the one which should control our lives, and influence all the relations of men and women one to another. The spectacle of millions of men and women who have devoted themselves to the service of mankind, and very many of whom have given their lives or their health, or have been maimed for the sake of others, is the most inspiring thing the world has known. The individual acts of self-sacrifice of which there have been so many that they have become common, the recognised thing, have surely made us realise that self-sacrifice is that which is most worthy of human beings. There has been manifested a noble impatience against selfishness and self-interest, whether of individuals or of classes. There has been a great deal of selfishness evident no doubt, but the general sense of the community has been opposed to it—has condemned it.

On the other hand the law of competition, which before the war regulated our lives, had nothing in its results that commends it to men as one to be obeyed.

The conditions of industrial life were not such as to bring satisfaction to any section of the community.

Unrest, distrust, a nervous feeling that individuals and classes had always to be on the look-out for some trap that was being set for them—some advantage to be gained over them, or some loss of opportunity to score a point over others. These have been the results of

the law of competition, and they are surely unworthy of civilised beings. The law of competition has been tried and found wanting—it is self-condemned by the very conditions it has created.

The law of service has proved itself, and has won the respect and homage of the human heart, for man is, after all said and done, made in the image of God: and that which is divine, awakens a response in the human heart.

But the danger is, that while the law of service may be recognised as the one most worthy of acceptance by human beings, and most certain to bring peace and happiness, the recognition will be theoretical only. What is needed is the will to practise, to translate into actual daily life, no matter what the effort may cost, that law of service to others which our hearts and minds accept. If we could honestly accept and act upon the principles that the rights and privileges of others are more important than our own; that our duties and responsibilities are more to be considered than those of others; that the benefit of the whole community is of far greater importance than the advantage of individual or section, we should have gone a long way towards the settlement of dispute—towards peace and contentment. Mutual trust would rule in the world.

No doubt loyal acceptances of such principles would mean the death-blow to the accumulation of huge fortunes by individuals, and to exclusive power by a class; but surely we have learnt that not material success and the gratification of earthly ambition are the things worthy of men and women who have lived through the last four years.

This law of service for others is essentially Christian. It was taught and exemplified by the life and teaching of our Lord. "I am among you as he that serveth." "The Son of Man came not to be ministered unto, but to minister." "He that saveth his life shall lose it, he that loseth his life for My sake shall find it." We have always believed it to be true; we have had a practical application during the last four years to drive the truth home. Is it not worth while trying to give the law a wider scope in every department of life?

It is no use waiting for the other fellow to begin, the one hope is that individuals will each in his own life act on it.

The second great lesson of the war is the outstanding importance and value of human beings. During all the four years the appeal has sounded again and again with ever increasing persistence for more, and yet more men for the army; more and yet more men and women for the munition works and for other necessary war works. Guns and munitions, all the various forces that were needed to be pressed into the service—all the knowledge that man had acquired, it was of no avail unless there were human beings to bring them all into action. The munition workers and all other home workers, the army behind the lines, the A.M.C., the sailors, the soldiers, the airmen—these have saved the world; without them no abundance of material resources, no knowledge of material powers could have been of any avail; and the moral force, which is human force, is what has been of most importance, for it is that which has made it possible to hold on when the end

seemed uncertain, or at least very far away. Never again surely will it be possible for human beings to be treated as mere machines—merely as cogs in a great system. The predominant importance, the outstanding worth of human beings must surely be recognised, and economics must submit to have its conclusions modified by the recognition of the rights and privileges of human beings.

And this is but the extension, the application to daily life, of the truth of the Incarnation of the Son of God. Humanity in itself, apart altogether from all accidentals and the setting of human life, is of such supreme worth, that it is worthy to be united with God, fit to be the medium through which God Himself is revealed.

These two outstanding lessons of the war have a practical bearing in all that concerns the civilisation of the world. The law of service and the innate worth of human beings demand that they shall be recognised and have their full influence on character and conduct in controversy and in the settlement of disputes. Moral force, moral responsibilities, moral duties have to be recognised in the days to come. No elaborate systems and schemes will ever bring peace and happiness to the world unless morals have their place and influence. Social life and business and industry—in a word, civilisation—in the future can only be worthy of the cost at which it has been saved if morals are allowed their place and influence.

Miss Sindel, who went to Trubanamana little more than a year ago to take the school while Mrs Matthews was away, has gone to Ifly, a station near Normanton, as governess.

Miss Quinan, after rather more than three years' service at St. Paul's, Moa and at Trubanamana, has resigned from the staff of the latter Mission. Miss Quinan hopes to go to one of the other Missions of the A.B.M.

Mrs Matthews and the baby have returned from an extended furlough. The baby is very well, and it is believed there is no great risk of a return of the trouble with her, which made it necessary for Mrs Matthews to remain South nearly twelve months.

The Archbishop and the Bishops of the Church in Australia held a meeting in Sydney at the end of October, when various matters connected with the work of the Church were discussed.

Now that the war is over, the Church will have to face the problem of training the men who have found a vocation to the ministry in the trenches or while doing other war work. There is every probability that there will be a very large number of such candidates for ordination. The conditions of their preparation will have to be very carefully thought out, and a heavy responsibility rests on the Bishops in connection with this. They need the prayers of the faithful that they may be guided aright in coming to decisions. A large sum of money will be required, as no one, who has found his vocation, should be unable to respond for want of means to have the necessary preparation.

Reunion.

The Commission on Faith and Order of the Church in America has again asked all Christians to observe the Octave, January 18-25, as a special season of Prayer for Reunion. In view of the observance of this time of prayer, the following bulletin issued by the Secretary of the Commission is of great interest.

In June, 1917, the Commission of the American Episcopal Church on the World Conference on Faith and Order requested the whole Christian world to observe January 18-25, 1918, as a season of special prayer for the Reunion of Christendom, and for the guidance of the preparations for the World Conference. It is believed that the week was observed by more Christians of more Communion and in more parts of the world than had ever been the case with any such observance. The Commission is now asking for the observance of the same period next January for the same purpose.

One of the countries where the observance was most general and earnest was India, where, through the efforts of the National Missionary Council, different arrangements were made in each Representative Council Area for the observance of the week according to the different conditions prevailing.

In Bombay each congregation was urged to meet every day of the week for meditation and prayer, and a general meeting of the clergy in the city arranged the plans. The Church of the United Free Church of Scotland and the Hume Memorial Church of the American Marathi Mission were each open for an hour on each day throughout the week as places where Christians of every Communion could meet for silent prayer and meditation.

The Bishop of Madras, at the request of the National Missionary Council, prepared "Outlines of Meditation and Prayer" for use during the week. These were adapted and amplified and widely circulated, and used in Bombay and in other parts of the Province by Christians of every denomination.

A joint meeting for prayer in the Anglican Cathedral was held on Saturday, the day after the close of the Octave, because that afternoon was considered to be the best time for such a gathering. A small committee, with the Bishop of Bombay as Chairman, was appointed by the Bombay Representative Council of Missions to draw up the form of service, which was printed in English, Marathi, Gujarati and Urdu, the four languages representing the chief Christian communities of Bombay. It had not been possible to print also in Tamil, but many of the Tamil-speaking Christians in Bombay understand either English or Urdu; and many of the rest were able to bring their bibles and hymn books and so join in the service. The passages from Scripture were read first in English by the Bishop of Bombay, then in Marathi by the Rev. John Malelu of the American Marathi Mission, and then in Gujarati. The hymns chosen were those of which translations existed in all four of the Indian languages, so that each could join in his own tongue. The Cathedral was filled with between seven and eight hundred people of various communions and races.

The request for the observance of the same Octave January 18-25 in 1919 for special prayer for the reunion of Christendom has again been sent to Christians in every part of the world. It is hoped that they will begin at once to plan for the observance of the Octave, putting their whole soul into this outpouring of prayer by every communion, every race, and in every tongue, that, the unity of Christians being made visible to the world, it may believe that the Father sent the Son as its Redeemer.

Motor Car Fund.

The treasurer of the Motor Car Fund has sent a little more than £172 to the Diocesan Treasurer, Thursday Island, towards the cost of the car. Another £100 is needed to pay for the extras, freight, etc. Normanton and the Territory have subscribed well, but some parts of the Diocese have done little or nothing. Donations may be sent to Mr F. Rigby, Bank of New South Wales, Normanton.

The hospital at Trubanaman, the Mission Station for Aborigines was burnt to the ground in October, and all the contents were destroyed. The hospital was a substantial building of native material, which took nearly three months to build. About £80 worth of medicines and medical comforts were lost by the fire. Mrs Cole lost her books and her private instruments, while Mr Cyril Lane was a heavy loser. Just before he went to Mornington Island, twelve months ago, he removed all his possessions into one of the wards of the hospital as his house needed repairs. Mr. Lane, who is a keen naturalist, and has taken a great many photographs of animal and bird life, lost his camera with a very valuable lens, worth at least £50, and the collection of plates taken during the past three years.

Mr. R. D. Joynt, a member of the staff of the Roper River Mission, was ordained deacon by the Bishop of Bendigo, on Sunday, September 15th. Mr. Joynt returned to the Roper by the October boat from Sydney.

The Rev. J. J. E. Done with Mrs Done and their two children returned from furlough in December. Mr. Done was kept busy, doing deputation work for the Australian Board of Missions while he was down South.

Miss Hill has resigned her position as a member of the staff of the Roper River Mission for family reasons. Her mother, who is very old, needs her. Later on Miss Hill may be able to take up Mission work again.

Mr. Cyril Lane, after spending twelve months to relieve the situation for the Board of Missions of the Presbyterian Church of Australia, at Mornington Island, has returned to Trubanaman.

Mrs Newton accompanied the Bishop to the Gulf in November, and while in Normanton was the guest of Mrs Sherrin, and later of Mrs Allow.

Mass Movements in India.

The Bishop of Madras has sent the following memorandum to the Bishop asking that it might be published in the *Carpentarian*. The Government of India will probably enter upon new developments in a few years. There is a scheme for giving the people more influence in the government. This will affect the huge masses of the lower classes, and gives to missionary work amongst them a special importance:—

The Episcopal Synod of the Province of India and Ceylon passed at its recent session the following resolution:—

MASS MOVEMENTS.

Resolved: (1) 'That the Synod, having heard with deep thankfulness of the increasing strength, during the last few years, of the movement among the outcasts of Hindu Society towards the Church, especially in the Dioceses of Travancore, Madras, Dornakal, Bombay, Lahore, and Lucknow, recognises in the movement a wonderful opportunity of advancing the Kingdom of Christ in India and at the same time a very solemn responsibility; and in view of the urgent needs of making adequate provision without delay for pastoral ministrations to the large number of converts recently gathered into the Church and for the education of the children, and also of the serious danger that exists lest the present opportunity should pass away and be lost through neglect and indifference on the part of the Church, earnestly appeals to all members of the Anglican Communion to support all efforts that are being made to help the Church in India to respond worthily to this great call from God.'

(2) 'That a Committee, consisting of the Bishops of Madras (convener), Travancore and Dornakal be appointed to draw up a brief statement with regard to the work and needs of the Church of England in dealing with this movement, and to secure for it the widest possible circulation both in India and elsewhere; and also to prepare a more detailed report, to be published as soon as possible, so as to enable the members of our Communion to understand the urgency of the needs created by the movement, and to co-operate in the work by their prayers and alms.'

This short preliminary statement is put forth now by the Episcopal sub-committee appointed by the Synod, with a view to explain the present situation in the various dioceses and to enlist the prayers and help of Churchmen throughout India and elsewhere.

The outcasts of India, numbering some fifty millions, though in a state of virtual slavery, dense ignorance, hopeless poverty and moral degradation, constitute the backbone of the agricultural system of this country and form a very valuable economic asset to the State. Awakening from the lethargy of ages, these people are now feeling after freedom and the common rights of humanity, from which they and their forefathers have been debarred under the Hindu system of caste. This legitimate longing after a fuller life is naturally turning them to Christ. In many parts the conviction

is growing among them that in Christ and in His Church alone lies their hope, and this finds expression in an insistent appeal for instruction, baptism, and pastoral care.

So far, about one hundred and fifty thousand of them have become members of our Church, and several hundreds of thousands have been admitted into other Christian bodies. But notwithstanding all the arrangements made for pastoral care by the Missionaries of our Church, much still remains to be done. The adequate and early provision of a trained pastoral agency and efficient educational institutions for training lay-workers is vital for discharging the grave responsibilities imposed upon us by the movement. Neglect now will seriously tell upon the future welfare of the Indian Church.

But apart from the obligations of work already undertaken, there is the silent appeal of the millions beyond the border of the Church. In some regions large numbers are waiting for teachers. In other parts extensive movements towards the faith will be set on foot as soon as the knowledge of the Gospel penetrates. This constitutes a challenge which the Church cannot ignore. But the Church in India is absolutely helpless in the face of this opportunity, through lack of Missionary forces, both foreign and indigenous, and funds for their support.

Meanwhile the opportunity may pass away, as it did in certain parts of the country, which witnessed large Mass Movements in former years. Convinced, therefore, that delay may work irreparable injury to the cause of the Kingdom of Christ in India, we put forth this short preliminary statement, so that the interest of the Church in India and abroad may be won, and the prayers of the faithful stimulated on behalf of one of the greatest calls the Church in India has ever had to face.

The situation in regard to each Diocese is as follows:—

The *Travancore Diocese* has already gathered in 36,000 converts. There are still 200,000 outcasts who are at present accessible. The Church Missionary Society is responsible for this work.

The *Madras Diocese* has in its Telugu area 60,000 adherents. The Church Missionary Society and the Society for the Propagation of the Gospel are both engaged in the task. A tenth only of the outcasts in the Telugu country have so far been gathered in.

In the *Dornakal Diocese*, the Church Missionary Society, the Indian Missionary Society of Tinnevely Society, and a Diocesan Mission, have divided the work between them. There are at present 10,000 converts, and about 200,000 are waiting to be gathered in. Eight taluqs in the diocese are absolutely untouched by any Missionary Society.

In the *Bombay Diocese* the Society for the Propagation of the Gospel and the Church Missionary Society have Mass Movements going on in their fields. The number so far gathered in is 4,000.

In the *Lucknow Diocese* the movement has commenced in great force in the field under the Church Missionary Society. Over 10,000 have already been gathered in.

In the *Lahore Diocese* 25,000 have been admitted into the Church by the Church Missionary Society. There are still 300,000 that can be brought in with proper effort.

These dioceses earnestly require additional Missionaries to take charge of districts and institutions, schools for training Indian lay workers and clergy, and money for the support of Indian agency, and the erection of prayer houses, village schools, and educational establishments.

"The harvest truly is plenteous, but the labourers few; pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest."

"He said: Launch out into the deep and let down your nets for a draught. When they had done this, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners in the other boat, that they should come and help them. And they came and filled both the boats."

We also beckon to our partners throughout the world and say: Brethren, pray, help.

HENRY MADRAS,
Convener of the Committee.
May, 1918.

Contributions for Mass Movement work in India may be sent to any of the following:—

- (1) THE SECRETARY, C.M.S.,
Salisbury Square, London, E.C.
- (2) THE SECRETARY, S.P.G.,
15 Tufton Street, Westminster,
London.

(3) THE METROPOLITAN OF INDIA AND
CEYLON,
The Palace, Calcutta.

SUBSCRIPTIONS TO "THE CARPENTARIAN."—
Per the Rev. F. H. T. Lane: Mrs. Waters 5/-, Miss Herbert 2/6, Mrs. Morris 2/6; per the Rev. H. R. Longmore: Mrs. Aplin 2/6, Mrs. Moran 2/6, Mr. Sabine 2/6, Rev. H. R. Longmore 2/6, Mrs. Greig 2/6, Mrs. Willcocks, 2/6, Mrs. Lucas 2/-, Mrs. Reese 2/-; Mrs. Kirk 3/-, Mrs. Owen 5/-, Miss Wilkinson 5/-.

Proposed Visit of Bishop Montgomery to Australia.

With reference to the proposed visit of Bishop Montgomery to Australia, Bishop Montgomery has written in the following terms to the Archbishop of Brisbane:—

"I wonder what interpretation Churchmen in Australia put upon the prospect of my revisiting Australia and Tasmania. It just occurred to me that some might imagine that I came as late secretary of the S.P.G. I am bound to say that such a thought never occurred to me when I sent my provisional acceptance, but it has come to me now, and I want to say at once that my whole-hearted intention has been to revisit Australia as late Bishop of Tasmania, and in no sense as late secretary of the S.P.G., to come as the warmest possible supporter of the A.B.M., and to push its cause forward. My own view is that the A.B.M., as now representing the whole Church in Australia and Tasmania, ought surely to work on the lines of the Board of Missions in the United States and in Canada and in South Africa, namely, as making itself responsible for its own outlying Missions in its own territory as well as amongst those not yet evangelised, unless otherwise ordered. And further, my own personal opinion is that the Australian Church should now give notice that it needs no help from any British Society. I think the time has come when the Church in Australia has found itself. I mention this in case any brethren think I came to push the cause of S.P.G. It is the last thing which I personally wish to do."

Church of England High School for Girls

HERBERTON.

Under the management of the Sisters of the Sacred Advent.

QUARTERLY FEES:

BOARDERS:		EXTRA SUBJECTS:	
Tuition and Board	£15 15 0	Drawing { If both subjects are taken, the fee is 30/-	1 1 0
Laundry	1 1 0	Painting {	1 1 0
DAY SCHOLARS	2 12 6	Woodcarving	1 1 0
		Shorthand	12 6
EXTRA SUBJECTS:		Bookkeeping	12 6
Pianoforte	1 11 6	Typewriting	12 6

There are a few bursaries available.
For further particulars apply to the Sister-in-charge, St. Anne's School, Townsville.

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Conducted by the Sisters of the Sacred Advent, Brisbane.
Splendid Situation. Healthy Locality.

QUARTERLY FEES.

BOARDERS—		Tuition, Board and Laundry ...		£10 10 0
DAY SCHOLARS ...		...		2 2 0
EXTRA SUBJECTS—		Pianoforte ...		1 11 6
		Drawing { If both are taken, the fee is 30/-		1 1 0
		Painting {		1 1 0
		Elocution ...		10 6
		Fancy Work ...		5 0

For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.
Correspondence invited

DIOCESE OF CARPENTARIA—MITCHELL RIVER CATTLE FUND.

(Administered by a Committee appointed by the Diocesan Council.)

STATEMENT OF ACCOUNTS FOR THE YEAR ENDING DECEMBER, 31st, 1918.

RECEIPTS				£	s.	d.	EXPENDITURE				£	s.	d.
Balance, January 1st, 1918	...	...	...	300	1	1	Medicines	...	...	...	85	15	9
Sales of Cattle	...	...	...	130	10	0	Wheels	...	...	...	14	0	0
							Saddles	...	...	...	22	5	7
							Boiler Tubes	...	...	...	3	19	6
							Harness	...	...	...	23	15	0
							Exchanges and Bank Charges	...	...	...	3	4	0
							Balance, December 31st, 1918—						
							Diocesan Church Management Fund	£150	0	0			
							Bank of Queensland Ltd.	127	11	3			
											277	11	3
											£430	11	1

F. W. SLADE, Hon. Diocesan Secretary.

MITCHELL RIVER MISSION.

STATEMENT OF ACCOUNTS FOR THE YEAR ENDING 31st DECEMBER, 1918.

RECEIPTS AND EXPENDITURE A/c.

EXPENDITURE				£	s.	d.	RECEIPTS				£	s.	d.
Mission Station A/c	...	...	...	766	3	9	Grants—Australian Board of Missions	...	...	...	485	0	0
Staff A/c	...	...	...	113	4	11	Diocese of Carpentaria	...	...	...	87	9	0
Boat Stores and Wages	...	...	...	96	16	9	Queensland Government	...	...	...	350	0	0
„ Gear and Repairs	...	...	...	21	19	7							922 9 0
Insurance on Goods	...	...	...	3	11	3	Mrs Pritt, for upkeep of Boat...	...	...	...	10	10	0
General Expenses	...	...	...	28	4	9	S. Andrew's Waterside Mission, for Boat	...	...	...	10	0	0
Salaries and Wages	...	...	...	347	15	0							20 10 0
							From Cattle Fund, for Medicines, etc.	...	...	...	126	0	10
							Balance of A.B.M. Grant for 1917	...	...	...	53	17	10
													179 18 8
							Discounts	...	...	...	6	9	6
							Freight and Charges	...	...	...	6	9	1
							Donations	...	...	...	22	0	9
													34 18 7
							Excess Expenditure over Receipts	...	...	...			219 19 9
													£1,377 16 0

BALANCE SHEET, DECEMBER 31st, 1918.

LIABILITIES				£	s.	d.	ASSETS				£	s.	d.
Hodels Ltd.	...	...	...	377	19	7	Cash in Bank of Queensland	...	...	...	17	4	2
Diocese of Carpentaria	...	...	...	100	0	0	H. Matthews	...	...	...	19	18	4
Australian Board of Missions—							Australian Board of Missions—						
Amount paid Rev. H. Matthews	...	...	...	48	15	0	Travelling Expenses charged wrongly	...	...	...	37	9	0
Purchase of Iron	...	...	...	1	6	0	Organ Fund	...	...	...		18	5
Hospital Building Fund	...	...	...	7	7	0	Spring Cart A/c	...	...	...	14	12	0
Natives' Wages held in Trust	...	...	...	14	2	1	Balance, Excess of Liabilities	...	...	...	459	7	0
											£549	9	8

Examined and found correct.—(Signed) E. J. HENNESSEY, Auditor.

(Signed) HODELS LIMITED,
Per GEO. CLARKE, Managing Agents,

1919.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. POC. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy:

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.
REV. H. R. LONGMORE, B.A., Croydon.
REV. C. H. MASSEY, Th.L., Darwin (on leave).
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFES, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Reader:

MR. G. E. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. | MR. GEO. CLARK,
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

REV. B. S. COLE (Chaplain). | MRS. COLE.
MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. (Supt.)
J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER | MRS. DYER.
REV. R. D. JOYNT.
REV. H. E. D. WARREN (Supt.)

Torres Straits Mission:

REV. J. J. E. DONE. | REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE. | MRS. LUSCOMBE. [Th.L.
Miss LUSCOMBE.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese; and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

The "Church Standard."

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His Grace the Archbishop of Brisbane, and Council.

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Pupils prepared for the Examinations of the Associated Board R.A.M., R.C.M.

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On London Register of Head Mistresses for Secondary Schools.

Pupils prepared for the Sydney University Examinations and
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TERMS FOR BOARDERS - - - UPPER SCHOOL, 10 GUINEAS
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or to the Eton High School, Hamilton, Brisbane.

Diocese of Carpentaria.

INTERCESSION PAPER

January, February, March, 1919.

THANKSGIVINGS.

LET US GIVE THANKS:—

1. For the victories granted to our Forces.
2. For Peace restored to the world.
3. For the self-sacrifice shewn during the last four years.
4. For Confirmations at Burketown, Armraynald, and Croydon.

We thank Thee and praise Thee, O Lord.

INTERCESSIONS.

LET US PRAY:—

1. For guidance and strength to apply the lessons taught us by the war.
2. For the spirit of service to rule our lives.
3. For the guidance of the Holy Spirit for the members of the Peace Conference.
4. For the Reunion of Christendom.
5. For a sincere desire to know the truth, and grace to follow where it leads us.
6. That we may know the Will of God, and may make His Will our will.
7. For those who have been confirmed.
8. For the Missionaries on the Roper and Mitchell Rivers during the wet season.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XIX.—No. 74.]

THURSDAY ISLAND, APRIL 1, 1919.

[PRICE 2/6 A YEAR.
POST FREE.]

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Christmas and New Year in the Islands.

I returned from the Gulf on Saturday, December 14th, 1918, and left Thursday Island again with Mrs Newton by the "Herald," for S. Paul's, Moa, on Friday, December 20th. As Mr Luscombe was away on furlough, I had arranged to give the people at S. Paul's, at Adam, and at Badu their Christmas Communion. On the fourth Sunday in Advent there were full services at St. Paul's, and again on Christmas Day. The people had decorated the Church for the festival and had a fine new mat or the alleyway in the centre of the building. This had been plaited by the members of the Mothers' Union at S. Paul's, and they had worked hard to have it ready for Christmas. The mat is wide enough to go under the seats on each side of the alley, and so will not curl up at the edges. In the evening of Christmas Day carols were sung, and after the service, the people had their dancing. We all went to see it, but did not remain till midnight, when it was to come to an end. During the evening, there were some native songs—mostly choruses—one of which, quite a modern one, called "Eastern Post," is remarkable for the beautiful blending of the parts; the words and music are said to be local and modern. On S. Stephen's Day there was again a celebration of the Holy Communion, and those who had not been able to come on Christmas Day had an opportunity of making their Christmas Communion. On Friday, December 27th, I left S. Paul's by the "Herald" for Adam. We got away early, and though there was little wind, we got to Adam soon after mid-day. That afternoon we had Evensong and preparation for Christmas Communion. The next morning (Holy Innocents' Day), there was a celebration at 7 a.m., with a goodly number of communicants. The Adam people had made a collection for S. Paul's College, amounting to £2 3s. 6d., and this was given to me to be handed over. When the churchwarden gave me the money, I counted and found that there was a five-pound note in the money; the old man had made a mistake

and put the wrong note in when making up the amount. I sometimes wonder if these people ever make such a mistake when doing business in Thursday Island after they have been paid-off; but most of the boys who sign on have a good idea of the difference between a five-pound note and a one-pound note.

A short run across the Strait between Adam and Badu, and round one or two islands to avoid reefs got us to Badu the same day, and after having lunch at Dogai, where Mr and Mrs Walker of the Papuan Industries are always hospitable. I went on to the village to camp over the Sunday, so as to be on the spot for the services. Mrs Zahel, the Government teacher, was away for the holidays, and her assistant, Miss Davidson, was at Dogai, so I was able to stay in the teacher's house, which is much more comfortable than the "prophets' chamber." Mr Luscombe has built near the Church. Late in the afternoon a deputation came to see me from Adam. It seems a man wished to be married, and they would like me to marry them while I was in those parts. Now the rule in the islands is, that a man must have his house built before he can be married, and the Government teacher has to be satisfied that the house has been built and that it is a decent house—not a mere hut built on the ground. Those are the orders of the Government, and they are good ones. I could not quite make out why I had not been told about the marriage when I was at Adam, and so save the people the trip over in a dinghy. So I wanted some particulars. It was all right I was told—"Teacher" knew all about it, the Protector had said everything was all right before the bridegroom had gone away twelve months before to sign on to one of the fishing boats. Is the house built? Well, no; but it is partly built, and another man will lend a house till the new one is finished; and they were very anxious that the marriage should take place at once. Is the bridegroom intending to sign on again? Oh, no! he is going to stay at home now for a time. It did not seem wise for the newly married couple to be at the mercy of a friend for house room; and under such circumstances it might be a long time before the new house is finished; so I said I would be back in about a month, and if the house was finished by then I would marry the couple, and with that they were content. We had Evensong and preparation for Communion, and the next day (Sunday, December 29th) there was a very large number of communicants at 7 a.m. Matins was said at 10 a.m., when there was a large congregation; in the afternoon there was Sunday School; at evening carols were sung.

The people had decorated the Church and had plaited a dorsal of pandanus leaves with a border about three inches wide of flowers, made by working in strips dyed black. At the

top is a large star with trails of glory from it, made of thin strips of pandanus dyed black, and not drawn tight. On the Epistle side is a long pastoral staff, the crook just under the star, the end of the staff half way down the border; in the centre is a design of branches, spreading out on each side, and V shaped, just about the level of the top of the altar cross, so that they look like rays of glory from the cross. All this is of the initiative of the people themselves. And as the Church is called Bethlehem, the symbols are appropriate not only to the season, but to the dedication of the Church.

It rained in torrents, as it can rain only in the tropics, on the morning of the next day when we returned to S. Paul's. There was little wind, but fortunately the tide favoured us, and we were at anchor before dark.

I had to wait at S. Paul's till New Year's Day for the election of the Village Councillors, which is held in January. On New Year's Eve we had a Watch-night Service, and then a party of village folk went round to all the houses, dancing and singing at each in turn, and receiving some small present, and on New Year's morning there was a celebration of Holy Communion. The meeting to elect the three Councillors was held in the school room and was well attended; there were several nominations, and the voting was by ballot. Of the three who received most votes two were a tie, the third receiving a less number. This necessitated another ballot for the post of head councillor. The names were subsequently submitted to the Protector for the election to be confirmed. The Councillors at all the settlements on the islands are responsible for the care of the villages and the good conduct of the people; through them the Government teacher—at S. Paul's the Superintendent—administers the affairs of the community, and they have power to hold court and to inflict certain punishments—fine or imprisonment for minor offences against the law and the regulations of the reserve. They have a good deal of work and worry, and are tied to their homes by their duties, and they receive some slight remuneration from the Government. On the whole the system works well, especially where the powers that be have the wisdom and tact to use it to full advantage.

We expected to get back to Thursday Island on January 2nd, but the weather was wet and squally, and Mr Walker, of Badu, who had kindly promised to take us home by the "Goodwill," was not able to start from Badu till the Friday. We were out to meet the launch when she was near the passage, through the reef to the anchorage, and had a good run to the island.

The Bishop's Visit to the Islands.

I arranged to spend the greater part of February and March this year in the islands of the Torres Straits. It is not exactly the best time of the year to be travelling, when the north-west should be in full swing; squalls and rain are to be expected any time, and at all times, and the anchorages, not bad and quite safe in the south-east, are more than uncomfortable in the north-west. Still, if travelling is bad in the Torres Straits in the north-west, it is impossible altogether in many other parts of the Diocese. It so happens that for the first part of the visit to the Eastern Islands during February we had most wonderful weather, south-east nearly all the time, and we could lie quite comfortably in the south-east anchorages. Still Mr Done, who took me in the "Herald," grateful as he was, did not care to impose on our good luck and stay too long at Murray, Yorke, and Coconut especially. "We can't expect this to last" summed up his feelings.

Mr. Walker kindly took me out to Badu in the "Goodwill," and on the way we left Mrs Newton and Miss Inman at S. Paul's to keep Miss Luscombe company during part of the time her brother is away.

I wanted to get to Badu, Adam, and S. Paul's, to give the people another celebration; it was a little over a month since I had been there. We left Thursday Island on February 10th and arrived at Badu that evening. It was too late for service that night, but we had a celebration of Holy Communion the next morning, when there were 81 communicants, and later on in the morning I confirmed 3 infants. Mr Done had arrived from Mabuiag in the "Herald" an hour or so before we anchored in the "Goodwill," and had anchored at Adam. Late at night he came across in the dinghy, and we arranged for him to take the celebration at Adam the next morning, which would save a day. At Badu the people, with the Adam folk, had made a large number of native implements, ornaments, etc., of old-time days for an exhibition got up by Mrs Walker of Badu, and prizes had been given. I saw a great number of these at the School at Badu on the Tuesday morning, and coveted them all for the A.B.M. Travelling Missionary Exhibition. A model of a native house was given to me by the man who made it; but Mrs Walker—who is going to England shortly—wants as many of the exhibits as she can take with her; and as she had all the work of arranging the exhibition, it is only right she should have the first choice. There would be material for a most interesting lecture, and exhibits to illustrate it.

Mr Done sent the "Herald" dinghy for me on the Tuesday, and I went across to Adam about 11 o'clock in the morning. The Government Teacher had not been able to get over and see the house for the waiting bride at Adam, but the people had said it was "nearly" finished; so I was to marry the couple if the house was in the state it was reported to be! The wedding had been put off for a month as it was. When I got to the village and went to the house, I found there was no floor in it—houses are supposed to be built with the floors off the ground in these days—the old houses

built with ground as floor are tabooed by the Government, very wisely. Evidently the people had just put on a spurt a day or two before we were expected! I had to say the wedding must be put off for another month.

Perhaps in nothing so much as in house-building are the people dilatory. Never do today what you can put off till to-morrow is the principle on which they work in many things, and especially in house-building.

We got to S. Paul's by the "Herald" on Tuesday, February 11th, and the next morning, after the celebration of Holy Communion and the baptism of a baby, we left for Yam. There was little wind, and we did not make much progress before the tide turned, and then to save what we had gained—for the tide would have swept us back—we anchored in the open sea.

There is shallow water in that part of the Straits, so it is always possible to anchor: but it is a risky thing to do, especially in the north-west season, as there is, of course, no shelter, and if a blow came up in the night it would mean "up anchor and go." But we were to have south-east weather all the time we were out in February, a most unusual thing.

Soon after midnight the tide turned; we were off again, and arrived at Yam Island about 9 a.m.. Here we found Miss Quinan, late of the staff of the Mitchell River Mission, in charge of the Island as Government Teacher. She had been about a week on the island. I gave the children a lesson, and then we went on. We were anxious to make as much use of the south-east weather as we could, for anchorages in the Eastern Islands are very dangerous in the north-west season. We were through the opening between the Warrior Reef and Mangrove Island before dark, and so were able to keep on all night, finding ourselves off Yorke Island at daylight. Very little wind all day Friday, we drifted with the tide, and late in the afternoon we were doing nothing, so Mr. Done, with two boys, took me in the dinghy on a reef to see if we could spear some fish. It was very interesting. A boy puts on a pair of swimming glasses, takes a spear, and swims under water or just on the surface very quietly and when he comes to a fish spears it—or misses it. Meantime the dinghy is pulled about quietly near the swimmer. The boy can remain under water for quite a long time, and with the glasses can see everything very distinctly. Sometimes there is a big haul, especially if there is a big stone on the bottom where the fish find their food. We only got one edible fish, but various interesting things were brought up for us from the reef.

We anchored at Darnley about 9 p.m. and went ashore at once, but not to sleep for many hours. Missionaries have no conscience when they meet, they talk and talk and talk, so that it was nearly three o'clock on Saturday morning before we got to bed. Mrs MacFarlane was wiser and retired fairly early. On Saturday there were people to be interviewed, amongst them one of the Churchwardens, who was anxious about provision for his wife when he himself should die. He is getting old; his one son, by a former marriage, is one of the students at S. Paul's, and so may not be living at Darnley, and the old man was anxious about the future. It was good of him to have the anxious thought, but I could not commit the Mission to pensions for stepmothers and other

relations of prospective students, but I did assure the old chap that the Mission would see that the widow did not starve.

Mr MacFarlane has begun work on the church, and has drawn up plans which will make practically a new church, and that exceeding magnificent. An arch is to be cut in the present east end wall, and a new Apsidal Chancel is to be built on. At the west end is to be a porch, at one side of it a tower, and cloisters built along two sides of the building. These will strengthen the building and improve it greatly. There must be material bought for a new roof as the iron on the present building is very much rust eaten. The church is on the foreshore, and the south-east wind blows straight on to it. The people are doing all the work themselves: burning the lime, getting the material and doing the building under Mr MacFarlane's direction. They have also about £60 in hand to buy material for roofing. The walls for the Chancel are already some two feet up and the foundations for the porch are down. It will perhaps take many months before the whole work is completed. The men give one day a week to the work, and as most of the able-bodied men have to sign on for work on the boats, it will depend on the older men to do the building. It is a fine thing that the people should of their own labour and money build such a House of God.

About 6 p.m. on Saturday, February 15th, when the people had returned from their gardens, we had a service for the laying of the foundation-stone of the chancel. There was a large congregation gathered on the grass at the east end of the Church. A procession of the Clergy and Churchwardens was formed, with processional Cross and banner; and a hymn in the native language was sung as the procession marched round the Church to the east end. The laying of the stone was not the simple matter it usually is in Southern places, where there are all sorts of conveniences. The stone, a very weighty slab, was suspended from sheer-legs, and when the time came, was lowered by block and tackle. There was time and labour needed, and I did some of the work in getting it into position—straight and level; then I tapped it three times with a trowel and declared it well and truly laid, in the Name of the Blessed Trinity. Afterwards, the casing was filled in with lime and sand and stone, and all had to be rammed. There was no natty little toy trowel to be used but a real *bona-fide* mason's instrument. After the service, we went into the Church for Evensong and preparation for Communion; then we went home for tea.

On Sunday, February 16th, there was a celebration of Holy Communion at 7 a.m., with 64 communicants, Mattins and sermon at 10 a.m., Sunday School after that; and at Evensong Mr MacFarlane presented 14 candidates, 6 male 8 female, for confirmation. At night, a deputation waited on me to discuss various matters, so it was a full day.

On Monday we left for Darnley, but had not enough wind to take us there in the day, so a little before sundown we anchored on the edge of a reef. It was not safe to go further. Daylight on Tuesday saw us on the way again, but head wind from south-east meant slow progress, and we did not get to the anchorage till after mid-day. We, and especially Mr Done, did not mind that, for if the south-east held, we should have a safe anchorage at Murray Island;

if the north-west came on well it would at least be an anxious time, if we had not to clear out altogether.

There were some questions of discipline to be gone into at Murray, and one we were able to settle that afternoon; another had to wait till the next day. In the evening Mr MacFarlane presented twenty-one candidates—12 male and 9 female—for Confirmation.

After the celebration of Holy Communion on the Wednesday morning, when there were 94 communicants, I went into another case of discipline, and Mr. McFarlane had a wedding. We spent the rest of the day on the island, and in the afternoon Mr. Bruce, the Government teacher, whose guest I was, took Mr. Done and me over the island, a beautiful walk, and the more interesting in company with Mr. Bruce, who knows more about Murray than any other white man, the old customs, and legends and fairy stories. Mr. MacFarlane was much too busy looking after his people to come with us. Indeed, when you visit an island with him you see very little of him, cannot even be sure of seeing him at meals.

On Thursday, February 20th, we left Murray before daylight, thankful to get away before a change in the weather. A good breeze and fair wind got us to Stephens Island early in the afternoon, and we went ashore at once. Mr MacFarlane had three candidates for Confirmation—2 male, 1 female—at Stephens Island. There were some babies to be baptised; and a meeting of the people was held to talk over various Church matters. It was my first visit to this island, on which there are only about two dozen people, all told—the children go to Darnley for school, living with friends there. There is a debt on the Church; the people are willing to pay it off, but they have never seen any accounts, and were under the impression that they had paid all off the cost of building. The matter goes back some years—before our time—and it looks as if the Mission will have to pay it off. We took over debts and credits when we took over the buildings.

Just before dusk a very heavy storm showed up, and we had to hurry on board, and got to the cabin just before the rain came down.

Before daylight on Friday we were under sail, and got to anchor at Yorke Island early. Here there were four men to be confirmed, a few minor matters to be gone into; and as Mr MacFarlane was to remain here and would be able to give the people their Communion, Mr Done and I left late in the afternoon for Coconut Island, where we anchored about 7 p.m. We went ashore at once for service; fixed up one or two matters that needed attention; arranged for a celebration of Holy Communion for the next morning, and then back on board for our supper. There were seventeen Communicants at the service on Saturday morning, and we were able to leave by nine o'clock for Yam. There we slept ashore, the "Herald" anchoring well out in case of a change of weather. We had Evensong with preparation for Communion that night, and although it rained in torrents the next morning, so heavy indeed that I could not make myself heard, there were 43 Communicants. It was raining on and off all day but there were good congregations at both Mattins and Evensong. We found Miss Quinan settled into her new work and happy in it.

On Sunday night we went on board the "Herald," intending to get away at midnight,

but it was so dark and the weather so dirty that it was nearly daylight before we got up the anchor. A good run took us to S. Paul's early in the day, and Mr Done left me to get home to Mabuiag, where he could have ten days before picking me up to visit the western islands, and also be at Mabuiag for Ash Wednesday. On Thursday, February 27th, I went to Thursday Island by the "Banzai" to get the mail, intending to return on the Saturday, but heavy north-west squalls made it impossible to leave on that day, so I spent the Sunday on the Island, and returned to S. Paul's on Monday, March 3rd. I am to be at Badu for Sunday, March 9th, where Mr. Done will meet me, and we go to visit the rest of the islands in the Straits, but that will be after this goes to press.

We were very fortunate in the weather, and for that we are very thankful. All we did and all we saw shows that the work of the Mission prospers. Of course, the day of large numbers of candidates for Confirmation is past. Most of the older people have been Confirmed, and for Confirmation the work must now be concentrated on the younger people. We must aim at having all the boys confirmed and taught regular habits of Communion and worship before they are old enough to go to work. It is difficult to find time to teach them when they are signed on to the fishing and shelling boats, and to get the opportunity for their Confirmation, as they are at home only for about two months, and then not all at the same time. On nearly every island there were cases of discipline to be decided. This we must, of course, expect, and we ought to be thankful it can be done. It is not the large number of communicants at the celebrations, the large congregations, and the hearty services that show the development of spiritual life so much as a deepening of the sense of sin, and the exercise of discipline tends to that. Probably the priests do not know of every fall; only those of a public nature are dealt with in a public manner. There are many others which come to the knowledge of the priest privately, and the people can be treated as private penitents. That such confession should take place is in itself the best proof of spiritual life. Things of outward show, in Church building, in Church service, even in Communion made, may be of mixed motive, but confession of sin springs from a sense of sin, and of a need to unburden the soul.

The Bishop's Movements.

The Bishop was in the Islands for Christmas and New Year, and in January visited the Parishes of Cooktown and Mossman. He left Thursday Island on Friday, January 10th, and arrived in Cooktown early on Monday, January 13th. Soon after leaving Thursday Island on the Friday night, when there was a haze which made it difficult to pick up landmarks, the steamer was stopped, and the strong, erratic tide carried her on to a mud-bank; the impact was so gentle that one at least of the passengers did not know of it till the next morning. It meant a delay of a few hours, and there was a further delay off Cooktown, as the ship anchored till daylight on the Monday morning. On Wednesday, January 15th, the Bishop went on to Port Douglas by the "Kurandah." A week was spent in the Mossman Parish, and the Bishop returned to Cooktown, where he spent another week, arriving back in Thursday

Island on Friday, January 31st. On February 8th the Bishop left Thursday Island to visit the Torres Straits Islands; and after visiting the Western Islands of the Mission, he returned home for a couple of days on February 27th. The Bishop hoped to visit the rest of the islands of the Mission in March, after the *Carpentarian* had gone to press.

Mossman and Port Douglas.

The Bishop visited the parish of Mossman and Port Douglas in January. He arrived at Port Douglas by the "Kurandah" from Cooktown on Wednesday evening, January 15th, and was met on the wharf by the Rector of the parish, the Rev. E. Taffs. The next day he travelled by tram to Mossman, and in the evening was the guest of Mrs W. S. Johnston, of Drumsyne. Friday was taken up in visiting Church folk in the township, and in the evening the Bishop confirmed six candidates in S. Alban's Church. There was very heavy rain just before and during the service, yet there was a good congregation. Visiting outside the township filled up the Saturday, and in the evening the Bishop took a service of Preparation for Holy Communion and of Intercession for the Reunion of Christendom. The Octave of Intercession for Reunion asked for by the Conference of Faith and Order began that day. On Sunday, January 19th, the Bishop celebrated the Holy Communion at 7.30 a.m., with special intention for Reunion. It rained very heavily yet there were 38 Communicants, some of whom had come two miles through the pouring rain. It was a very beautiful and helpful service. The Bishop preached at Mattins and at Evensong on Reunion, and he also addressed the Sunday School children in the afternoon.

On Monday, accompanied by Mr and Mrs Taffs, the Bishop went to Port Douglas, and in the afternoon was driven by the Rector to visit Mr and Mrs Crees, some four miles out of the township. It rained in torrents during the drive and again at night, so there was no service, though we heard the next morning that a few people had braved the weather and were getting near the church when, a little after eight o'clock, Mr Taffs put out the lights. On the Tuesday morning the Bishop left Port Douglas for Cooktown.

Church matters in the Mossman parish are on the up grade. For the second year the parish decided on a free-will offering instead of a sale of work, and was justified by the result. Nearly all debts are paid, some of which had been due for payment for some time. The general account is still in debt to the Church building fund, and there is good prospect that this debt will also be cleared off this year. There will then be over £80 to the credit of the church building fund, and as the war is over the price of cement may allow building operations to be resumed. Mr Taffs is quietly preparing for the time when the church is completed. He has a class of boys to whom he is giving instruction in woodcarving, and they have finished one piece for the beam of a rood screen; he hopes that the screen will be the work of the class entirely. It is good to have boys brought up to give of their own labour to the beautifying of God's House. There are other than material signs of life in the parish of Mossman, and these are of greater importance than those, and account for them.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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The following article is a review, published in the English *Guardian*, of a book, a Study in Church Unity, written by the Rev. J. H. Shakespeare, one of the leading Baptists in England. In view of the importance of the subject, of the steadily increasing interest in it, and of the need for all Christians to learn how others think, especially those not of their own communion, the editor of the *Carpentarian* has thought it well to republish the article:—

Getting Ready for Reunion.

THE CHURCHES AT THE CROSS ROADS.

A Study in Church Unity. By J. H. SHAKESPEARE,
Williams & Norgate. 7s. 6d. nett.

This is a book which should do good service to the cause of religious reunion. It is written by a leading Nonconformist who has had exceptional opportunities of understanding the thought and temper which prevail in his own and other denominations, and who is whole-hearted in his desire to see Christianity made more effective in its application to the problems and needs of our modern world. He wins our confidence, if we may say so, by his outspoken loyalty to what he knows to have been good in the ideals of his own past. He has no doubt at all that Nonconformity has contributed most valuably to the maintenance and progress of true religion among us. It has stood for spirituality and for freedom. "Indeed freedom is a central and passionate idea of Nonconformity, freedom in every direction, in worship, ecclesiastical government, theological thought, freedom as the very air it breathes." He is convinced that "the Established Church would have been a grave spiritual danger in the absence of a powerful Nonconformity."

But the outstanding thought of his book is that a true loyalty to the past is not to be proved by a blind adherence to the old methods under entirely altered conditions. Speaking with affectionate pride of "the nameless heroes and quiet saints of the meeting-house," he says, "We shall honour them by fighting the good fight in our day as they did in theirs, and by being faithful to the light we have." Their witness for spirituality has borne fruit more widely than they ever imagined, and "the battle for the freedom of the Church in relation to the State in this country is as good as won." This being so, it is for Nonconformity seriously to reconsider how best it can now serve its generation according to the will of God. If it does this, it will be constrained to recognise a fact which, when it is recognised, must work what can only be described as a religious revolution. The fact is that, to put it plainly, the day for separateness is past. As to this Mr Shakespeare, the secretary of the Baptist Union, has no sort of uncertainty. After speaking of "that method of division which received its chief historic impulse from Puritanism," he does not hesitate to say that, in his opinion, "we have reached a stage when the gains do not outweigh the loss. So far as

English religious life is concerned, the era of division has spent its force and lost its moral appeal." The reasons for this conclusion can only be realised by those who will read the candid analysis of the situation, and the carefully gathered statistics, which are here provided. The writer knows very well what he is talking about. And more, he is quite clear in his own mind as to the goal that ought to be earnestly, if patiently, pursued. No mere federation of the Nonconformist bodies can be accepted as the final solution, however much that proposal is to be welcomed as a step in the right direction. What is demanded is corporate reunion, and that of such a nature as will bring Nonconformity back again into union with the Mother Church. "The Catholic and the Puritan are complementary to each other. They need each other for full-orbed faith and order." "The greatest thing about the Catholic Church is that it has kept the faith."

Nothing could be more frank and courageous than the way in which the requirements of the whole position are set forth. "In my judgment, federation is not a practical method of union between Nonconformity and the English Church. There is no middle way between the present separation and corporate union." What this must involve is deliberately faced. "It is no use concealing my conviction that reunion will never come to pass except upon the basis of Episcopacy. I did not think so once, but that was simply because I did not understand it." No doubt there are conditions and qualifications that will have to be considered. The existing method of choosing Bishops is not such as commends itself to Free Churchmen, and when they return to us they will ask for large modifications of our present ideas of uniformity in the conduct of worship. "Every suggestion," moreover, "that Free Church ministers are to cast any doubt or suspicion upon their own ordination to the ministry must be expressly excluded." And further, "It is certain that there must be a striking historic act in which visible unity is achieved."

For all this the time is not yet, though the hands of the clock are steadily moving on, and it is for us all to labour in preparation for the striking of the appointed hour. "No one," says Mr Shakespeare, "could ever regard me as an indifferent Baptist. I plan and toil for the Church of my own faith, that when the grand festival of union comes she may be led to the Altar in radiant beauty, a bride whom anyone may be proud to have." That sentence well expresses the intention and exhibits the spirit of this volume. We cordially welcome it, and hope that it will be widely and sympathetically read.

Christ Church, Cooktown.

Needed repairs have been done to the rectory, and for the first time for many years an obstinate leak in the roof has not manifested itself this wet season. Many of the piles under the building needed renewal, and the consequent levelling up of the building without doubt closed the leak. More than enough money was raised for the repairs by free-will offerings; so there is some in hand for the future.

The Honour Board has been placed in position in the Church, but the names have not yet been placed on it, so the Bishop could not unveil it and dedicate it as it was hoped he would when he visited the parish in January.

The Bishop passed through on the way to Mossman; spent two days in the parish; during that time he baptized an adult and spoke at a welcome home to the soldiers at the Council Chambers. He was with us for a week on his return. Unfortunately he arrived just too late to be the celebrant at the Holy Communion on Wednesday, January 22nd, when there were special intercessions for Reunion, but he preached on that subject at Evensong, and again at Mattins and Evensong on the following Sunday. On Friday, January 24th, seven candidates, all adults, were confirmed. Once again we had the Bishop as one of the speakers at a welcome home to soldiers. We are glad to welcome back so many of our boys. Cooktown responded well to the call of the Empire, and some of those who volunteered at the beginning of the war have come home. Many, alas, we shall not see on earth again. We are not less proud of them than of those who have faced four years of danger with courage and distinction, and while we are glad to have them back, the mothers and fathers of others have our sympathy. A committee of Cooktown people sees to it that every soldier of the district is welcomed, and receives a memento and token of gratitude in the form of an illuminated address. Some of those who have cheerfully faced death have not the courage to face the expression of appreciation on the part of their friends.

In Memoriam

ANNIE SARAH CARTER SLADE.

We wish to express our sincere sympathy with the Sub-dean of the Cathedral in the great sorrow that has come into his life by the death of his wife.

Mrs. Slade had never been strong, and one or two serious operations when she was a young woman had left her delicate. Indeed, the belief that a warmer climate would be better for his wife's health was one of the considerations which helped the Sub-dean to accept the offer of work in Thursday Island. She had suffered so much from the cold in Victoria that a change promised improvement, and on the whole Mrs. Slade had better health during the two years she lived in Thursday Island than she had enjoyed in Victoria.

Christmas Day, 1918, was the last time Mrs. Slade was able to be in Church; she refused at first to lay up, but she had to do so early in the new year. For a week she was with Mrs. Newton at Bishop's House, and as there was no improvement in her condition then the doctor advised her removal to the hospital, where she was taken on Friday, January 10th. There she lingered for three weeks, and although everything possible was done by the doctor and nurses, she passed to her rest early in the morning of January 31st. Pneumonia had set in, and though there were hopes even till the last week of a recovery, the heart could not stand the strain. The Churchwardens of the Cathedral, fearing that the end might come before the Bishop returned from Cook-

town, sent a launch out to Mabuag on the Wednesday before Mrs Slade died, to bring in Mr Done, an act of thoughtfulness for which the sub-dean, who did not know what was done, was very grateful. However, the Bishop arrived early in the morning of January 31st, and was able to take the funeral, assisted by the Rev. J. J. E. Done. The cathedral was filled at the service by a large and very reverent congregation made up of all sorts and conditions of people, who wished to shew their respect for Mrs Slade, and their sympathy with the Sub-dean. Those present will not soon forget the singing of "Rock of Ages" at the end of the service in the Cathedral. A very long procession, led by Mr Done carrying the cross, wended its way up the hill to the grave, which was nearly filled with crosses and wreaths when the coffin had been lowered.

On the following Sunday the Bishop said a few words expressing the sympathy of the congregation with the Sub-dean; and after service the organist played the Dead March.

Mrs Slade, because of her weak health, had not been able to take a very active part in the work of the Cathedral parish during the two years she had lived in it. Her life was perforce retired, but she did a good deal in a quiet way for the Mothers' Union, and for the Girls' Friendly Society, having charge of the candidates' branch, and of course she worked steadily for the Red Cross, but it was her cheerfulness in spite of ill-health, growing out of her quiet, steadfast faith in the unseen, that was her contribution to the life of the Church of God, a strengthening example to those who knew her. "Oh, well, never mind, it will all come right," was her philosophy, and that not from mere easy-going optimism, but from the certainty of her faith in God. In days of hurry and bustle, when most people want to see something doing, it is well to be reminded that there are other things less showy but not less important.

"They also serve who only stand and wait."

Mission Notes.

The Rev. J. J. E. and Mrs. Done, with their two children, returned from Sydney early in January by the "Changsha." They stayed in Thursday Island for a couple of days, and then went on to Mabuag by the "Herald."

The Rev. G. A. Luscombe, with Mrs. Luscombe and their children, should arrive in Thursday Island, on their return from furlough, at the end of March. Owing to the quarantine regulations, however, it is doubtful whether it will be possible for travellers from New South Wales to get berths for Queensland ports.

The College of S. Paul's, Moa, is closed at present for the vacation, which will be a little longer this year as the Warden is away on furlough.

We in the north are very anxious about pneumonic influenza, and are thankful that so far the State of Queensland has been kept free from infection. It would mean a very heavy

mortality in the Torres Straits, and amongst the aborigines should it reach us. There are unofficial reports which tell of the terrible havoc influenza has caused in the East Indies.

The New Guinea Mission is badly in need of priests. There is no one to take up the work of Copland King at Ambasi. Menapi ought to be vacant, as the priest in charge, the Rev. J. Hunt, has been waiting for years to go inland for new work amongst the mountain tribes in from the head of Goodenough Bay. Priests are needed for Samarai and Port Moresby, centres of white settlement. There is no priest at Wamira, where there is a large number of Christians depending for the Sacraments upon the overworked priest at the head station, Dogura. The Bishop could find work, and most of it amongst native Christians, for five or six more priests. There are only seven white priests and one Papuan priest on the staff, so that the number should be nearly doubled, and there are plenty of openings for new work.

The spell of dry weather at the end of January and during the earlier part of February has interfered with planting work at the Mitchell, so that it is feared that the returns from the farm may not be as great as was hoped.

Mrs Cole, the Nurse on the Mitchell River Mission Staff, was very ill in December, 1918; and it was necessary for her to come to Thursday Island. On the way up the coast in the "Francis Pritt," she was so ill, that her husband was afraid she would not live through the voyage. Fortunately at Mapoon, where the party landed, relief was gained, and a rest there made it possible for the journey to be resumed.

We are grateful to Mr and Mrs Hey for their help and kindness. Early in January Mrs Cole went on to Brisbane, and the doctors there decided that first one and then a second operation would be necessary. The last news received is, that Mrs Cole is better; but it is not likely she will be able to return to the Mission before August.

The Rev. H. E. Warren, Superintendent of the Roper River Mission, is in Victoria on furlough. The Rev. R. D. Joynt is in charge of the Mission during the absence of the Superintendent.

The Australian Board of Missions is undertaking work amongst the Coolies in Fiji. Most of the labour on the sugar plantations comes from India. The conditions under which the Coolies live are not such as should be in a part of the British Empire, judging from reports that have been made, and the Church has a duty to these people which she dare not neglect.

The Australian Board of Missions is also to make a definite effort to help the Jerusalem and the East Mission. As our Australian Force has had such a large share in freeing Palestine from the yoke of the Turk, the Australian Church may well continue the work of liberation by bringing to the people a spiritual liberty and life. Our interest in Palestine has been awakened and deepened, so much help should be forthcoming for the newly-accepted obligations of the A.B.M. in that country.

The Rev. O. Oberlin Harris has been appointed Chaplain at Yarrabah, and was to take up his duties there on February 1st.

The Right Reverend Cecil Wood has resigned the See of Melanesia, and the resignation took effect at the end of the last year. Bishop Wood was consecrated in 1912, and was the fourth occupant of the See, not including the great Selwyn of New Zealand, whose Diocese included the Islands of the Pacific.

The Australian Board of Missions is organising three Lenten Offerings for 1919. This number of the *Carpentarian* will not be in the hands of some subscribers till nearly the end of Lent; however, in case any readers should not have heard of this effort, it is well to let them know.

The CHILDREN'S LENTEN OFFERING is an old friend, one who has grown from infancy to maturity in seven years. The first year the offering amounted to £30, last year—at seven years of age—it amounted to £1,250. Of course it will still grow bigger and bigger every year; the children will see to that. It is for general or special work as desired.

THE WOMEN'S LENTEN OFFERING, as in former years, is on behalf of the Medical Mission work of the Church. The Women's Auxiliary aims at £500, most of which would be used to enable a doctor to visit the Missions of the A.B.M. and advise and guide Missionaries in the treatment of the sick. Of course that is only a sort of stop-gap thing—the best we can do at present; but surely the Australian Church will do something more definite and worthy in the way of Medical Missions.

The third effort, THE MEN'S LENTEN OFFERING, is for a very prosaic business like object, but one which should appeal to men, and especially business men. It is to provide a Permanent Emergency Loan Fund of £3,000, and for this object nearly £1,000 is in hand. The people at headquarters need this fund. The income of the Board of Missions even if large enough, and it ought never to be that for the field is the world, comes in at irregular times, the bulk of it towards the end of the year. Churchwardens and other treasurers hold back contributions till there is something worth sending in, instead of remitting regularly every month, and if 1000 such do that it is evident there are months when the income is small, but the expenses are going on all the time and accounts have to be paid. A loan fund of £3,000 would enable the treasurer of A.B.M. to lend the various missions sums during the lean months to be repaid when the money comes in. At present it means getting accommodation from the bank, and that has to be paid for. The Board wants to do its own accommodating. The plan is such a sound business proposition, and so necessary to save worry that it must surely appeal to the business instincts of the ordinary layman. The Church is always being criticised for its unbusiness-like methods, so that when she does shew a business idea it ought to be converted into practical reality at once. If any reader of the *Carpentarian* has not made an offering to one or other of these—be the reader man, woman or child—when this copy is read, the neglect can be made good by sending a postal note to the Rev. F. W. Slade, the Vicarage, Thursday Island, and a slip with it to say to which offering the money is be credited; and the time for receiving such offerings should be not later than the end of May—the earlier the better.

Motor Car Fund.

The Treasurer of the Fund has sent a further cheque for £60 to the Diocesan Treasurer towards paying for the Motor Car. There is still a debt of about £40. It is hardly necessary to say that both the Treasurer of the Fund and the Diocesan Treasurer will be glad when the debt is paid off. Contributions should be sent to Mr F. Rigby, Bank of New South Wales, Normanton, Q.

Diocesan Accounts.

As is our custom, we publish the Annual Statement of Accounts in this, the April number of the *Carpentarian*, for the information of the Churchpeople in the Diocese, and of friends of the Diocese in other parts of Australia and in England. A comparison with the balance for the year 1917 with that for the year 1918, now published, shows that we are about £150 worse off this year than we were twelve months ago. This is not quite accurate, as the Australian Board of Missions held a little more than £100 for the Diocese, and as this money had not been paid to the Diocesan Treasurer, it could not appear as an asset. Even so we have used up nearly £50 of our reserves for current expenses, and that is a serious matter. The late Bishop carefully put by out of donations to the Diocese certain sums for special and emergency occasions, and these should be treated as capital, or at least used only for some special development work; they should not be used for the ordinary current expenses of the Diocese. The fact of the matter is that our income is decreasing, and the two sources which show a decrease are contributions from England and from Australia paid through the Australian Board of Missions. We have to face the possibility of the English contributions falling still lower, and we ought not to mind if they ceased altogether, for the Church in England has a big burden to carry, and Australia ought to be able to pay for all the work of the Church within the Commonwealth. The time should soon come when, instead of being a burden, we are a help to our Mother Church,

relieving her of some of the obligations within the Empire, and in the Mission field outside.

The Carpentarian Association in England and the Australian Board of Missions raises money for the work amongst *white people* in the Diocese, and for various reasons there is not a single centre in the Diocese of Carpentaria which can do without outside help. Even the Cathedral parish has to receive a grant though that is chiefly for work amongst the coloured people in and about Thursday Island, and Darwin receives a grant to pay for visits to Pine Creek and along the railway. If we are to keep up the work, and the Clergy are to receive even the small, inadequate stipends they receive, we must have help from outside the diocese; and it is to Australia we look for it rather than from England. There are many people living down South who are drawing wealth from the Gulf and the Territory; there are many others who realise that the strong should help the weak—and the Diocese of Carpentaria is one of the weakest financially in Australia. We appeal to such as these for help. Donations can be sent through the Australian Board of Missions, 242 Pitt Street, Sydney, ear-marked for the Diocese of Carpentaria, or to the Diocesan Secretary, the Rev. F. W. Slade, the Vicarage, Thursday Island.

Besides the work amongst the *white* settlers to which the above remarks refer, the Diocese of Carpentaria is responsible for Missionary work on the Roper River, in the Northern Territory; on the Mitchell River, in the State of Queensland; and in the Torres Straits Islands. The Church Missionary Society of Australia takes the whole financial responsibility of the Roper River Mission, but depends for its income upon contributions from the faithful. Contributions for that work can be sent to the Secretary, C.M.S., Cathedral Buildings, Swanston Street, Melbourne, V.; and those who feel responsible for the spread of the Kingdom, and more especially amongst the aborigines of Australia, whether they live in the Diocese of Carpentaria or beyond, should help the C.M.S. in this work.

For the support of the Mission to the aborigines on the Mitchell, and for the work amongst the Torres Straits Islanders, the Diocese depends upon grants from the Australian Board of Missions and the Queensland Government in Australia; the Society for the Propagation of the Gospel, and the S. Andrew's Waterside Mission in England. The grants

are never sufficient to do all that is needed. With the Mitchell we have cut our coat according to our cloth, and the coat does not cover. We cannot do anything like all that is waiting to be done. With regard to the Torres Straits Mission, we have got into debt, as the accounts, which will be published in the June number, will shew. We tried to run the Mission too cheaply.

Now we ought to be able to tell the two English Societies that Australia will raise the money needed for the Missions in the Diocese of Carpentaria; but that cannot be done unless the Australian Board of Missions gets a very great deal more help for work amongst the aborigines, and for the Torres Straits Mission. The Diocese of Carpentaria cannot raise the necessary money, though we might do far more than we do, but we would appeal to the friends of the Diocese in Australia to make a special effort to strengthen the funds of the Australian Board of Missions for work amongst the aborigines that we may transfer the support we receive from England for that work to A.B.M. At present the money given to A.B.M. for aboriginal work is ridiculously small, shamefully inadequate; our grants really come out of General Fund. These things ought not so to be.

The Bishop expects to leave Thursday Island for Darwin early in April, and to start on a long overland trip by the car early in May. All being well, he hopes to get as far South as Alice Springs, on the overland telegraph line, returning to Powell's Creek, and thence to the Barclay Tableland, and on to Burketown via Camooweal. He will spend some time in the Gulf, and hopes to get on to the Mitchell in September. If the whole trip can be managed, the Bishop will be away from Thursday Island for about six months. It is, of course, quite impossible to be sure of dates on such a trip. Many things may happen on the road.

SUBSCRIPTIONS TO "THE CARPENTARIAN."—Per the Rev. F. H. T. Lane: Mr S. Davies 10/-, Mrs S. Davies 2/6, Mrs Lauder 2/6; per the Rev. E. Taffs: Dr. H. P. Elliott 3/-; per the Rev. H. R. Longmore: Mrs A. Rains 2/6. Each 2/6: Mrs Zabel, Mrs Fergusson, Mrs Allen, Mrs Woodhead. Mrs. Norgate 3/-

Church of England High School for Girls HERBERTON.

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QUARTERLY FEES:

BOARDERS:			EXTRA SUBJECTS:		
Tuition and Board	£15	15 0	Drawing	If both subjects are taken, the fee is 30/-	1 1 0
Laundry	1	1 0	Painting		1 1 0
DAY SCHOLARS	2	12 6	Woodcarving		1 1 0
EXTRA SUBJECTS:			Shorthand		12 6
Pianoforte	1	11 6	Bookkeeping		12 6
			Typewriting		12 6

There are a few bursaries available.
For further particulars apply to the Sister-in-charge, St. Anne's School, Townsville.

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BOARDERS—		Tuition, Board and Laundry	...	£10	10 0
DAY SCHOLARS		2	2 0
EXTRA SUBJECTS—		Pianoforte	...	1	11 6
		Drawing	If both are taken, the fee is 30/-	1	1 0
		Painting		1	1 0
		Elocution	...	10	6
		Fancy Work	...	5	0

For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.
Correspondence invited

Diocese of Carpentaria—DIOCESAN CHURCH MANAGEMENT FUND.

Statement of Accounts for the Year ended 31st December, 1918.

EXPENDITURE.		£	s.	d.	RECEIPTS.		£	s.	d.
Walter & Eliza Hall Trust Grants—					Balance 1st January, 1918 ...		598	6	0
Parishes of Cooktown, Croydon, Mossman, each £50 ...		150	0	0	Subscriptions to the Diocese ...		13	19	0
"The Carpentarian": Printing and Postages... £45 5 8					Walter & Eliza Hall Trust Grants... ..		150	0	0
Less Subscriptions received... 23 16 3					Diocesan Fees		12	7	9
		21	9	5	Parochial Assessments		4	4	0
Religious Instruction in State Schools		1	10	0	Interest (Christ Church, Darwin)		17	10	0
Bishop's House Maintenance		18	14	4	Carpentarian Association Donations		140	0	0
Melanesian Work £42/15/1, less Contributions 9/-		42	6	1	Sundry Refunds (Quetta Churchwardens)		10	0	0
Carpentarian Association Donations, allotments—					Special Trusts—				
Parish of Darwin £24 0 0					Christison Fund (£241/16/3 and interest,				
Parish of Normanton 54 13 4					per Bishop of Carpentaria) £263 11 9				
Quetta Churchwardens 20 0 0					S.P.G. Grants 100 6 0				
"The Carpentarian" subscriptions 12 0 0					S.A.W.M. Grants 20 0 0				
Clergy Travelling Expenses 24 12 0					Collected for Australian Board of Missions 86 18 8				
		135	5	4	Christ Church, Darwin, Reduction of Debt 100 0 0				
Payments to Clergy (Grants in aid of Insurance)		56	18	1	Bursaries... .. 50 0 0				
Printing £6/2/6, less Contributions 7/-		5	15	6	Car 172 10 11				
Postages, Telegrams, etc.		16	19	0	Offeratories and Donations for Special Purposes 483 15 4				
Grants to Torres Straits Mission		46	10	0	Christison Legacy... .. 27 15 0				
General Expenditure		48	9	8	Sundry Refunds 95 0 0				
Special Trusts disbursed—					Loan from Mitchell River Cattle 150 0 0				
S.P.G. Grants:							1549	17	8
Torres Straits Mission £12 10 0									
Mitchell River Mission 87 16 0									
		100	6	0					
S.A.W.M. Grants:									
Quetta Churchwardens 10 0 0									
Mitchell R. Missions 10 0 0									
		20	0	0					
Australian Board of Missions 86 18 8									
Car 286 3 5									
Charles Hall 1 0 0									
Christison Legacy 15 0 0									
Sundry Disbursements 95 0 0									
Offeratories and Donations for Special Purposes (including Morrison Fund for S. Paul's, Moa, £165/4/3) 347 1 3									
		951	9	4					
Held for Special Trusts, still unspent, included in complete statement of assets and liabilities at 31st December, 1918 598 8 4									
		1549	17	8					
Balance 31st December, 1918		402	9	4					
		£2496	4	5			£2496	4	5

Assets and Liabilities at 31st December, 1918.

LIABILITIES.		£	s.	d.	ASSETS.		£	s.	d.
Charles Hall		81	12	4	Christ Church, Darwin		250	0	0
Bursaries		150	0	0	Stocks		175	0	0
Offeratories and Donations for Special Purposes (including Gertrude Robson Legacy £110) 136 14 1					Car, Balance of Advance for		113	12	6
Christison Fund 263 11 9					Q.N. Bank Current A/c		154	15	3
Loan from Mitchell River Cattle 150 0 0					Q.N. Bank Fixed Deposit A/c		503	14	9
Christison Legacy 12 15 0									
Excess of Assets 402 9 4									
		£1197	2	6			£1197	2	6

Diocese of Carpentaria—EMERGENCY FUND.

Balance 31st Dec., 1918, Deposit Q'land Government Savings Bank	£259 13 3	Balance 1st Jan., 1918, Deposit Q'land Government Savings Bank	£246 6 9
		Interest	13 6 6
	£259 13 3		£259 13 3

Examined and found correct,

E. J. HENNESSEY, Auditor, 28/1/19.

F. W. SLADE,

Hon. Diocesan Secretary.

1919.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. FRER. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy :

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.

REV. C. W. LIGHT, Normanton.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFES, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Readers :

MR. G. E. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A.	MR. GEO. CLARK.
REV. J. J. E. DONE.	MR. GILSON FOXTON.
REV. G. A. LUSCOMBE.	MR. A. SULLIVAN.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

REV. B. S. COLE (Chaplain).	MRS. COLE.
MR. J. W. CHAPMAN.	MRS. MATTHEWS.
REV. H. MATTHEWS, J.P.	
(Supt.)	
J. Geibo, T. Solomon, J. Savo.	

Roper River Mission :

MR. DYER	
REV. R. D. JOYNT.	MRS. DYER.
REV. H. E. D. WARREN	
(Supt.)	

Torres Straits Mission :

REV. J. J. E. DONE.	REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE.	MRS. LUSCOMBE. [Th.L.]
	Miss LUSCOMBE.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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THE SUPERIOR OF THE SACRED ADVENT.

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INTERCESSION PAPER

April, May, June, 1919.

THANKSGIVINGS.

LET US GIVE THANKS :—

1. For the blessings vouchsafed to the work in the Torres Straits.
2. For Confirmations at Mossman, Cooktown, and in the Islands.
3. For deepening and widening interest in the Reunion of Christendom.
4. For the work of the Rev. H. R. Longmore in the Croydon and Georgetown districts.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

LET US PRAY :—

1. For all who have been confirmed.
2. For the work of the Torres Straits Mission.
3. For the work of the Mothers' Union and the Girls' Friendly Society.
4. For the vacant parishes, and that priests may be sent to the Diocese.
5. For the members of the Peace Conference, that they may be guided aright in all things.
6. For the Conference on Faith and Order, and wisdom for those responsible for organising the Conference.

We beseech Thee to hear us, good Lord

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XIX.—No. 75.]

THURSDAY ISLAND, JULY 1, 1919.

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

[PRICE 2/6 A YEAR.

POST FREE.]

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Sara Newton.

All our readers will know by this time of the Bishop's sorrow. The whole heart of the Diocese goes out in sympathy for him, and not only the Diocese but very many elsewhere who have known him and Mrs Newton are now grieving with his grief.

Sara Newton was a native of Brisbane, the daughter of a stout old sea captain whose early life had been a school of hardness, and this may in part—only in part, for there was a deeper reason—explain the unruffled cheerfulness and courage with which she endured a lifelong experience of such hardships and disabilities as the comfortable Queensland citizen knows nothing of.

Her life may be divided up into three parts. There were the early days when she was a regular worshipper and worker of All Saints under three Rectors (Messrs Robinson, Pringle and Cardew), and was known to Canon Beasley, who was for a time Curate there. Then there was her life in New Guinea, whither she went as one of the original band who accompanied Bishop Stone-Wigg after his consecration in 1898: and then there was the third stage when in 1915 she tore herself away from New Guinea and undertook new and different responsibilities at the Bishop's House, Thursday Island. The first warning of the end came last year when a slight stroke shook her system and caused considerable anxiety to her friends. But she rallied from this, and it was in the hope of completely restoring her health that the Bishop persuaded her to go south to her relatives at the beginning of this year. But her heart was affected, and in spite of the happiness of the months spent with her family in the place of her birth, she steadily lost ground. By the beginning of July it was found necessary to summon the Bishop to break off his great journey in Central Australia and hurry to Brisbane. He arrived on July 11th in time to find her alive and satisfy her great desire to see him once more. She died without any suffering on Monday, July 14th.

Two things stand out. First her lifelong devotion to the service of others. For thirteen years

she nursed a suffering mother. In New Guinea she gave her whole heart and mind to the care of the natives who soon learnt to find in her a mother, nurse and friend. Indeed, the atmosphere at the Mission House at Dogura was beautiful to see, for love and confidence marked all the relations between missionaries and people. Again, when the call came to Thursday Island, Mrs Newton shewed the same spirit in utterly different conditions. She saw what was wanted and supplied the need. Throughout her time the Bishop's house was not only a home for the Bishop but an attractive and comfortable resting place for all missionaries and workers in the Diocese: and she soon won the respect and affection of the people. The Mothers' Union and G.F.S. in Thursday Island owe much to her. But another striking characteristic reveals itself as we review her life and influence. Behind all the work she did was a genuine, sane and unpretentious love. Among the many features of the Mission Field which stir our faith is the growing capacity which many missionaries shew for loving their coloured flock. It seems as though God gives a special power of loving to those who obey His call to the mission field. Mrs Newton never spoilt her girls; she never made any show of sentimental affection; but it is not too much to say that her love for the girls and indeed for the people was the characteristic which most struck the visitor at Dogura. The break from New Guinea was a bitter grief to her and she never forgot her friends there. And it was the same in Thursday Island: first her sense of duty and then her genuine interest in the life and people there made her a power for good which it will not be easy to replace.

May God rest her soul and comfort him who in loneliness mourns her loss.

ST.C.B.

The Bishop's Movements.

During March the Bishop finished his visitation of the Torres Straits islands. He returned to Thursday Island on March 26th and remained there till April 15th, when he left for Darwin in the s.s. "Victoria." While in Thursday Island the Bishop presided at a meeting of the Diocesan Council, confirmed one candidate in the Cathedral, addressed a public meeting to welcome home returned soldiers, and held an informal conference with the priests of the Torres Straits Mission on the work of the Church in the Islands. Unfortunately, owing to delays due to quarantine regulations, Mr Luscombe was not present at the conference.

The Bishop arrived in Darwin early on the morning of Good Friday, when the steamer

anchored out in the stream waiting for the doctor who came on board about 9 o'clock. There was first a careful examination of the passengers and crew, and the order was given that all were to go into quarantine. There were stud bulls and horses on board and arrangements had to be made for landing these, so it was after dark when the passengers were landed—some thirty of them—at the quarantine station. On Easter Sunday, while in quarantine, the Bishop held three services, a celebration of Holy Communion at 7 a.m., Mattins and Evensong. There was a plentiful supply of books and the week passed off much more comfortably than was expected. Most of the passengers were able to be released on Friday, April 25th, and arrangements were made for a launch to go over early in the morning for the Bishop, who was thus able to celebrate and preach at the ten o'clock service on Anzac Day in Christ Church, Darwin. The Bishop remained in Darwin for ten days; he preached at the morning and evening services, and celebrated on Sundays April 27th and May 4th, and presided at the annual meeting of parishioners on May 1st. He also preached at the 10 a.m. service on H.M.A.S. "Melbourne" on Sunday, May 4th. On May 5th the Bishop left Darwin for Pine Creek, where he spent Sunday, May 11th, going on to the Katherine on Tuesday, May 13th, to start on the overland journey to Alice Springs, and then to Camowael and the Gulf.

The accounts of the Torres Straits Mission which are published in this issue of the *Carpenterian*, show a deficit of over £400. The Australian Board of Missions has given the Mission a special grant of £350 towards defraying this debt, and has also increased the grant for this year. Some friends in New South Wales gave the Rev. G. A. Luscombe donations towards the debt. So it is hoped that the accounts will be square at the end of this year. As the A.B.M. has made this special grant, we feel that we ought to urge our readers and others interested in the Diocese of Carpentaria, to send some special donations to the General Fund of the A.B.M., either through the diocesan channels, or direct to the Treasurer, 242 Pitt Street, Sydney.

The Walter and Eliza Hall Trust has kindly given an additional grant to the diocese of £150. This is a special grant, and is not likely to be available another year. The Diocesan Council will allocate the money about October. The grant was received by the Bishop just before he left Thursday Island for Darwin.

Will surrogates and others please remember that the fifth year of the Bishop's episcopate begins on September 21st, 1919.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XIX., No. 75. Thursday Island, July 1, 1919

Bishop's Visit to the Northern Territory and to the Gulf.

I arrived from Pine Creek, at the head of the Railway Line, from Darwin on Tuesday, May 13th. It had been a slow run by the train—about 60 miles—and it took over four hours to do it, but we had to stop and unload sleepers on the way. It seems that, although the line has not been opened two years, 3,000 sleepers have to be replaced, owing to the damage done by white ants. Apparently, the sleepers that had been "Powellised" have withstood the ravages of these pests, those not so treated have had a very short life. This experience of the Railway Department shews one of the difficulties under which people in the Territory live. The little beasts eat everything, and when you are looking forward to getting some return from fruit trees, you find the white ants are in them, and all your labour has gone for nothing—and there are few timbers they will not attack.

I visited the people at the Katherine Rail-head. Emugallan, the Station is called, to distinguish it from the telegraph station, about three miles away on the other side of the river, one of the stations on the overland telegraph line from Darwin to Adelaide. In the evening we had service in the waiting-room at the Railway Station, and I had suggested that people bring hurricane lamps with them to the service, as the only way of lighting the waiting-room. Many folk had promised to come to the service, but very few kept their word. I was the guest of Mrs. Osborne, at the station-master's house; and on the Wednesday morning I was able to give Mrs. Osborne her Communion, the first opportunity she had had for years.

Unfortunately, Mr. Edmondson, the mechanic who came with me on the overland journey last year, and who had agreed to come again this year, had been down with fever a good deal during the fortnight he had been at Emugallan, and he had not been able to do as much to the car as he had hoped to do. However, she seemed to be in good order when we left the Railhead on Wednesday morning about 9 a.m.; but we had not gone a mile on the road before a piece of welding, done by the local blacksmith to the support of the rear running-board, broke.

Our first trouble was to cross the Katherine River, about two miles from the Railway. The season had been abnormal, and though, by the end of April, the river is very low, she had been a-swim then, and we could not cross with the car in more than about twenty inches of water. Many and varied were the opinions as to whether we should get over. Some said it was impossible, some we might, some we could get across. The only thing was to get there and see, and when we did get there, the prospect was not encouraging. The mechanic waded nearly across to test the depth; a half-caste rode down from the old hotel on the top of the bank on the other side and rode through—it would be touch-and-go for us.

Mr. McEddie, who has lived at the old hotel for years and knows the vagaries of the Katherine as well as anybody, came down to the water's edge to direct us across. We covered up the carburettor with chamois leather, to keep water out, hoping the car would work when so choked—and she did till we were in the middle of the river, and then she stopped. By that time we felt sure we could manage, and so the chamois was taken off; the engine started, and we rushed her through with only a cough or two to send the splashes of water out off the carburettor.

That day we ran down the Katherine about nine miles to Munballoo, which will probably be in the course of time the head depôt for Vestey's cattle station, and the main depôt for the cattle to be trucked to the works in Darwin. At present it is decidedly primitive, but there is a good forge and a good blacksmith, so we were able to get a good job made of our running board. We had service in the evening and a celebration of Holy Communion the next morning.

On Thursday, May 15th, we ran back to the Katherine, called at three houses, picked up mail for people down the line, and made our real start on the overland journey about mid-day. That afternoon we arrived at Maranboy, a tin-mining centre, and on the road dropped one of our water-bags—the first of a series of mischances. We had travelled 39 miles from the Katherine in about three hours, so the car was apparently doing very well.

I visited as many of the people at Maranboy as I could, but we had not much time to spare, for we were already a week late in starting, and there is little hope of saving time on such a trip—one wants to have a little in hand. In the evening we had service, when there was a nice little congregation; nearly everyone who could be present had turned up. At Maranboy there is a Government hospital, staffed by a nurse provided by the Presbyterian Inland Mission, with a companion to break the loneliness for the nurse. The two at present in the hospital are sisters from the Murray River district, in the south of New South Wales, and they have been in Maranboy about nine months. The nurses have done very good work and have been a great comfort to the miners. There is a good deal of fever at times at Maranboy.

About the end of April there was a very serious accident at the battery. In some way a man had his thigh broken and a deep wound inflicted. The nearest doctor was in Darwin, and to get the injured man there it was necessary to take him 43 miles to the Railhead and then 200 miles by train. Nurse Moritz set the thigh and did all she could to the patient, and then set off by road with him for the hospital. The journey to the railway took part of three days, two nights camping out. Where the road was good the man was taken in a cart, where it was rough the jolting and jarring was so severe that he had to be carried on a stretcher. Of course the policeman at Maranboy, and some of the miners with a number of black boys, went with the party and acted as carriers. You have only to go to the bush to find everyone ready to do all he can to help a man in trouble, especially one who has met with an accident—no trouble incurred, no time lost, is of any account. But these men were used to such travelling. When the party got to the river she was in flood, and they had to cross in

a boat near the railway. Fortunately the Commissioner of Railways was on a tour of inspection of the line, and there was a special train waiting. It had been possible to get into touch with the Commissioner by telephone from Maranboy to the Katherine. The patient, in spite of his experiences, was doing well in the Darwin Hospital, and Nurse Moritz returned to Maranboy. When we arrived she was down with rather a nasty attack of fever herself, but fortunately there were no other patients in the hospital.

The incident shows what people may have to put up with in the Never Never; what fine work the nurses are ready to do; and how important it is that there should be more medical attendance available for those who go out as pioneers. In the whole of the Northern Territory there is only one doctor, the man in Darwin. He has to do the hospital work, the private practice amongst over 2000 people, and the quarantine work, so what hope is there of his being able to attend to the needs of country people unless patients are brought to him.

Surely if the Government wish to see the country settled they should consider the needs of outside people. How can it be expected that wives and children will be taken where there is no chance of medical attendance. If a doctor were stationed at the head of the line, given a motor car, and allowed to use the railway with a tricycle, he would be available during the greater part of the year for calls from a big radius. There are not at present many people, and there would not be much private practice, so that the doctor would have to receive a stipend from the Government.

On Friday, May 16th, we left Maranboy for Mataranka, and had the misfortune to drop one of my bags on the road, and that the one with all the warm clothes I expected to require when we got inland. We went back five miles to look for the bag and met some black boys coming with packs, and as they had seen nothing of it we decided to let it go. The real trouble was that we were afraid of using up petrol, as we expected to be short at our depôts. That day we passed a man with a mob of 100 donkeys and mules. He had brought them all the way from Oodnadatta by himself. We also passed teams with wool from Mataranka.

The car on this day began to give some trouble. There was an ominous knock once or twice, but it left her, and we hoped all was well. Fifty-three miles was the run for the day, including ten looking for the lost bag. Mr Palmer, the manager of Mataranka, kindly sent a boy to look for the bag, and we thought we might get it before we went on from Elsie Station, but it was not to be. The bag has been found, and I expect to get it along the line on our return. We had news of its being picked up over the wire.

On Saturday we ran on to Elsie Station—McMinnis Bar—19 miles from Mataranka on the road to the Roper, and we were there by mid-day. I intended staying at Elsie over Sunday, but we found everyone away except the Chinamen cook and carpenter, and Mr and Mrs Shadforth would not be back for at least a week, so we decided to go back to Mataranka and on down the overland telegraph line as far as Mr Gorey's camp, near the old Elsie Station. That meant our doing about 56 miles in the day, and we did it before dark in spite of stoppages. This was the longest run we had done

so far, and before we got to the camp we found we had a bad knock in the engine. There was nothing else to be done but to look for the fault, and the mechanic found two bearings gone. That meant we could not get started again till Monday afternoon, when we hoped to get as far as No. 2 Well, where there is a wind-mill, but that was not to be. We had travelled about 10 miles when the knock was worse than ever, and we decided to run back to the Warlock Ponds, do repairs and camp. Before we had gone so far we had to stop. There was about two and a-half hours' daylight, and in that time Mr Edmondson had got out the bearing and put in another. This burning out of bearings was very mysterious, and thinking there might be something in the engine we drained all the oil away.

It was just dark when we started again, and we wanted to get to water, though we had enough for a dry camp, and to run the engine for some time. The trouble was to find the ponds in the dark; they are nearly a quarter of a mile from the road. We ran along till we thought we were opposite them, and I went off exploring, but found no water. On for a little way, parallel to the road, with no better success. I went back to the car, and we went further along, and again I went exploring, and this time I managed to strike them; it was a miserable business, struggling through the long cane grass in the dark. We had trouble finding wood for a fire, but managed to get some; boiled our billy, had our tea, and then turned in for the night.

Next day, Tuesday, May 20th, we made an early start and did well for twenty-seven miles to the first bore. The windmill at this bore is out of action, but we had plenty of water to carry us on; but travellers have camped at the water-hole, a little away from the bore, so we had trouble in finding the road. We searched about and at last struck one with wheel-tracks and followed it. Unfortunately, it was not the right one, but it led us to the telegraph line, along which there is traffic in the wet season, as the line keeps to the higher ground. We did not care to go back, and we expected to find the road crossing the line a mile or two further on—so we followed the line. The further we went, the more we hoped to get the road, and the less we were inclined to turn back; but, if only we had known that we should have to do twenty-two miles on the line! It was terrible; high grass, stumps, ant-beds, and boulders at every little rise, with an occasional hole to drop into. We got through, but it was a dreary business, the line stretched on and on ahead, apparently never ending—monotonous. We could only travel about four miles an hour, and were nearly all the time on low gear. We had passed the second bore before we struck the road, which, with what the Yankees call the eternal cussedness of things, ran along the line, crossing it again and again—frequently for miles—when once we had the relief of getting on to it! We made the third bore before dark and camped, and had covered about 62 miles. Had we been on the road, we should have been at Daly Waters that night. As it was, we camped at the Ironstone Bore.

On Wednesday morning we found it difficult to start the engine, but we got going at last—but only for half-a-mile—when again a knock, knock, knock warned us something was wrong. Get out and get under was the only thing, and

then we found another bearing gone. Four bearings in about 250 miles was aggravating. By mid-day we were ready for the road again, and all went well till we got near Daly Waters—32 miles—when again there was a knock, though not a serious one. We ran on to the Station, and decided on a thorough overhaul, and to clean the engine. When the engine was taken down, it was found a bearing was just saved. It took three days to overhaul everything, and new bearings had to be moulded on to the connecting-rods; some were burnt out completely. We could not afford to throw more oil away, but what was in the engine we strained. They were strenuous days for Mr Edmondson, though he was fortunate in finding a good forge at the Daly Waters Telegraph Station.

We did not leave Daly Waters till Tuesday, May 27th, as it took us all day Monday to mould the bearings; and it was a late start, 10.30 a.m., for a long run of 90 miles to Newcastle Waters; so late indeed that we did not get through, though another half-hour of daylight would have been sufficient. The engine worked splendidly and we had covered 82 miles to North Newcastle, including 14 miles of Stent's Plain, a very bumpy, lumpy piece of road, by a little after six o'clock in the evening. At North Newcastle we found little streams running into the lagoon, and they looked very boggy, so we decided to head them, which meant going bush over very bumpy ground. That lost us time and when we had gone another two miles or so it was dark, and as our sparking plugs were asking for a little attention, and we could not see well enough to avoid stumps and antbeds we decided to camp, though the station was only six miles off.

On Wednesday, May 28th, we made an early start. It was hard work starting the engine after the cold windy night, and about two miles from the station we had our first puncture on the trip. Everyone was away from Newcastle except the Chinaman cook, who gave us breakfast and some tucker for the road. We had to pick up petrol and oil and of course the car wanted something done to her. It is well to fix the gender of a car as feminine, for it needs a lot of attention and is a contrary creature—uncertain, coy and hard to please. However, we got away at 12.30 p.m., taking with us mails we had brought for the manager, Mr Burkett, whom we should find, the cook said, 26 miles on at the South Newcastle yards. Nine miles from Newcastle we met a teamster coming across from Queensland to the Katherine, with a very big wagon, empty, but fit to carry 20 tons of loading, seven inch tyres, and the back wheels seven feet high. The party was camped at a lagoon, and as they had come across from Anthony's lagoon, the way we want to go back, I was anxious to make enquiries about the road. Strange to say three years ago in June I met the same teamster coming across with an empty wagon when I was driving to the Roper. Unfortunately Mr Bone was away looking for goats; he travels with a flock of goats and other luxuries. We had lunch at the camp and waited about three-quarters of an hour, and then had to come away without my being able to renew my acquaintance with Mr Bone, but we had a long way to go and time was passing. Eleven miles further on we came to where Mr and Mrs Rogers were camped. They were travelling

with a mob of cattle, and I had mail for them. At the South Newcastle yards we found Mr Burkett with a number of aboriginals, the finest specimens of the race I have seen, busy branding. We gave him his mail and then went on. We were now on a road we had not been over before, as Newcastle Waters was our limit south last year. The country becomes a little more ridgy south of Newcastle Waters, but on the whole the road was good to Powell's Creek, where we arrived just after dark. It so happened that one of the Daly Waters staff was at Powell's Creek to take delivery of cattle for the Daly Waters Telegraph Station, and another man from south was there also giving delivery, so we had a congregation of five at the service that night.

Some years ago every telegraph station on the overland line had its own herd to supply the staff with beef, but at Daly Waters the water gives out rather early in the season and the cattle had to be watered at one of the wells. When the Territory Government took over the wells a charge was made for watering stock, and the Telegraph Department sold the Daly Waters herd. Of course if the wet season is not a good one all the telegraph stations that have stock must water the herd from wells. The biggest herd is at Tennant's Creek, and it supplies the beef, or some of it, as far as Daly Waters to the north and Alice Springs to the south. The Territory is a dry country for stock—very few of the surface waters last through the long dry season, and the cattle stations need wells or bores to water the stock for some weeks before the wet season begins. Fortunately in the centre and north, sub-artesian water is to be got at anything up to about 300 feet, but that means pumping. The two bores just north of Daly Waters—Rodericks and the Ironstone—were tested just before we passed by, and they gave a flow of 21,000 and 31,000 gallons a day. Nothing like the artesian flow, of course, but still a good supply. Unfortunately one-half of the bores along the road north of Newcastle Waters are out of action. They are pumped by windmills.

We left Powell's Creek on Thursday about eleven o'clock in the morning, intending to do a short run of 30 miles to Helen's Springs, where there is a small station. Twenty miles from Powell's Creek we came to Renner's Springs, where we had lunch, and as this is the place where we are to leave the road to go across to Anthony's Lagoon on our way back, we wished to make sure of Mr Bone's wagon tracks in case travelling stock obliterated them. We are depending on the wagon track as our guide across the Downs, where there is little traffic. Unfortunately we missed the turn-off to Helen's Springs, and had gone so far before we discovered this that we decided, late as it was, to go on to Bauka Bauka, a cattle station. We thought the plainest road led to Helen's Springs, and probably when we were in the bush and grass, dodging washaways or sand, we missed the other road. We got to Bauka Bauka just after dark, having covered 60 miles, and spent a good deal of time on the road. Unfortunately I had mail for Mrs Bohning at Helen's Springs, but Mr Ambrose, one of the brothers who owns Bauka Bauka, promised to send a black boy with it the next day. We were delivering mail that had left Sydney on May 1st—probably in record time for this part of the world. Whereas they get their mails every

six weeks, these are sometimes eleven weeks' old when they arrive.

We left Bauka Bauka at eleven o'clock on Friday, May 29th, taking with us a bottle of butter for one of the residents at Alice Springs. They make beautiful butter at Bauka Bauka. We had tasted and enjoyed it at Powell's Creek. They have also a very fine vegetable garden. As a matter of fact we were all ready to start at Bauka Bauka at nine o'clock that morning but there was something wrong, and we were delayed two hours putting it right—and we were to be sorry for the delay before the day was done. It is 60 miles from Bauka Bauka to Tennant's Creek, and we thought we had plenty of time, but the road is awful, the worst we had struck. There is very little wheel traffic on it. The loading as far as Newcastle comes by camels from Oodnadatta. There are miles of sand of the heaviest kind, washouts, holes and ant beds, several bad creeks and some stony ground.

None of the creeks stuck us up; we never had to unload the car, and on very few occasions had I to get out; but it was slow travelling and heavy work for the engine. To add to our troubles, we had two punctures, which delayed us half an hour, so when it became dark, we were still six miles from Tennant's Creek. We went on in the dark for another three miles, but something went wrong. We could not see the road properly, so after bumping one or two ant-beds, we decided to make a dry camp—three miles from comfortable quarters at Tennant's Creek Telegraph Station! It was a great difficulty to find firewood in the dark, but we got a little, started a fire, and then set clumps of spinifex alight, which gave us a good light sufficient to enable me to cut down two small dead gum trees I found, and then we had enough wood to last the night. We had brought enough tucker to last two meals; foolishly, I had refused more at Bauka Bauka, so we had a good tea and a poor prospect for breakfast!!

It is cold camping out on the plains at this time of the year, especially if the south-east wind keeps up all night. We made a breakwind with our calico cover for the car, and kept a good fire going all night.

On Saturday, May 31st, we were early at work. I made a breakfast off some tinned meat I heated up in the tin, but Mr Edmondson preferred to be content with tea only. We had to take out some of our cylinders, as there had been a knock the evening before, and we were running no risk—but all our bearings were good. We scraped a little carbon off the cylinders but did nothing else, and could find no cause for the knock. We were camped on a sandy plain, with a strong south-east wind blowing, and sand everywhere; so, before we began work, we had to screen the car carefully to keep sand out of the engine, and to cover the oil we had drained out of the crank-case. It was a case of doing repairs under difficulties. By mid-day the car was going again without any knocking, and we ran in without trouble to Tennant's Creek in about twenty minutes! There we stayed the day; and of course, Mr Edmondson was under the car as soon as we had had lunch, making sure and certain everything was right.

At Tennant's Creek we heard that the pioneer survey party for the aerial service had reached Newcastle Waters on Friday, May 30th. We had been hoping to meet them on

the road, especially as Mr Edmondson had been in communication with them by telephone from Normanton to Cloncurry at the end of March. A telegram had been sent to me at Normanton by the leader of the party, asking for particulars about the road, and as I was not there, the postmaster at Normanton received instructions to give the wire to Mr Edmondson, and he got into telephone communication with them.

We spent Sunday, June 1st, at Tennant's Creek and made an early start on Monday morning. The road was good for some distance but then got rough with long grass in places. We had done about 50 miles by mid-day and then hit an ant bed, the first we had not missed, and he was a big one. It could not well have been avoided as we were on a small clay flat in long grass some seven feet high. On the left we suddenly came on a deep wash-away and to avoid that hit the ant bed hidden in the grass. For a minute we thought the axle was broken, and were relieved to find the only damage was bent radius rods. We decided to have lunch and straighten things out, and after three hours work were going again as good as ever, but the day was spoilt, and when we had gone another 14 miles we decided on a dry camp at sundown a couple of miles from Bonny's Well. We had passed a camel team, the first we had seen, about a quarter of an hour before we camped.

We made an early start on Tuesday morning and got to the Wickliffe Well by mid-day. The road had been heavy, miles of sand and a big sand hill. We tried going straight over it but only got halfway up. Then Mr Edmondson backed to the bottom and taking to the bush got right over without a stop while I walked wearily on through the sand for half a mile. At Wickliffe Well we found a woman and two children living; the husband and only son were away. It is as dreary an existence as one could imagine for a woman and children, but Mrs Crook, who has only been out from England ten years, is as bright and cheerful as possible. Just fancy the change from the fields and lanes of the west of England to the dry, dusty centre of Australia. Mrs Crook gave us lunch and the mechanic found he had to sweat in some solder to a small hole in the crank case where we were losing oil. The car was carefully covered round to keep off the wind and with a blow lamp Mr Edmondson did a very neat piece of work cleverly. We went on in the afternoon hoping to get to Taylor's Well but heavy sand made the going slow, and we made a dry camp again, having travelled 51 miles.

Thirteen miles the next morning brought us to Taylor's Crossing, a long sandy creek, part of which we had to corduroy with bushes, and the gum trees showed some one else had done the same thing a few years earlier. We arrived at Barron Creek about mid-day, having come 39 miles.

At Barron we found the petrol was less than we expected, and we had to get the telegraph to work to find out what there was at Alice Springs; we heard it was short there, too, from leakage. We were afraid we had not enough to take us the 168 miles and back, but we were not going to be beaten so near the end. We wired to a station at Horseshoe Bend, where there is a car, and asked if they could send some to Alice Springs by the mailman, but the manager was away. Then we wired to the sergeant of police at Alice asking him if he could meet us with a trap at Birt's Well on Saturday morning. This would save 70 miles

on the double journey, and we knew we could manage that. It was two o'clock on Thursday before we got things fixed up, and then a quick run took us to Stirling Station, 22 miles from Barron Creek. We had now 129 miles to do by morning, the time we had arranged to meet Sergeant Stott at Birt's Well, but we heard the road was good and we had every hope of keeping our appointment. We left Stirling at nine o'clock on the Friday morning, taking with us a guide—an aboriginal—to shew us a way to avoid two big sandhills. We were running across country to get to the road, and when a mile and a-half on the way we hit a small stump hidden in the grass bang in the middle of our front axle. It was badly bent, and the only thing to be done was to go back to the station and straighten things out. That took us till two o'clock, and after having lunch we made a fresh start. Our guide shewed us a road clear of sand but bumpy, over some dry swamps, and left us at Hansen's Well. We started bowling along over a good road, but had not gone far before we ran to a creek with a wide sandy crossing. That delayed us for a time, but the great anxiety was using up petrol. To save as much as we could we got out a long rope and tried to pull the car with a Spanish windlass, but all we did was to break the rope, so we had to get back to her own power, and when the low gear band had been tightened up we ran through. Another 17 miles took us to Bullocky Soak at sundown, where we found a camel team camped. We were debating as to whether we should fill up our bags and jar with water and get on a few miles further, when pop went one of our tyres like a pistol shot. The aboriginal in charge of the camel team, who was standing near by, jumped, and we decided the question was settled for us. We had 104 miles to go yet and no hope of meeting the sergeant at the time appointed. However, we knew that bushmen understand that motor cars are not absolutely reliable, and that we might be expected to be late, so we did not worry on our own account.

On Saturday we made an early start at 7.30 a.m.; passed a mob of cattle on the road. They were to my surprise not much disturbed, though we went through them. At Tea Tree Well we found the repair party for the telegraph line for whom we had mail, but we did not stay long with them. The long sandy crossing at the Woodford gave us some trouble, but on the whole the road was good and we were at Ryan's Well before one o'clock. Mr Wicker gave us some lunch, and we were on the road again before half-past one, with about 42 miles still to do before we got to Birt's Well, but the road was good, and we travelled well. A few minutes were spent at Conner's Well for water. We passed the mailman going north, and pulled up to talk to him for a few minutes, and another man, who is in charge of the wells along the road and who told us the sergeant was waiting for us. By twenty minutes past four we were at our rendezvous, and we had barely passed greetings when we had sounded our tank, and found we had enough petrol to take us on. We had averaged 22 miles to the gallon from Barron Creek; we had reckoned on 15. I asked the sergeant if he could trust the boy to bring in the buggy, and when he said yes, I said then we were going on and taking you with us. The sergeant demurred, he did not think we had time to get through before dark, and the last nine miles of the thirty-five were very rough in the mountains

and the Wiggly Gorge. There was no time to argue the point; we took off part of our load and left it for the buggy to bring on, and in the rush our tucker bag was left, though no one noticed it at the time. By half-past four we were going again with 20 miles of good road in front of us, and Mr Edmondson got the car up to 35 miles at one time. We were just getting to the MacDonald Ranges when pop went a tube. The pace had been too hot for one of our patches. There was no time to be lost, so we put in a new tube and went on. A little further on a bump over a stone sent the sergeant's hat flying, much to his disgust, as every minute of daylight was of value. We were over the roughest of the road by dusk, but still had the Wiggly Gorge and two long sandy crossings of the Todd to negotiate. Fortunately the road through the Gorge has been done up, and the sergeant knew every twist and turn, so he was able to guide us, and there was a little moon, but some shadows. Up and down we went, and in and out, now running along the sandy bed of a creek, now over a steep rise, and round sharp corners. Two or three times we two had to get out where sand was heavy, as we did not want to risk a stoppage. We were past the telegraph station by a quarter to seven, but we did not stop, though I had a mail bag, for just in front was a long sandy crossing of the Todd. We passengers walked over and the car ran through without trouble, then on a couple of miles to the next crossing, where we stopped in the middle, but three or four aborigines were on hand; their pushing got us right through, and we were at the police station by seven o'clock. We had travelled 136 miles in the day, the last nine miles over a rough, heavy road, and the car ran splendidly.

A very warm welcome awaited us at Alice Springs with all the hearty hospitality one finds, especially in the Australian bush. Mrs Stott could not do enough for us—in her opinion. We thought differently.

On Sunday we had service in the schoolroom. It was Whit Sunday, but things had been too uncertain to arrange for services till our arrival. We had a celebration of Holy Communion on Monday morning, and again on Thursday morning, as well as Evensong on Thursday night. I visited the folk up at the Telegraph Station, two miles north to the old Police Station, two miles south, just past the Heavy-tree Gap; and during the week I gave the half-caste children lessons in the school. Mr Edmondson was busy on the car.

Alice Springs is a small settlement, beautifully situated between the Macdonald Ranges, in a long narrow valley. After the rains, it must be one of the most beautiful spots in Australia. Good fresh water is found at a shallow depth, and the southern side of the valley is covered with saltbush.

There is a settlement of half-caste children (38) in the hostel. Mrs Standley, the Government teacher, takes the white children in the mornings and the half-caste children in the afternoons; 35 of them come to school. There are 8 or 9 white children in the school.

We hope to leave on the return journey on Friday, and I have to apologise for this issue of *The Carpentarian* being late. Unfortunately I missed the Adelaide mail by four days, so this story of our trip cannot get to the printer till the end of the first week in July.

To be continued.

Christ Church, Darwin.

The Rev. F. H. T. Lane having resigned the position of Priest-in-charge of Darwin, left by the "Changsha" with Mrs Lane and their son on May 4th for Thursday Island. There is at present no prospect of a priest being found for the parish. The Bishop has been trying for seven months to find a man but without success. Darwin is an important place and it will be a great pity if the parish is left vacant for a lengthy period. Mr Lane took charge of the parish at the urgent request of the Bishop in January, 1917, when the Rector, the Rev. C. H. Massey, was appointed Chaplain at Rabaul, and he has done very faithful work for over two years, waiting long after he should have been relieved in the hope that a Rector would be found, when Mr Massey could not return. The work in Darwin is in many ways very difficult, but there is a fine field and magnificent opportunities for a priest who is not afraid of work and has faith and devotion to overcome difficulties. Fortunately there are two loyal lay-readers in the parish who will see to it that the Sunday services are held regularly.

At the annual meeting held in the Vestry on May 1st, the usual business was transacted. The Wardens and the members of the Parish Council were elected. The accounts showed that while there is still a debt on the Church funds, the debt has been increased during the year only by so much as the cost of installing the Gloria light. The Wardens have always been careful that the Rector's Stipend be paid regularly whatever else had to wait. During the year £100 was paid off the debt to the Diocese for a loan to the Rectory Building Fund, as well as the interest on the loan for the year.

The Sunday School picnic was held on Saturday, April 26th, when a large number of children with many adults had an enjoyable day on the beach some four miles out of town, an ideal spot for such an outing.

On Anzac Day, the festival of St. Mark, there were celebrations of the Holy Communion at 7.30 a.m. and at 10 a.m. The soldiers were present at the 10 o'clock service, when the Bishop was the celebrant and preacher. He got out of quarantine that morning early, and so was able to take the service. The offerings at both the services were given to the Church of England Soldiers' Help Fund. During the year Darwin has done well for that fund, nearly £90 was raised for the Lavender Day effort.

Mrs Lane is visiting her brother at the Mitchell River Mission and renewing old acquaintances where she lived and worked for some years.

Arrangements are being made for the meeting of the Lambeth Conference in England during 1920. This is a Conference of all the Bishops in communion with the Church of England. The Conference meets about every ten years, and should have met in 1918, but it had to be postponed owing to the war. The meeting in 1920 should be a very important one, several important questions, amongst them the Reunion of Christendom, are sure to be discussed. The Bishop of Carpentaria hopes to be able to go to the Conference, but nothing definite has been arranged by him in connection with the trip.

Visit to the Torres Straits Islands.

Continued.

When the April number of the *Carpentarian* went to press I was at S. Paul's, Moa, having completed the visitation of the eastern islands of the Straits. One of the Ouncillors at S. Paul's had signed on to work on a fishing boat, so a meeting had to be held to elect one to fill the vacancy. First one man was elected who declined the honour, then a second who followed suit, a third was elected in his absence and we assumed he would accept the office. He did.

On Friday, March 7th, I left S. Paul's for Adam in the "Banzai," and made arrangements to take the twice postponed marriage the next day. The house for the bride was nearly finished, quite habitable, and the Government teacher was satisfied. The wedding was after Mattins on Saturday morning and as one of the parties was in disgrace it was a very quiet affair. In the Islands we mark the disgrace in this way. The marriage was taken at the door of the Church instead of at the altar and the bride was not arrayed in the glories delighted in on such occasions. We hope in this way to teach the Island people in general a lesson, as well as to emphasise the position of those under discipline. After the wedding I went across to Badu, made arrangements for the Sunday services and held service; preparation for Communion at night. Several people who were under discipline came to see me after the service to arrange about their restoration to Communion. Sunday was a busy day: a celebration of Holy Communion at 7.30 a.m., with a very large number of Communicants, morning and evening service, and Sunday School, where there was a large number, very many of them adults; Sunday School resolved itself into a Bible Class, which I took.

Mr Done had arrived on Saturday night, but before he got to an anchorage at Adam the tide had turned, so he was not able to take the celebration at Adam on the Sunday morning. He was in time for the other services, and gave the people their Communion on the Monday morning.

I went across the strait between Badu and Adam early on the Monday morning in the dinghy belonging to the native teacher—a Government employee—who lives at Badu and often comes across for the week-end. It was a very pleasant sail across in the early hours of the morning, and just as we got near the "Herald" we met their dinghy coming over for me. Mr Done was ashore at the service, but we got away soon after he got back on board for Mabuiag. It was a heavy beat up against a head wind and tide; a nasty, short sea was running, and hardened though I am I was not happy.

On Tuesday we had a good run to Dauan, though there was little wind. We had service that night ashore, and a celebration of the Holy Communion next morning, with 27 communicants. The Church at Dauan has been much improved since my last visit. A chancel has been built on and other improvements made. All the work has been done by the people themselves. It did not take us long to get to Saibai, where there were various matters to be seen to, some questions of discipline to be decided. We had service in the evening and then back on board, where we had mosquitoes galore, though

we were well out from the shore. The next morning we were busy with a celebration of Holy Communion, with 74 communicants; a wedding taken by Mr Done; and a meeting of all the people, whom I had been commissioned to warn against going to the New Guinea coast, as there was a possibility of pneumonic influenza travelling down from Dutch New Guinea. These admonitions were to be addressed to the people at Saibai, Dauan and Boigu. There was not a Government teacher at Saibai at that time. We hoped to get to Dauan that night, but there was little wind, the tide turned, and we found ourselves aground after dark. We hailed a passing canoe and were taken on to the village. It was too late to have service, but we wished to let the people know we were near. We went back to the "Herald" by canoe about midnight, and on the rising tide got off and to the anchorage. We went ashore for Mattins and Evensong, leaving the celebration of Holy Communion till the next morning, when there were 38 communicants. There was a little touch at Boigu which shows the innate courtesy of the people. When we went ashore on Saturday morning we found in the little house used as a vestry two drinking coconuts husked, and on a plate on the table with two tumblers.

We left Boigu on Saturday morning, hoping to get to Mabuaig that night, but we had little wind and had to anchor in the open, and again on Sunday we made little progress and anchored well within sight of the island. On Monday we drifted in close with the tide, went ashore in the dinghy and walked round to the Mission House.

There was a good deal to be done at Mabuaig, and I stayed over the Tuesday. Something had to be decided about the leak into the building, which is very bad. The original plan had a parapet along each side wall outside—and above the roofing—to act as guttering. It has turned out that this is not enough to carry off the water, and it looked as though the roof would have to be taken off. However it was decided to make some large openings in the cement of the parapet and let the water out. We hope that will solve the difficulty. There were several cases of discipline to be gone into, and other matters to be attended to. We had Mattins and Evensong on the Tuesday. A celebration of Holy Communion on the Wednesday with 67 communicants, and then we left for S. Paul's, where we arrived that evening. Mr Done returned home and I re-

mained at S. Paul's till the following Wednesday, taking the Sunday and daily services and a celebration on Lady Day. Mr Done called for us with the Herald on Wednesday, March 26th, and we had a good run to Thursday Island.

This is the longest visitation I have been able to make to the islands, and the most thorough. Even so the time was not long enough. There is a steady development in the work of the Mission, but there are difficulties, and some seem to develop as time goes on. On the whole the number of cases of discipline were not many. On some islands there were none. There was very much for real thankfulness and to give the missionaries good courage.

The Bishop was the guest of Mr and Mrs Tamblin of the Cosmopolitan Battery, during the time of his visit to Pine Creek in May.

Personal.

Mrs Newton left Thursday Island by the "Tango Maru" on Sunday, April 6th, for Brisbane. She intended to remain South for six months and to return to Thursday Island in October, about the time the Bishop expected to get back from the visit to the Northern Territory and to the Gulf. Shortly after her arrival in Brisbane, Mrs Newton was very ill, and was for a few days an inmate of S. Helen's Hospital. After that, she was much better for a few weeks, but a serious heart attack, early in July, confined her to bed, and she died at her brother's residence, Kangaroo Point, Brisbane, on Monday, July 14th. Word had been sent to the Bishop at Camowea, and he arrived in Brisbane on Saturday morning, July 12th, after a very hurried journey by motor to Longreach and thence by rail. Mr Riley, of Camowea, kindly drove the Bishop to Winton in his car. The distance—580 miles—was covered in a little over 57 hours, including times for meals and rest.

On the day of the funeral, Wednesday, July 16th, the Archbishop celebrated the Holy Communion in S. Mary's, Kangaroo Point, where Mrs Newton made her last Easter Communion, and was not able to get to Church again. The first part of the funeral service was taken at All Saints', Wickham Terrace, in which parish Mrs Newton had worked for some years,

before she went to New Guinea in 1898. The Archbishop of Brisbane and the Rev. H. Gradwell took the service both at All Saints' and in the Cemetery at Toowong.

The Rev. F. H. T. Lane has taken charge of the parish of Croydon for three months from June 1st.

The Rev. H. Warren, superintendent of the Roper River Mission, left Sydney early in June by motor car for the Roper River. He has a very long overland trip. The Bishop hopes to meet him early in July about Camowea.

A priest has offered to the New Guinea Mission for Samarai, and the Bishop of New Guinea expected to be able to send one to Ambasi in May of this year to take up the Rev. Copland King's work in that district.

Miss Inman has gone to the Mitchell River Mission on a visit for about five months.

The Rev. G. A. Luscombe and Mrs Luscombe with their two children arrived in Thursday Island early in April. They were quarantined for seven days after they landed and were not able to get to S. Paul's till after Easter Day.

Our congratulations to the Rev. J. J. E. Done and Mrs Done of the Torres Straits Mission on the birth of a son in June. Mrs Done was staying at Bishop's House in Thursday Island.

Motor Car Fund.

The Treasurer has received two hundred and forty-nine pounds ten shillings for the fund; about £38 is still required to pay the debt due to the Diocesan Council on the car. Contributions may be sent to F. Rigby, Esq., Bank of New South Wales, Normanton, Q.

SUBSCRIPTIONS TO "THE CARPENTARIAN":—Per Rev E. Taffs: Mrs Crees, senr., Rev E. Taffs, each 2/6; per Rev H. R. Longmore: Mrs A. Rains, Mrs Jewell, each 2/6; Mrs Lucas, 4/-; per Rev F. H. T. Lane: Mr Tamblin 5/-, Mr H. F. L. Finnis 2/6, Mrs Iliffe 2/-; Ven E. J. Nash 3/-, Mr Wardrop M. Hill 5/-, Mrs Jones 3/-, Miss Paige, Mr Toulasik, Mrs McLeod, Mrs G. Clarke, Mr McClosky, each 2/6.

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Correspondence invited

Examined and found correct.—E. J. HENNESSEY, Auditor.

1919.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy:

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.

REV. C. W. LIGHT, Normanton.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Readers:

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MR. G. E. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

REV. B. S. COLE (Chaplain). | MRS. COLE.
MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. (Supt.)
J. Geibe, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER. |
REV. R. D. JOYNT. | MRS. DYER.
REV. H. E. D. WARREN (Supt.)

Torres Straits Mission:

REV. J. J. E. DONE. | REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE. | MRS. LUSCOMBE. [Th.L.
Miss LUSCOMBE.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

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Diocese of Carpentaria.

INTERCESSION PAPER

July, August, September, 1919.

THANKSGIVINGS.

LET US GIVE THANKS :—

1. For the safe arrival of the Bishop at Alice Springs.
2. For special gifts to the funds of the Diocese.
3. For the blessings vouchsafed to the Missions in the Diocese.
4. For the increased observance of the octave of prayer for the Reunion of Christendom.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

LET US PRAY :—

1. For a just and lasting peace.
2. For industrial rest.
3. For the Bishop on his journey in the Territory and Gulf.
4. For the Rev. H. Warren on his overland journey.
5. For Priests for vacant Parishes in the Diocese.
6. For guidance to those responsible for the arrangements of the Lambeth Conference.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop remained in Brisbane until Saturday, July 26th, when he left for Sydney to see the chairman of the Australian Board of Missions about various matters in connection with the Missions in the Diocese of Carpentaria. While in Brisbane the Bishop spoke at the meeting at the Cathedral on the night of St. James' Day in connection with the work of the New Guinea Mission. He arrived in Sydney on Sunday, July 27th, and left by train for Newcastle on Wednesday, July 30th, where he caught the steamer for Byron Bay that night. He was on the Richmond River for three days, and on Sunday, August 3rd, he celebrated the Holy Communion and preached at St. Paul's, Wollongbar, and also preached at St. Andrew's, Lismore, on the evening of the same day. He arrived in Brisbane on August 6th by train from Lismore, and remained in Brisbane till August 20th, when he left by train for Maryborough. While in Brisbane the Bishop celebrated the Holy Communion and preached at St. Augustine's, Hamilton; he also preached at St. Mary's, Kangaroo Point, and at St. Andrew's, South Brisbane. He travelled from Maryborough to Longreach by train, thence by motor car to Winton and on to Hughenden by train. After spending a day at Hughenden the Bishop travelled to Cloncurry by train, and was met by Mr Edmondson there with the car, which he had brought up from Normanton. The Bishop left Cloncurry in the car on Saturday, August 30th, to visit the Gulf.

The Bishop's Visit to the Gulf.

It is only the first part of my visit to the Gulf of which I can give an account in this number of the *Carpentarian* as the MSS. must go to the printer in a few days, and I have really only begun the work in that district.

I left Cloncurry for Burketown in the car on Saturday, August 30th, and I was "on my own." Mr Edmondson had bought a car for himself in Cloncurry and had to take it down to Normanton. I waited a couple of days in

Cloncurry till he was ready to start, as our road was the same for the first 68 miles to the Donaldson, and on that part of the road there are some bad creeks. After the thousands of miles I had "ridden" in the car I ought to know something about it, but alas, though I had driven her a good deal it was only on good roads, and I had had no experience in sand and creeks. I started first as I was likely to travel slowly, but I had not got out of the town when I was in trouble in a little sandy gully, and had to wait till Mr Edmondson got me out. And so it was at every creek and gully; it seemed hopeless, and when she ran away amongst trees twice it looked pretty hopeless. At last I managed to bump into a tree, though I did no damage except to the running board, and I almost decided it was no use my trying to do anything with her, and that the best thing I could do was to travel to Normanton with Mr Edmondson and get the pony and sulky for the work. However, things improved a little during the day, and when we had camped out after doing 61 miles, I felt a little more confidence the next day, and left my travelling companion at the Donaldson, while he went to Normanton and I to Burketown. I had 16 miles to go to Oullulal and only one bad creek two miles from the station, and though I had a little trouble in a sandy patch, I got to the creek safely. I took no risks, and though it was mid-day and broiling hot I unloaded the car and carried everything over; it was eight loads, and four of them cases of petrol. To my delight and surprise I got the car through and just on to the bank when she stopped and I had to back into the creek and stop there. I walked to the station and Mr Craigie with some of the men came out to help me. A push behind and all trouble was over! We had a splendid service that night at Oullulal, and the next day I got to Kamilorai for lunch and to Lorrance in the evening. There I found two children to be baptized. The next day I got to Augustus Downs, picking up a mate on the way who helped me through creeks. I had service that night at Augustus and gave a lesson in the catechism to the children. Mrs Pointon arranged for a horse to be sent to the Leichhardt Crossing to get me over the river, and on Wednesday night I was at Burketown, having done better than I hoped.

On Thursday I travelled to Gregory Downs and had Mr Field with me. We did the 75 miles quite easily and had no trouble at all. Service that night at Gregory Downs, and after a baptism the next morning we went on 12 miles to Planel Downs, where there was another baby to be baptized. Back to the Gregory by mid-day and on as far as Brooklands that night. We got back to Burketown early on Saturday morning. On Sunday we had good services at

Burketown and I left on Monday for Armaraynald. Unfortunately Monday was a holiday, so I was not able to take the school children. At Armaraynald we had service in the evening and a celebration of Holy Communion the next morning. I also gave the children a couple of lessons in the catechism. I had arranged with Mr Simpson of Wernadinga to meet me with horses at the Floraville crossing on Tuesday at mid-day, and was there to time as was also another car; that party had heard of my plan and were careful not to be late, for the crossing of the Leichhardt at Floraville is almost impossible without help. So we were a large party at lunch on the bank of the river that day. I hoped to get to Inverleigh that night and to have the people in the other car to help me through "M" creek, but I got behind and they were uncertain as to whether I would pass Wernadinga and so did not wait. I got to "M" creek and got badly stuck. It meant camping the night. The next day the mailman came along with a passenger whose push was not enough, so I had to wait patiently while the mailman went on to Inverleigh, 20 miles, and sent back help. I had reading matter and spent a quiet day philosophically and camped out another night. At daylight next morning Mr Burnett of Inverleigh turned up and we got the car down the bed of the creek but she would not face the bank on the other side; however, you can't beat a bushman for ingenuity. Mr Burnett cut some wire out of a fence, backed his buggy against a tree, tied the wire to the car, passed the other round the hub of the wheel a couple of times, turned the wheel, which was jacked up, while I pulled in the slack and up she came. One more short stop and I was at Inverleigh. There we had service that night and a celebration of Holy Communion the next morning. I gave the children a lesson and Mr Burnett came with me to see me over the river. We had some trouble in a heavy bit of sand in the Flinders and got to the Big Bains just as the mailman was boiling his billy for lunch. The Churchwardens in Normanton, knowing I was in difficulties, had sent a mechanic out and with three of us pushing we got through the river without trouble and I was in Normanton before six o'clock. In the thirteen days I had travelled 600 miles and visited most of the stations at the western side of the Gulf.

The Rev. H. Steward, a member of the staff of the Mission, has been nominated by the staff as Bishop of Melanesia, but the nomination has to be confirmed by the Bishops of New Zealand, of which province Melanesia is a part, and as there is a movement on foot to divide the Diocese of Melanesia, there may be some delay in confirming the nomination made by the staff.

Caterpillars :

A PEMBA PARABLE

It was rather a barren little patch of garden, for no one had time to pay it much attention, but somebody had planted any number of white spider-lilies there, and about Christmas-time and right on into January a large part of the garden was a mass of the lovely flowers, shooting up their tall heads from a forest of cool, green, spear-like leaves. Ten to fifteen pure white blooms to a head, and three or four heads to a clump, new ones coming on every day and keeping the whole place sweet with their delicate fragrance.

"How pleasant it is here in the sunshine and with this fresh breeze blowing," said a newly-opened lily-head to its nearest neighbour, one scorching Sunday morning in January. "And that beautiful rain yesterday has freshened us all up, and brought out no end of new blossoms." And, even as she spoke, very little reports could be heard on all sides, one after another her younger sisters softly popped themselves open from buds into full blown flowers.

"All the same," answered her neighbour, in rather a faint, weak voice, "I am not feeling very well to-day; I don't quite know what is wrong with me; only yesterday I was being admired so much by those very handsome caterpillars one often sees about in this garden; they were saying they had seldom seen a more perfect clump of lilies than this one of mine, and never a more absolutely faultless head of flowers than myself." And she swayed gently to and fro with some complacency, as she remembered the flattering words.

"Caterpillars, my dear!" said the first lily rather sharply, "surely you were never such a fool as to encourage them; they are the curse of this garden and the ruin of hundreds of our friends and relations. Never listen to them for one moment; if they can find a soft spot anywhere and get inside your stalks or leaves, you are as good as done for; I may almost say nothing can save you. But I do hope you knew better than to heed their lying, flattering words, which they only make use of in order to deceive and destroy any poor white lily who is foolish enough to listen to them."

"Is that really so?" said the second lily. "If so, I fear I must be in a bad way, for I saw no harm in what they said, their manners were very good, and I must admit that I gave them some encouragement. I even invited one who seemed rather tired, to rest, in the cool, down among my leaves, while the sun was at its hottest."

"Turn him out quickly, at once, my dear friend," the other lily whispered in great distress. "It is fatal to keep him there. Oh, if I could only help you to get rid of the vile creature;" and she waved violently to and fro and rustled all her green sheaths in her agitation.

"Nonsense, child," said a new voice, rather a cracked and ugly one, speaking thickly and confusedly, "never you mind that fussy old thing, she is only interfering out of jealousy because you and I got all the admiration yesterday; take no notice of her, our guests are gentlemen and would never abuse our hospitality; take my advice and invite ever so many

more of them, as I have done—the more the merrier is my motto, and I should say I have scores of visitors now in my clump."

The wise lily murmured a hurried warning. "Just look at her, my dear, she is absolutely ruined, a mass of horrible corruption; her leaves are perforated, and stained as if with blood in great patches, and see, her flowers are drooping off in dozens, withering before ever they come to maturity—death is very near her now, and she is blind and does not even know her danger."

The younger lily gazed in horror upon the ruined plant, and saw that it was only too true; some of the fairest blooms had dropped to the ground and were lying dragged and stained on the earth, and all over them, feasting greedily on their prey, were black and yellow caterpillars, some large, fat and juicy, having gorged themselves thoroughly on the unhappy plant, others quite tiny, some barely to be detected, but all busily, hungrily at work, devouring, ruining, destroying their miserable victim. And she could still plume herself on her beauty and on the pure whiteness of her flowers, which were now only unsightly and loathsome to behold.

Crash! Another great head has fallen, the stem eaten through and through by the voracious parasites who lie hidden within it.

Just at that moment a step was heard and down the garden came a white woman, one of the missionaries who lived in the queer little house in the middle of this garden.

"I must just do my little bit of Sunday labour," she was saying as she came, "but I do hate the job; still, it is worth while if I can save a few white lilies;" and she began carefully examining the plants, hunting everywhere for caterpillars, throwing them out and stamping on them when found.

"She never stays more than a quarter of an hour or so," said the lily who had spoken first, "the sun is too hot for her at this time of the morning; but if only she gets to you before she goes back to the house, you may yet be saved. Oh, cry with all your might, my dear, and try hard to make her notice you; rustle your leaves; wave your head, anything, if only she can be made to see your danger."

But the sun was blazing and the missionary turned to go indoors. Just as she was passing the poor, terrified, trembling plant, however, she spied a huge, fat caterpillar on one of its leaves, and pouncing upon it slew it. "I can't have this lovely one ruined," she said, and she proceeded to search thoroughly all through the clump, here and there pulling off a leaf altogether and even ruthlessly tearing out a new head of flowers which had just formed but was withering away, being infested at its very heart by the horrible caterpillars.

"Thank you, thank you," sighed the lily, when the cruel but saving work was over and she stood, bereft indeed of much of her former beauty, but healthy and sound again. "Thank you, I feel better already. To think that all this should come from welcoming just one of the horrible creatures. Never, never again will I let one get so much as a look of encouragement from me. And as to you, my dear friend," and she turned to the first lily, "how can I ever thank you enough? You have saved my beauty, my purity, my very life, for without your warning, by to-morrow or next day I should have been like that poor creature

there;" and she looked with shuddering pity at the unfortunate wreck which had so lately been a lovely plant.

* * * *

There are a few white lilies of another sort in Pemba—newly baptized and still in their white robes, with their souls washed whiter; little children who have not had time to learn the evil and wickedness which surrounds them, and some who once were clean and pure, but who have come very near destruction, and, thank God, some also, even though they may be very few in number, who will warn and guide and help these weaker brothers and sisters, until by the mercy of God and through the grace of His Sacraments even these may be delivered, saved and set free, strengthened, cleansed and revived to take their share in making their little garden in God's Church fair and sweet and bright.

But the caterpillars are always there, countless enemies, worldly, fleshly, spiritual, far more in number than the poor lilies and always, always on the watch. Some bold and daring, others sly and flattering, some almost unperceived until untold harm has been done and the sweet flower is almost ruined; others easily seen from the first, but encouraged and welcomed by their poor, foolish victim. Let but one get a real footing and the flower's decay is terribly rapid, for caterpillars such as these have no idle moments and lose no time when once they get to work. And woe betide the missionaries who are called to play the gardener's part, if their enthusiasm, diligence and zeal does not at least equal that of the enemy hordes.

E.M.V.

From Central Africa U.M.C.A. monthly paper.

The Carpentarian Association.

Now that the war is over an effort is being made to revive the Carpentarian Association in England, and Miss Theodora Scarth has offered her services as secretary. A meeting of the Association was held in June, 1919, at which Sir George Le Hunte, at one time Lieutenant-Governor of New Guinea and afterwards Governor of South Australia, presided. Amongst the speakers were the Rev. R. S. Halse and the Rev. C. Hall. It is to be hoped that interest in the Diocese of Carpentaria will be revived in England, as the Diocesan funds have suffered during the war and we are only able to pay our way with great difficulty. During the war we could not expect England to do much for us, but English capital is invested in the Diocese and from that we may fairly claim support for the work of the Church in the Diocese.

The Very Reverend R. S. Hay, Dean of Hobart, was consecrated Bishop of Tasmania, on St. Bartholomew's Day, August 24, in St. Andrew's Cathedral, Sydney. The new Bishop of Tasmania is a graduate of Durham University, England. He worked for many years in the diocese of Brisbane, where he was rector of Laidley, Bundaberg, Warwick and St. Andrew's, South Brisbane, before he was appointed Dean of Hobart.

Christ Church, Cooktown.

The town of Cooktown has fallen on evil days. It is estimated that 170 persons have left the town and district during the last two years. A special meeting of the Parochial Council was held on July 10th, 1919, to consider the financial position of the parish. The Council had to face the fact that the income of the parish had fallen so low, owing to the exodus of parishioners, that they could not see their way to guarantee a living wage to a Rector, and they also felt they had no right to expect to have a priest unless the stipend were sufficient for even a single man. The Church people in Cooktown have faced a growing difficulty bravely and the Wardens have paid their way, but they cannot see how it is to be done now, and they have had the honesty to face the facts. It is a case where larger help should be given from Diocesan funds, but unfortunately these funds are low. And Cooktown is not a place that can well be worked in conjunction with another parish.

S. David's, Mossman.

It has been decided by the ladies of the parish to hold a Sale of Work during this year to raise funds towards the building of the Chancel of the new Church. Building operations have been in abeyance since 1914 owing to the cost of material.

Australian Board of Missions.

THANK-OFFERING FOR PEACE.

The Australian Board of Missions is appealing for £30,000 from Australia as a thank-offering for Peace. The one real hope for the peace of the world is that the teaching of the Prince of Peace shall be accepted by the nations of the world. And how shall they hear without a preacher? And how shall they preach except they be sent? We have known the horrors of war as never before; we have felt the relief of peace again.

Shall we not show our gratitude to God, and also make some real sacrifice so that by spreading the Gospel the hope of permanent peace may be assured. Contributions to the thank-offering may be ear marked for any Mission, but the work which the A.B.M. has undertaken in Fiji needs help at the present. In our Diocese of Carpentaria with parishes vacant it is very difficult to organise any effort. I would earnestly plead with our people to send contributions to this thank-offering to the Rev. F. W. Slade, the Vicarage, Thursday Island. Surely we can do our duty in this matter without personal appeals.

(Signed)

HENRY, Bishop of Carpentaria.

Motor Car Fund.

The treasurer of the above fund, Mr. F. Rigby, wishes to announce that sufficient money has been received to pay for the car, and that the account is now closed.

World Conference on Faith and Order.

REUNION OF CHRISTENDOM.

After nearly nine years of effort the World Conference on Faith and Order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. That will require much time, for it involves correspondence with nearly 100 commissions scattered all over the world. But apparently all the invitations necessary, and at present possible, have been or are being issued, and the acceptances have been so far universal that it will probably be thought that immediate steps can now be taken to convene the Conference or at least to consider where and when it can be convened.

Early in this year a deputation of the American Episcopal Church sailed to invite the co-operation of the Churches of Europe and the near East. The deputation had behind it the approval of the whole Anglican Communion, of almost every important Protestant communion outside Europe, the unofficial but weighty assurances of the Patriarch and many influential members of the Church of Russia, the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Churches in Greece and elsewhere, of many distinguished Roman Catholics all over the world, and of leading Protestants on the continent of Europe. The deputation has been cordially received everywhere.

At Rome the Pope has not felt able to appoint representatives to the conference, considering submission to Rome as the only possibility of re-union, but in Athens, Sofia, Belgrade, Constantinople, their reception was more than cordial. The deputation was to visit Switzerland, France, Belgium, Holland, Denmark, Norway and Sweden, and two members are going to Alexandria, Jerusalem and Antioch.

Personal.

The Rev. James Tweedie has resigned the parish of Christ Church, Cooktown, and will be *locum tenens* in charge of the parish of Gladstone in the Diocese of Rockhampton. Mr Tweedie will leave Cooktown early in November.

The Rev. C. W. Light at the end of the twelve months for which he undertook the charge of the parish of Normanton, returned to Brisbane in August. Mr Light has accepted the parish of Christ Church, Darwin, and intends to leave Brisbane for the north early in December. He is to be married to Miss Dora Ganly on November 27th.

The Rev. R. S. Halse, the head of the Community of Saint Barnabas, in the Diocese of North Queensland is in England recruiting priests for the community. If a sufficient number of priests offer, the Bishop of Carpentaria hopes to arrange with the community of S. Barnabas to open a branch house in the Gulf and to work that district on Brotherhood lines, but of course Mr. Halse has to think of the Diocese of North Queensland first.

The Rev. W. J. Elsey, who has been for some years head of the Brotherhood of S. Boniface in the Diocese of Bunbury, has been elected Bishop of Kalgoorlie.

There were 11 students at S. Francis' College, Nundah, when the College was re-opened in June. Several of the students have been to the Front and some were in residence when the war broke out. Amongst them is Mr Skelton, who is being prepared with a view to work in the Diocese of Carpentaria.

Another student of S. Francis' College, Mr C. D. Gillman, who intended to come to Carpentaria, also enlisted. He has suffered very badly from trench feet and has decided to remain in England for a time to get treatment. Meantime he is attending lectures at King's College, London.

Mr. N. A. Fettell, a member of the staff of the New Guinea Mission who enlisted in 1915, has been keeping up his reading and hopes to be ordained at the end of the year. Mr. Fettell also took the opportunity while in England to attend lectures at King's College, London.

The Church's Duty towards Nationalism.

The questions of nationalism obviously affect the very existence of the Church, but it is not easy to define the Church's duty towards nationalism. Broadly considered, the Church must embody a two-fold purpose, leading individual souls aright, and empowering the human race to realise its destiny. The Church is "called to season human society with the salt of grace, to illuminate it with the light of truth." "The nations shall walk amidst the light thereof." For this reason our Lord prayed that the Church might be in the world, not out of the world, and, being in the world, might be sanctified in the truth. The Church must be at the heart of every movement among men, purging it of its dross, helping the good to mature, and in every way enriching it with life-giving power. It is quite conceivable that the Church might have to oppose nationalism even to the point of martyrdom, that is if nationalistic principles were contrary to Christ's teachings; but can it be maintained seriously that such is the case? Nationalistic movements are often anti-Christian, not invariably from a dislike of Christ, but from a fear that His religion is being presented in a Western fashion. The idea has got abroad in India that Christianity is anti-national. Possibly this belief has behind it some reason. Unintentionally, but no less really, Christian men—laymen perhaps even more than Clergy—have conceived that the duty of the Church is to Westernise rather than to Christianise. The futility of such a mistake should be beyond discussion. The function of the Church is not to reproduce Europe in Asia or in Africa, but rather to establish the Kingdom of God everywhere in such a fashion as to bring out the best that characterises each nation and gives it individuality. There is much in the nationalistic movements that is bad, and more that is dangerous; but the duty of the Church is to look beneath the surface.

BISHOP FRODSHAM.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XIX., No. 76. Thursday Island, October 1, 1919

The Bishop's Visit to the Northern Territory.

Continued.

The account of the journey to Alice Springs was sent by post from there to the publishers, the return journey to Helen's Springs, and across to Queensland at Camooweal, remains to be recorded.

We found that we had a little more petrol at Alice Springs than we had expected, but even so there were only 36 gallons received out of 64 sent, leakages and evaporation accounted for the rest. Of course carriage by camel teams is rough, but strange to say, while had one tin nearly knocked out of shape quite full, we had others without a mark on them quite empty. The real trouble seemed to be that the soldering round the cap at the intake of the tin was too thin, just a smear, instead of a good coat of solder. That consignment of petrol cost just about twenty two shillings a gallon, railled from Adelaide to Oodnadatta and thence by camel transport.

I could have spent a month profitably at Alice Springs working from there as a centre to the cattle stations round about, and to other centres, but this year I had neither the time nor the petrol to spare. There are other parts of the Diocese to be considered besides the Northern Territory. It was a great pleasure to give the half-caste children in the School at Alice Springs some religious teaching every day I was there, and to find how much they knew of the life of our Lord. The children listened with rapt attention to the lessons, which were long, as Mrs Standly allowed me a free hand to have the children the whole of the school time.

I left the settlement very early on Friday morning, June 13th, as arrangements had been made for a celebration of Holy Communion at the Telegraph Station before starting on the return journey. Mr Baker kindly drove Mrs Standly and me to the Telegraph Station, and Mr Edmondson came on with the car about 10 a.m., when we started again. We were to call at Bond Springs, a cattle station about seven miles off the road, but when we arrived we found everyone away except the cook. We wondered as we came through the Wiggly Gorge how we had managed to negotiate it in the dark the previous Saturday! We had with us a returned soldier going to work with the well party on the road, and he was to find out what a Ford car can do, for after lunch at Bond Springs we got off the road and had some experiences.

I flatter myself, from what I have since heard, that the cook gave us bad directions for getting back to the telegraph line another and shorter way. At all events after travelling about four miles or so along a very nice valley we found ourselves on the bank of a sandy creek and a low gap in the range just across

it. We knew we must be wrong, but also we were too proud to turn back, so we walked to the top of the gap and saw the plain country just the other side not half a mile away. If we could get over then it seemed quite clear going, turn due west and we should strike the telegraph line. No vehicle had ever crossed that creek or that gap in the range, but we did after a good deal of labour. Unfortunately just as we were on the top of the gap the clutch bands needed attention, and one required new lining. That meant delay, but what was more serious we found later on that one of the washers from the exhaust had dropped out and of all places lodged itself on the edge of the lower cover of the crank case, and of course prevented a close joint. We did not notice the loss till we were putting on the exhaust and then thought the washer had got buried in the sand. That meant a leak for oil from the crank case and was to give us some anxious times until we discovered what was causing the leak. We did not worry very much about the delay, as we thought we were over our troubles with good going ahead of us. But alas, soon after we got to the plain country we struck a sandy creek, and as we thought there was more chance of finding a crossing further from the range we ran along the creek to the north-east and got over. We were in for it now. There was no use thinking of going back across the range. We must make as nearly west as was possible. We did, and struck another sandy creek which again pushed us easterly to cross it. By this time it was getting late in the afternoon and we decided to camp. We had enough water for a "dry" camp. Next morning, Saturday, we made an early start, but another sandy creek again threw us eastward, and after crossing that we struck a road which exactly corresponded with the description given us of the one to take us out—except that it was not going in the right direction! However, we tried it for a mile and not being satisfied we swung off it to go west. Almost at once we saw a sandy ridge to our right, and thinking the road deviated to get round the ridge we decided to try it again, and it did seem to turn nearer the direction we wanted to go, but we were not satisfied, and after another half-mile were just deciding to turn back and get to our western direction again when we saw dust ahead and soon overtook a horseman. He sent us back three miles and then go due west, rather unkindly remarking "I suppose you know which is the west." We did as we were told but evidently did not keep quite west enough as we struck the edge of a Gidyea Scrub which gave us great trouble, but we got through it, thick as it was, and found ourselves on the telegraph line just a mile further on than we should have hit it had we got the right road. We had lost time, which was bad; still worse, we had used up petrol.

It was ten o'clock in the morning of Saturday, June 14th, when we got back on the road, and by dark that night we were at the Woodford Crossing where we camped, having travelled 104 miles. The next morning we managed the crossing with very little trouble and got to Sterling before dark. There a day was spent in overhauling things and the worst job was a consequence of my carelessness. In screwing down one of the cylinder head bolts I broke it over flush with the top of the cylinder. The bolt had to be bored out with a breast drill

and then the worm was damaged, so a stud had to be put in, but Mr. Edmondson was equal to such emergencies.

On Tuesday we were at Barrow Creek, and as our supply of petrol was getting low the postmaster at Barrow Creek promised to let us have horses to pull us as far as Taylor's Crossing 26 miles, and we should then have enough petrol to take us to Tennant's Creek, but it meant waiting one day while the horses were got in and rather more than another day to do the 26 miles. We camped on Thursday night on Taylor's Creek a few miles from the crossing, and the next day got to Wickliffe Well, where we camped. I gave the children a lesson in the catechism; we had a short evening service by the light of the fire, and the next morning I gave Miss Crooks her communion. Then I rode to Wauchope Wolfram Camp on a horse I borrowed from Mr. Crooks, and he also provided horses to drag the car over a big sandhill. This would save us a good deal of petrol, as it was a heavy pull on a short distance.

It was an 18 mile ride to the Wolfram Camp, and I have not ridden a horse for some time, also the paces of the horse were not the easiest. Still worse, I was wearing an overcoat, and as the flapping might startle the horse I was advised to keep the coat tucked under me on the saddle, the consequence was that it was many days before I could sit anywhere with comfort.

We had a nice little service at the Wolfram Camp on the Saturday afternoon in the store there. Unfortunately there was, as so often happens in small communities, some little friction amongst the residents, and it was not possible to find a perfectly neutral place for the service, and this may have made an excuse for some of the men not to attend the service. I left the camp late in the afternoon to get out on to the road where the car was waiting for me, and on the way called to see another settler some four miles from the camp. I had arranged to meet Mr Edmondson at the Wauchope Crossing, about eight miles from the Wolfram Camp, and the policeman from Hatches Creek, who was at the camp with a black tracker, kindly sent the aboriginal with me to act as guide, and to see after the horse I had borrowed from Mr Crook at Wickliffe Well. Unfortunately I made a mistake as to which is Wauchope Crossing, thinking it was a big sandy crossing of a creek in the neighbourhood, also we struck the telegraph line late at night where the road is not along it. However, we ran the line down some distance to the south, and then looked for car tracks with matches, and we saw that the car had gone on, so we turned back along the road, which was not very distinct. We had trouble following it in the dark, but we found the car and Mr Edmondson asleep under it. I had ridden about 30 miles that day, the car had come about 11 miles.

On Sunday, June 22nd, we got away about half-past eight in the morning, and hoped to get to Tennant's Creek that night; but alas, first of all in crossing a very rough creek we jolted our tool box off the running board and had to go back two miles to find it; then we got badly stuck in a creek seven miles north of Bonney's Well. We had crossed it with no trouble at all going south, but the get-out on the north

bank was very bad and heavy. Three times we backed across the creek and tried to rush the car up, but the sand was too heavy. We tried everything we could think of but it seemed hopeless, and it was impossible to jack up the wheels in the sand. At last we improvised a lever out of a gum sapling, and with a forked stick as a fulcrum we levered first one back wheel up and then the other, packing under each with sticks and stones, and corduroying the track. That got us a few feet, and the operation had to be done three times before we were out of the creek. The delay was fully five hours, so we could not manage Tennant's Creek that night. Instead, after doing 50 miles we made a dry camp at dark half-a-mile or so south of Kelly's Well. An early start next morning got us to Tennant's Creek, 30 miles, about 11 a.m., and we found that Mr Dixon, the Post Master, was just sending off pack horses with petrol for us, as he thought we must be delayed for want of it, but we still had nearly a gallon left and our supplies along the road were sufficient to see us through. We spent the rest of the day at the Telegraph Station, and left on Tuesday morning for Bauka Bauka. On the road we met Mr Rogers with his cattle—we had passed him south of Newcastle on the way down—and he had brought a tin of lubricating oil from Bauka Bauka for us in case we should be short of it. We did the 60 miles from Tennant's Creek to Bauka Bauka comfortably by four in the afternoon. At Bauka Bauka we found a drover with nearly 300 horses who had come from Kapunda, in South Australia, and was taking the mob to the Fitzroy, in Western Australia. The drover was anxious about water in the Murinjai Hole, west of Newcastle Waters. If there were not enough to water the mob he would have to go over 600 miles round by the Katherine instead of about 300 miles across. I believe he managed to get across by Murinjai, but had a dry stage of 135 miles!

We left Bauka Bauka on Wednesday, June 25, for Helen's Springs, a short run of about 30 miles which only took us three hours to do. There is one bad creek on the road, and when we got to it Mr. Edmondson and I expected to look for a better crossing, and suddenly on the other bank there appeared a very small black boy on a very big horse and in his hand a very big stick, arms and legs and stick making much movement. "I'll show you road," the apparition called out, and he worked his beast with much labour across the creek and showed us a good crossing.

At Helen's Springs we found Mrs. Bohning living with four young children, the youngest about three years old I baptised that night, the first opportunity the mother had had of getting her baby baptized. When I took the particulars for entering in the Registrar of Baptisms I was told the baby was born at Renner's Springs. I asked the mother who had looked after her and she said quite casually, "one of the lubras." There was not a white woman within 200 miles of her at the time.

We had been advised to start across country from Helen's Springs instead of from Renner's as we had intended doing, and we decided to act on the advice. We found an aboriginal who might know something of the country and who came as guide. Mrs. Bohning rode ahead of us to show us the crossing and to give us our directions. We were to follow the track

of travelling cattle, a couple of mobs had been along the track within two months and they would bring us to Moon-Moona waterhole from which we were to travel west and have the possible help of the track of a waggon that had come from Anthony's Lagoon some three months before. But we were soon in trouble, the cattle tracks led us through some thick scrubby country and then to a big sandy creek that was impossible. Had we gone into it we could never hope to get out.

We started in different directions on foot to find a crossing but it seemed hopeless, and at last Mr. Edmondson and I got back to the car and decided to run the creek up. Our guide was nowhere to be seen, we coo-eeed, and coo-eeed, but got no answer, and we decided he had given us the slip and made a start. About three miles up we managed to get over, and camped for lunch and some little repairs. Just as our billy was boiling our guide put in an appearance, a little hurt at our having deserted him. We were soon on the track from Renner's Springs to Moon-Moona after lunch and were glad to see here and there a wheel track, so we had every hope of getting to the Walin by dark. Our guide now knew where he was, he had been over the Renners-Moon-Moona road some years before. Things were going quite nicely till about five o'clock in the afternoon when we were going slowly through some dry bog and suddenly the front wheels dropped into a big hole that could not be seen, it was full of loose dust.

Our guide and I found ourselves on the ground. The wheels and axle looked to be in a frightful tangle and a hopeless mess. We thought for a minute we were done. We managed to back the car out, unshipped the front wheels and axle, and found nothing broken, but the axle and reinforcement bars were badly bent, and we had to straighten them with an axe. We had come 33 miles, and were about 4 miles from Moon-Moona, but we had plenty of water so could camp in comfort for repairs. It was eleven o'clock the next morning before we got started again, got to Moon-Moona for lunch, and filled up with water before going on again. But our guide knew nothing about the track to Anthony's Lagoon; he had travelled another route to the north-east to Boorooloola, and when he found that was not the road we were to travel, he wanted to go back, he did not care to go into unknown country. However, we persuaded him to come on with us, and he certainly took a lot of trouble looking for dry tracks not easily seen. Ten miles from Moon-Moona brought us to Bundarra Creek, and as we wanted to do some tube repairing, we decided to camp there early by the water. The next morning we found our guide had gone. There was no doubt about it this time, for his waterbag was gone too! We got away from Bundarra Creek about nine o'clock in the morning of Saturday, June 28th, and we had very rough travelling all that day. It was impossible to find the waggon track in many places, we had just to keep as nearly east as possible, and for miles we were bumping, bumping, bumping on low gear over black soil plains, travelling sometimes not more than four miles an hour. It was hard on the car and on the occupants, and it was extravagant with petrol and oil, but we kept our direction pretty well, and now

and again saw the waggon tracks to assure us we were not far out of the way. About half-past four o'clock in the afternoon when we reckoned we were about six miles from Eva Downs, we were astonished to see a car coming towards us. It turned out to be Mr Peacock with a big Studebaker and five men going to Darwin. Needless to say it was a pleasant meeting, and none the less as Mr Peacock's party had a good supply of Vice-Regal tobacco and for two days we had been on trade! We gave them a drum of water, as we had not far to go and they had nearly 40 miles to the next water with a very bumpy road, and there was danger of a breakdown for them. They had the roughest before them.

That night we camped at Eva Downs, 45 miles from Bundarra Creek. The homestead is deserted, but we had shelter and plenty of water, and on Sunday we got to Anthony's Lagoon, 47 miles, early in the afternoon. I held service at the Police Station in the evening and next day we were on good roads and did the 65 miles to Brunette Downs in a few hours. We were now in a haven of rest where we could do repairs, for they have a fine engineering shop on the station with all sorts of supplies and spares, and of course, as you are in the Never Never, there everybody is ready to do anything and everything to help a traveller. And we did need repairs. The jolting over the black soil plains had shaken the car badly, and when we arrived at Brunette we had only one sound leaf of the main ones of the front spring, and that was bent! But we had a spare spring with us. We spent three days at Brunette overhauling, and on one night I had service in the men's quarters. On Friday, July 4th, we were on the road again and everything going well. On the good roads I began to take lessons in driving, and intended to drive most of the way to Normanton, getting experience in sand and creeks, but it was not to be. We got to Alexandria for lunch on July 4th and then on to Rankine, where I hoped to meet the Barclay Tablelands folk, as it was the last day of the races. We got there by dark but with a very bad knock in the engine. It turned out later that a little dirt had got into and choked the feed pipe to the bearings. We had travelled 109 miles that day.

We found a great crowd of people, for that part of the world, and all of course very hospitable. The races were over, but everyone intended to remain till mid-day Saturday, as there was to be a very rare event—a wedding—on Saturday morning at the Rankine Store, and no one would miss that.

We had service at the Police Station—the only other building—at 9.30 a.m., the congregation sitting on boxes and in motor cars drawn up by the verandah: perhaps one of the most unique services ever held by a Bishop. At eleven o'clock I married the couple, an old widow to nearly as old a widower. We got through the service quietly, but as soon as it was over the bride received a shower of rice in her face. There was not much of that to spare, but others invested in a pound of dried peas, but spared the humans a bombardment of them, sending them instead well up into the air and down on the iron roof. The bridegroom was carried immediately afterwards shoulder-high round the store.

As the car needed repairs, and there was another wedding waiting for me further on—I was twelve days later than I expected to be for that—I decided to go on in another car to Avon Downs, and Mr Edmondson was to follow on when he was ready. At Avon Downs I found my mail waiting for me but no telegrams. However, Mr Lloyd rang up Camooweal and had wires sent out by telephone, and then I found I must get to Brisbane as quickly as possible. We went on to Camooweal that night. I arranged for a celebration of Holy Communion the next morning, Sunday, and at mid-day went out to Rocklands Station for the wedding: a very nice, reverent service. We were back in Camooweal early in the afternoon, and I started for Brisbane, as was noticed in the last number of the *Carpentarian*.

Mr Edmondson went on to Normanton with the car, and arrived there the following Saturday.

We had certainly done a wonderful trip from the Katherine to Camooweal. We had travelled more than 1,700 miles, part of it over very rough country, and we were, I believe, the first to get through from the overland telegraph line to Eva Downs without help in a car. Twice the Administrator of the Northern Territory attempted it: once from the east and once from the west, and on one occasion the car was brought by horses to Eva Downs; the second time by camels to Renner's Springs, and on that occasion the party nearly perished, as everyone reminded us whom we told we were going that track. Lloyd's aerial survey party got across just before us, going west with motor cycles, but they had packhorses with them on the track. Mr Peacock got through just after us, and another car from Duchess has been across since, but I believe Mr Edmondson has the honour of being the first to get through, and he blazed the track for the others to follow. And of course the whole success of the trip was due to his skill as a mechanic and driver, as I fully appreciated when I came to take the car on my own later on! We were in some bad holes and tight places, but he never failed to get us out of them. We never ran short of water, though once it was low, and we had a good supply of spare parts.

In the 1700 miles we did not see more than 300 people. I had many services under varied conditions and in strange places. I baptized two children, took two weddings, and best of

all was able to give several people their communion, the first opportunity they had had for nearly four years.

The country is certainly monotonous—long dreary plains without trees, and long stretches of level country lightly timbered. Towards the centre of Australia we came to hills and valleys and mountains, and some of the scenery was really impressive, especially after the dreary level country. Only once in that 1700 miles did we cross running water, the King River, about 20 miles or so from the Katherine, it was the only time our tyres were wet! There was a fair supply of surface water, as we were early in the season. We passed through some magnificent pastoral country on the plains to the west of Eva Downs, miles and miles of Mitchell grass green at the end of June, and covering the ground in close tussocks, but very dry country; sub-artesian water can be got at a moderate depth, but that means expense in boring and pumping. When Mr Peacock has completed his contract of putting down eight bores for the Federal Government between Eva Downs and Newcastle Waters, it will be seen what can be done to develop that fine belt of country, and travelling there then will be luxury compared to present conditions.

The trip was of course an expensive one—it cost well over £200—but petrol was expensive in the centre of Australia, and much in the way of spare parts had to be carried, but it was worth the labour and the expense to visit the lonely people and to realise how grateful they were for a visit.

The Bishop of New Guinea paid a visit to Australia in June, and was held up some weeks as there was no boat by which he could get back to his diocese.

SUBSCRIPTIONS TO "THE CARPENTARIAN":—Mrs Kirk, 3/-; Mrs Burnett, 2/6.

John Bull.

In a recent article in the *Philadelphia Ledger* on "Our Debt to Dauntless John Bull," it was pointed out that "England was no more

a military nation than America when the war began. She learned to fight by fighting—and dying. We are profiting to-day by her tragic experience. . . . They first fought defensive actions with all the dogged courage for which the British are famous. Then they created that early turn in the tide which released the series of Allied offensives that finally sent the Germans back to the Hindenburg line—and beyond. They rose to the rank of a full military partner of France—and there is no higher rank. For all this they paid. There is hardly a home in Britain which does not have its unvisited grave in France or Belgium, not a street on which the permanently maimed do not limp to unaccustomed tasks. And the figures show that the percentage of casualties from the Mother Country exceeds the percentage from the overseas dominions, thus disposing of one of the vilest, meanest, and most dastardly lies of the whole satanic German propaganda. England's contributions outside the Western Front," continues this American article, "have been worthy of a great nation, even if they stood alone. Her navy has kept the seas free for the commerce and the troop transports of the Allied world. It has bottled up the German navy from the first. Her ships have coaled, fed, and munitioned the Italians—for a time fed and munitioned the French—brought legions and food supplies from the seven seas. We are proud of our own swift shipment of troops to the firing line during the days of the soul-shaking danger this last summer; but well over half of them went in British bottoms conveyed by British warships. Then, where have not the British fought? The Suez was in danger. It was the British that protected it. There were German naval stations in the Pacific. The British mopped them up; Russia asked help by way of the Dardanelles. The British tried to do it. Intervention was needed on the Tigris. The British supplied it. The British were at Salonica. British ships were in the Adriatic. The British colonial troops freed Africa from the Germans. British diplomacy steadied the Moslem world when the Turkish Sultan and Sheikh-el-Islam proclaimed a holy war. The British to-day are moving south from Archangel, and are at Vladivostock. But no one save the German Intelligence Department has known, or ever will know, half what Britain has done."

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Laundry	1 1 0	Painting {	1 1 0
DAY SCHOLARS	2 12 6	Woodcarving	1 1 0
		Shorthand	12 6
EXTRA SUBJECTS:		Bookkeeping	12 6
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EXTRA SUBJECTS—Pianoforte		1 11 6
Drawing { If both are taken, the fee is 30/-		...		1 1 0
Painting {		...		1 1 0
Elocution		10 6
Fancy Work		5 0

For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.

Correspondence invited

PAROCHIAL STATISTICS.

PARISH. or MISSION.	CHURCHES LICENSED.	Total White Population of District.	*Estimated No. of Church People reached by the Church's Ministrations.	No. of Clergymen.	No. of Lay Readers.	No. of Honorary Lay Readers.	No. of Centres at which Services are regularly held.	No. of Sunday and Weekday Services.	Celebrations of Holy Communion.	Sunday School Buildings.	SUNDAY SCHOOL TEACHERS.		SUNDAY SCHOOL SCHOLARS.		Average Attendance of Sunday Scholars.	No. of Communicants.	Persons Baptised.	MARRIAGES.		Burials.	PERSONS CONFIRMED.		Schools in which Religious Instruction is Given.	No. of Weekday Religious Instructions
											Men	Women	Boys	Girls				After Banns	By License		Males	Females		
†THURSDAY ISLAND ...	ALL SOULS' CATHEDRAL (Quetta Memorial)	580	365	1	...	...	1	805	127	1	1	4	25	32	33	61	22	1	7	7	1	2	2	160
†COOKTOWN ...	CHRIST CHURCH	700	350	1	...	1	1	800	76	...	3	8	68	35	79	111	28	...	3	9	5	24	2	157
†CROYDON ...	S. MARGARET'S S. JOHN'S ...	1100	750	1	...	...	6	350	65	...	1	1	25	31	24	73	47	...	6	2	4	25	6	85
DARWIN ...	CHRIST CHURCH...	2000	500	1	...	1	3	410	83	...	2	1	30	32	31	125	16	2	9	11	...	1	...	...
†MOSSMAN ...	S. DAVID'S S. ANDREW'S ...	600	200	1	...	...	2	190	64	1	...	2	22	14	17	51	15	...	4	7	4	4	3	30
†NOEMANTON ...	S. PETER'S	750	200	1	...	1	2	250	59	...	1	...	10	14	15	63	12	...	2	4	8	15	2	44
†THE BUSH MISSION...	... ..	...	500	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
†MOA MISSION	S. PAUL'S ... BETELEMA ADAM ...	...	600	1	3	6	3	800	52	1	...	...	...	...	...	194	25	...	4	8	7	6	...	210
†ROPER RIVER MISSION	S. CATHERINE'S	...	...	2	2	4	3	800	30	1	...	...	...	...	...	...	...	2	...	...	...	...	1	210
†MITCHELL RIVER MISSION...	ALL SAINTS' THE ASCENSION ...	...	150	2	...	2	2	1564	83	...	...	...	19	12	29	15	12	...	2	2	...	...	...	312
†TORRES STRAITS MISSION ...	S. SAVIOUR'S S. MARY'S S. ANDREW'S CHRIST CHURCH...	...	1050	2	3	23	10	1030	95	1	9	...	90	85	124	582	102	21	...	...	26	17	...	...
Totals ...	SIX OTHERS 25	4910	4685	13	8	38	33	5999	734	5	13	25	289	255	352	1275	279	26	37	50	55	94	15	1228

* Including aboriginals and aliens. † Vacant; the Bishop of Carpentaria has ministered as far as possible to the stations and camps.

PAROCHIAL FINANCES (To the nearest pound sterling)

PARISH.	RECEIPTS.										EXPENDITURE.										CREDIT BALANCES OTHER THAN CURRENT A/C.					DEBIT BALANCE OTHER THAN CURRENT A/C.				
	Direct Offerings.				Indirect Offerings.			From Diocesan Funds.	Miscellaneous Income	Debit balance at end of year.	Total	Debit balance from previous year	Clergyman's Stipend	Expenses of Divine Service	Diocesan Objects	Missions	Charitable Objects	Church Buildings	Interest on Loans	Miscellaneous	Credit Balance at end of year.	Total	Church Building Fund	Rectory Building Fund	Sunday Schools	Other Items	Total			
	Offerory	Contribu- tions	Special Efforts	Sales of Gifts	Entertain- ments																									
THURSDAY ISLAND	...	157	83	67	...	22	35	9	...	373	4	220	57	...	10	13	55	...	12	2	373	24	42		
COOKTOWN	...	1	118	72	54	...	50	...	10	305	...	200	21	...	7	8	28	...	24	17	305	7	12		
CROYDON	...	3	81	95	44	...	50	...	...	273	...	170	13	...	2	9	18	...	19	...	273	...	...	...	...	...	3
DARWIN	111	186	...	...	24	146	50	517	46	229	66	...	40	8	90	...	33	4	517	...	...	...	...	...	2		
MOSSMAN	107	86	...	6	50	...	48	321	45	233	16	...	7	11	4	...	5	...	321	85	...	...	...	...	85		
NORMANTON	...	65	61	35	...	79	71	...	...	311	...	125	26	...	50	7	6	...	12	85	311	...	...	...	...	...	...
Totals	69	635	557	165	85	46	280	155	108	2100	95	1177	199	99	52	163	101	1	105	108	2100	116	...	250	...	12	262			

The above sums should be compared with those of the next preceding year or two.

F. W. SLADE, Hon. Diocesan Secretary.

1919.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. FRER. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy :

REV. C. HALL, Th.L., Normanton (on leave).
REV. F. H. T. LANE, Darwin.

REV. C. W. LIGHT, Normanton.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. J. TWEEDIE, B.A., Cooktown.

Honorary Lay Readers :

MR. H. F. L. FINNISS, Darwin.
MR. G. R. A. PATCHING, Cooktown.
MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

REV. B. S. COLE (Chaplain). | MRS. COLE.
MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. (Supt.)
J. Geibo, T. Solomon, J. Savo.

Roper River Mission :

MR. DYER.
REV. E. D. JOYNT. | MRS. DYER.
REV. H. E. D. WARREN (Supt.)

Torres Straits Mission :

REV. J. J. E. DONE. | REV. W. H. MACFARLANE.
REV. G. A. LUSCOMBE. | MRS. LUSCOMBE. [Th.L.
Miss LUSCOMBE.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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or to the Eton High School, Hamilton, Brisbane.

Diocese of Carpentaria.

INTERCESSION PAPER

October, November, December, 1919.

THANKSGIVINGS.

LET US GIVE THANKS :—

1. For the signing of the Peace.
2. For the safety of the Bishop on his journeys.
3. For the life and work of Sara Newton.
4. For the appointment of the Rector of Darwin.

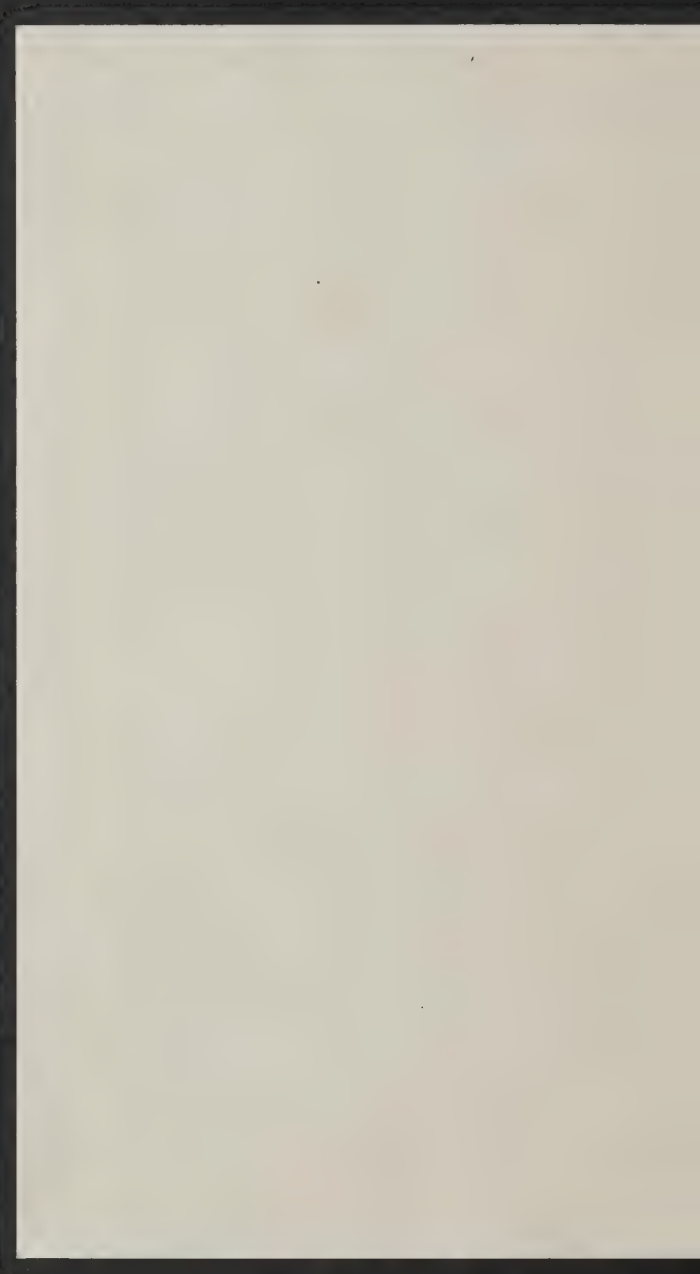
We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

LET US PRAY :—

1. For industrial rest.
2. For the work of the Torres Straits Mission.
3. For Priests for the vacant Parishes in the Diocese.
4. For guidance to those responsible for the arrangements of the Lambeth Conference.
5. For a worthy Thank-Offering for Peace.
6. For the work of the newly consecrated Bishops.

We beseech Thee to hear us, good Lord.



The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XX.—No. 77.]

THURSDAY ISLAND, JANUARY 1, 1920.

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POST FREE.]

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NOTICE.

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NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop expects to be in Thursday Island till about the middle of February, 1920, when he hopes to leave for the South *en route* for England, to attend the Lambeth Conference.

The Bishop's Visit to the Gulf.

(Continued.)

I intended to leave Normanton on Thursday, September 18th, for Croydon; but I was warned it would be unwise to start on that day, as nearly two inches of rain had fallen on Wednesday, so I waited till the Friday. I thought the ground had been so dry after the long spell of months without rain that a day would be enough for the road to become passable. About four miles out from Normanton there is a clay pan—a flat about a-half to three-quarters of a mile across—and this was the part likely to give trouble, and it did. Just on the Normanton side of this flat is the magazine where explosives are or used to be stored, and when I pulled up there an old lady who lives at the house said she thought I was travelling too soon after the rain, as the flat had been under water the day before, but I decided to go on. No water was to be seen, but I soon found the wheels were dragging heavily, sinking an inch into the mud. I was making my mark and leaving it. All went well till I was about half-way across and there I found water: the slight depression where there is a flow in the wet season. I rushed it, afraid to go off the road where there was no water, got half-way through and stopped. The wheels were down half-way to the axle in sticky mud of a most glutinous kind, and I was alone. There was nothing else to be done except to cut sticks from a clump of trees about fifty yards away, drag them to the car, jack up the wheels and corduroy the place about six yards across. It was a picnic. As I moved round the car I sank in the mud nearly up to my ankles, and almost at once had heavy weights of mud attached to my boots. They had to be cleaned off from time to time. Then I hoped there would be sound ground for the jack when I had cleared out a hole in the mud

to get the jack under the axle, but there was not, and I found the jack going down instead of the wheels going up when pressure was brought to bear on it. So a bed had to be made of sticks for the base of the jack. After some hours of work all the wheels were jacked up with a bed of sticks under each, corduroy between the wheels and in front. Managed to move the car a couple of feet, and then she was sinking again. More of the same process; and using up the sticks again and again I got the car out and on to fairly sound ground, but it had taken about five hours to do the few feet, counting of course time used in boiling the billy and considering the situation. All went well for about half-a-mile, and just when I had got to a little ridge and thought all was right I ran into a pool of water on one side of the road. I had not worried about it as I was on a rise; I did afterwards, as it meant an hour's work jacking and packing before I got on again. Everything was all right till I got to the Norman River, which I crossed without trouble, but in running up the bed of the river to get to the road again on the railway line I suddenly went into a hole in the rocks, which was all mud and slush filled up by the floods, and nicely moistened by the rain on Wednesday. Here, fortunately, I had the help of an aborigine who had been taking horses to a paddock and who had come to see how I would get on.

The same old game had to be played, and the striking thing was the language of my helper, who interlarded his remarks and suggestions with most lurid specimens of blasphemy. He probably thought he was talking very good English, such as he had picked up from the white men with whom he had worked. It was getting dark before we got out, so I walked up to Glenore Station, leaving the job to be completed in the morning, and never was I so thankful to get to a haven of rest and to get to bed early. I had travelled 14 miles in about 10 hours! bogged three times. I would have given a good deal to have had someone with me. Mrs Taafe, at Glenore, was kindness itself. I bathed, and ate and slept, and next morning early Mr O. Taafe walked down to the car with me—about three-quarters of a mile. She had sunk a little during the night, so we stiffened the bedding a little. Mr Taafe gave a push behind, and, hey, presto! we were off without trouble. Mr Taafe thought there were parts of the road ahead as bad as I had come over the previous day. The one consolation I had had when getting out of the bogs was: the longer I am over this job the better the road is getting ahead—and I was right, for I had no more trouble. I was at May Vale Station early in the afternoon for lunch, and there I picked up a mate to go with me to Croydon, where I arrived before six o'clock in the evening. Eighty miles in about nine hours.

I had left Normanton just after the first boat arrived from South after the strike, and before the goods had been shipped to Croydon by the train. One man I saw in the Normanton Hospital asked me if I would take some butter to his wife. I said yes, but it would probably be oil by the time I arrived. He said that would not matter as they were starving for butter, and in any condition it would be acceptable. Someone else also wanted butter, and a third party potatoes, so the car came in handy again for taking supplies!

I spent Sunday, September 21st, S. Matthew's Day, and the fourth anniversary of my consecration, in Croydon, where I celebrated the Holy Communion at 8 a.m., baptised an infant, spoke to the Sunday School children, attended an informal meeting of the Parochial Council, and preached at Evensong. On Monday, September 22nd, I left with Mr Lane to visit the Georgetown district, and we had a passenger with us glad of the opportunity to visit some friends on the road. We spent that night at the Little River, where we had service in the evening. The next day we got to the Gilbert, having had a little trouble in one creek. Mr McIvor met us at the Gilbert and pulled us across the long bed of sand with horses. The bed of the Gilbert is more than half a mile wide, and sand all the way. As we arrived before the time I had arranged we boiled our billy and just waited; Mr McIvor was there punctually to time.

We were not able to arrange about a service for that night at the Gilbert, but we fixed up everything for one to be held on our return. The schools in the Etheridge Shire were all closed owing to the influenza epidemic which had been serious at Georgetown, so we were not able to visit any of the schools. On Wednesday evening we were at Forest Home Station where we had a fine service; and a celebration of Holy Communion with four communicants on Thursday morning before we left for Georgetown. There were a good many calls to be made on the road, and some children at a couple of the places to receive a lesson in the catechism, and we were glad to do this as the schools were closed. Our passenger had left us at Forest Home, getting to her destination by buggy ahead of us. Mr Moran who was to be our host at Georgetown was away—we were a day ahead of our time—but we got the keys of the house and made ourselves at home. On Friday morning we were busy visiting the people and the hospital, where there were patients very weak from after effects of influenza; two people had died from it the month before. On Friday afternoon we left in the car for The Islands Station, about nineteen miles out from Georgetown. All went well and the road was fairly good till we were about

six miles from the Homestead, then we struck a big sandy creek as we were warned we should, and there is another about five miles further on. Mr Lane and I searched for a better crossing but could find none, so we decided to leave the car and walk the six miles. It really did not seem worth while slaving to get across two big creeks and to have to cross them again on the way back the next day. We arrived at The Islands after dark, and the next morning Mr Lane baptised an infant child of the Manager. It was really for this we went out as Mr Lane had been asked about the baptism when he was on a visit previously to the district, and we could not get word out to the station to let the people know when we would be in Georgetown. After the baptism Mr Neal drove us to the creek where we had left the car, and we were in Georgetown before lunch.

On Sunday, September 28th, I celebrated the Holy Communion at Georgetown at 8 a.m., when there were sixteen communicants, and drove out to the Durham for a second celebration at 11 a.m.; addressed the children in the afternoon, and preached at Evensong in Georgetown.

On Monday we went on to Forsayth where, after visiting the people, we had Evensong and baptism in the Court House during the evening. On Tuesday morning there was a celebration of Holy Communion in the Court House at Forsayth, and after breakfast we left for Crooked Creek, calling on various people and visiting the Hospital at Georgetown as we passed through. That day we had our first blow out, the only one I had during the whole time I was in the Gulf, and that was due to a weak tyre. At Crooked Creek we had service on Tuesday night, and, picking up our passenger to take her home, left for the Gilbert River on Wednesday morning. We had lunch at Forest Home and time to visit the people at the Gilbert River Settlement before dark. Nearly all the people at Chadhurst, the residence of Mr and Mrs McIvor, were laid up with colds so we went to the hotel for the night. On Thursday morning very early we went down the river to Mrs Pearce's farm, about six miles, for a celebration of the Holy Communion, taking with us another communicant for the service, back to the crossing where we had a horse from Chadhurst brought by the policeman stationed at the Gilbert to pull us over the river, and we went sailing on till suddenly, without any rhyme or reason, on a good piece of road the car stopped dead and refused to move. We tried everything we could think of, tested the benzine, cleaned plugs, washed out commutator, and all the time I confess I was convinced the trouble was in the magneto connection, but we had no screwdriver and my pocket knife would not act as one. It was made in Japan, and it was very interesting to see how far one could bend the blade without breaking it. I showed several people it would go through 90° and stand straightening afterwards! but once I must have gone further for it really did snap off! The one thing I would not touch was the adjustment of the coils in the box. I did not mind patting them affectionately and pushing them down and packing them forward, but no more. We spent about three hours over lunch and discussion and other things, and then Mr Lane produced quite a good knife, so good he did not seem to care for it to be abused! We took out

the three screws, cleaned the connection, in which we found a little bit of waste, turned the crank, and the engine started. There is a wonderful difference between an engine that won't go and an engine that will, and great is the effect of the change on one's feelings and way of looking on life! We called at the Little River, went on to Rosebush Station for the night, and got to Croydon by midday on Friday, October 3rd.

On Sunday Mr Lane celebrated at Croydon at 8 a.m., and came with me to Golden Gate, where I celebrated Holy Communion and preached. I also addressed the children at a service in the afternoon at Croydon, and preached at Evensong. A meeting of the Parochial Council was held during the afternoon. On Monday, October 6th, Mr Lane and I left for Esmeralda Station, intending to return to Croydon on Tuesday. We had been told that the road was so bad and two creeks so heavy that we should be lucky if we got back by Thursday, and do extremely well if we were back on Wednesday. I think from what we were told we really should not have ventured had we not arranged to meet horses at the Nundah creek. Teams had gone out ahead of us, and the manager of Esmeralda promised not to leave Nundah till mid-day on Monday, so as to pull us through. We made an early start on Monday morning; got through the first creek without trouble. The crossing is soon after leaving the Georgetown Road, and as we were getting up the bank Mr Lane, who had got out to push, called out that someone wanted to speak to me. I pulled up as soon as I could, and a man came up panting so hard he could hardly speak. He wanted to know where we were going. I said, "Esmeralda." "Oh, that's all right," he said; "I thought you were going to Georgetown and had taken the wrong road. Many people do that." He had run over half-a-mile to put us right. So do some country people consider travellers. By 11 o'clock we were at another creek and thought it must be Nundah, but there were no signs of our friends, and the creek did not look so very uncrossable, indeed we ran through it without trouble, and thinking there might be another a little further on we kept going—but no sign of another creek appeared. We knew Mr Jauncey would not fail to wait for us. So we were very doubtful as to what to do. There were plain wheel tracks we had been following. We were told that Nundah hole was the only water on the road. Mr Lane got out to practise a little bush craft. He looked for horse tracks, and the only ones he could find were of those going to Croydon. The teams were not ahead. We had not passed them. We decided our track was plain enough to shew we had passed, and went on, getting to Esmeralda about two o'clock in the afternoon. I offered to go back and meet the teams, but Mrs Jauncey did not think that necessary. The man who was travelling with her husband knew every square foot of the country, and had probably gone off the road somewhere to where he knew there was water, but a woman with a young baby was with the party, so we did go back during the afternoon some eight miles till we met the teams, and took over the woman and the child. We had seen the dust and drawn off the road so as not to frighten the horses, and turned in the direction of Esmeralda. Mr Jauncey, who had had a very hard doing on a very hot day, on a dry,

dusty road, thought we were broken down. He would not believe us at first when we said we had been there and back. His experiences in a car on that road were of the worst. We went on, and there is one woman in the North who was glad to see the Bishop's car. Southern people have no idea what hardships wives of pioneers put up with, and what risks they run. That woman, with an infant not a month old was travelling some 90 miles on a waggonette, heavily laden with stores, the horses weak after the long dry season, the sun burning hot, the road dusty, and when they were on the road something went wrong with the load. Her husband got down to put things right, leaving her with the reins. Something startled a young horse in the team, and the lot started. Fortunately a black boy standing by had the presence of mind to jamb on the break with his hand, and the husband got to the head of the team or there must have been a bad smash. We had service that night at Esmeralda, a celebration of the Holy Communion, and a baptism next morning before we started back for Croydon. The creeks did give us a little trouble going back, but although we called at a house—the friendly person's who the day before thought we had taken the wrong road—we were back in Croydon before dark. On Wednesday we went on to Wallabadah Station, returning early on Thursday morning, and at mid-day I left alone for Normanton.

I travelled as far as May Vale Station in the afternoon. There we had Evensong and a celebration the next morning. So far all had gone well, and I hoped to be in Normanton early in the afternoon, but the road in places dodges amongst ant-beds and stumps. Once I missed an ant-bed and hit a tree, but did not do much damage—but when I was about five or six miles from Normanton, travelling along a good piece of road, I suddenly found myself sitting with the steering wheel detached from the spindle and loose in my hands. The nut had worked off. I suppose I ought at once to have stopped the engine, but I got the idea into my head that I must get control over the steering and tried to put the wheel on. Had I done so it would have been useless, as of course the key was gone. The car swerved off the road and hit a tree—fair and square—and stopped. There I was with a bent axle, the key nut for the steering wheel gone. I backed out clear of the tree, found the engine would work, and then walked back to look for the nut. No sign of it, and of course no hope of finding the key in the dust. Out came the tool-box—there were all sorts of odds and ends in it. A split pin acted as key, a nut was found which took a couple of threads. I started again and travelled slowly, and if the car did wobble from one side of the road to the other, I got to Normanton safely before dark, and was thankful to arrive with no broken bones.

Of course repairs had to be made, and it was Wednesday morning in the following week before they were finished; not much damage had been done. There was plenty to occupy me in Normanton: Sunday services, visiting the school and the people, Parochial Council meeting, and other things filled up the time. On Wednesday, October 15th, I started again to visit the Mitchell River Mission and the stations on the way.

In the three weeks I had been away from Normanton I had travelled nearly 700 miles.

We had held 24 services, nine of which were celebrations of Holy Communion, baptized four infants, and we had visited many people on and off the road. There is plenty of hard work with a car; there is no fun travelling alone, especially when things go wrong; there are anxious times, but it would be absolutely impossible to do the work without a car. As it was we had to leave out some stations, but that was because I was so late getting to the Gulf, and the possibility of early storms had to be considered. I wanted about another fortnight to do the district thoroughly.

All Souls' (Quetta Memorial Church), Thursday Island.

A very successful moonlight fête was held in the Cathedral grounds in aid of parochial funds on the night of Thursday, November 6th. The arrangements were made in a few weeks, and those responsible for them are to be congratulated on the success of their efforts.

The Sub-Dean was away for a fortnight at the end of October, visiting the Mitchell River Mission. He was glad of the opportunity of doing so, made by the trip taken to the Mitchell by the "Herald" to bring up the Bishop. The Rev. G. A. Luscombe, of S. Paul's, Moa, was in charge of the Cathedral parish during the absence of the Vicar.

On Sunday, November 2nd, there was an ordination in the Cathedral, when the Rev. H. Matthews, Superintendent of the Mitchell River Mission, was admitted to the Holy Order of Priests.

On Sunday, November 30th, Joseph Lui and Poey Passi, two Torres Straits Islanders, students of S. Paul's College, Moa, were made Deacons by the Bishop of the Diocese, in his Cathedral Church.

So November, 1919, was an important month in the history of the Cathedral.

The Rev. F. W. Slade, Sub-Dean of the Cathedral and Vicar of the parish, left Thursday Island by the "Musgrave" on Saturday, December 6th, on three months' furlough. During the absence of the Vicar the Bishop will be in charge of the parish.

On Sunday, November 30th, the Vicar presented ten candidates—five male and five female—for Confirmation.

Christ Church, Cooktown.

The Parochial Council has undertaken to make an effort to raise an additional £30 a year for the Church funds of the parish, and the Diocesan Council has agreed to increase the grant by an equal amount for two years in the hope that there may be an improvement in the town and district during that time. This will make it possible for the Wardens to guarantee the Rector a stipend of £200 a year—little enough in these days of high prices.

The Rev. James Tweedie, having resigned the parish of Cooktown, left the parish at the end of October. The Rev. F. H. T. Lane arrived early in November to act as *locum tenens* for three months. The Rev. B. S. Cole, Chaplain of the Mitchell River Mission, has been appointed Rector, and hopes to take up his work in the month of February, 1920.

Personal.

The Rev. O. W. Light left Brisbane by the "Montoro" for Darwin. The "Montoro" was due to leave Sydney on December 1st, so Mr Light should have arrived in Darwin about December 12th. The parish will have been vacant a little more than seven months.

All Christians are asked to pray for the Reunion of the Church during the Octave, January 18—January 25, 1920; that we may all sincerely desire that Unity to be a fact, that hindrances of all kinds may be removed, and especially for the work of the Conference on Faith and Order, organized by the Church in America. That Conference may be held during the year 1920. The Bishop hopes that not only in the public services during the Octave, but also at their private devotions, all Church-people in the Diocese of Carpentaria will pray for Unity.

The Primate of Australia has received a cablegram from the Archbishop of Canterbury telling him that an appeal was to be issued in England by the Archbishop, together with the Free Church leaders, and a contemporaneous appeal by the Pope for collections on Holy Innocents' Day (December 28th), for relief of famine-stricken areas, especially children. The appeal was to be published in England on November 24th, and the Archbishop asked the Primate if he would do the same thing. The letter was too late for anything to be done in the Diocese of Carpentaria on the day suggested, and besides the Bishop had arranged for a service in the Cathedral on that day, when the offerings made by the Heralds of the King throughout the Diocese for the Thank-offering of the Australian Board of Missions for Peace and Victory will be presented.

The Bishop hopes that the Wardens of the various parishes in the Diocese of Carpentaria will give the alms at one or all the services on Sunday, January 25th, to the relief of the famine-stricken areas in Europe. That Sunday comes in the Octave of the Intercessions for Unity, and it is appropriate that in connection with the Octave we do something to shew we realize that we must bear one another's burdens. Those who cannot be at service on Sunday, January 25th, might send a donation to the Bishop at Thursday Island.

Ordinations.

PRIEST.

On Sunday, November 2nd, 1919, the Bishop of the Diocese ordained the Rev. H. Matthews, Superintendent of the Mitchell River Mission, Priest, in the Cathedral, Thursday Island. Mattins was said at 9 a.m. by the Rev. J. J. E. Done, and the preacher at the ordination at 10 a.m. was the Rev. F. W. Slade, sub-dean of the Cathedral, who also presented the candidate. The litany was said by the Rev. J. J. E. Done, the special suffrage by the Bishop. The Rev. F. W. Slade and the Rev. J. J. E. Done joined in the act of ordination. The Bishop after the

ordination licensed the Rev. H. Matthews as chaplain of the Mitchell River Mission.

DEACONS.

On Sunday, November 30th, 1919, Advent Sunday, the Bishop of the Diocese admitted to the Holy Order of Deacons Joseph Lui and Poey Passi, two Torres Straits Islanders, the first to receive Holy Orders. It was a wonderful service, over twenty of the Church officials in the Islands had come to be present at the ordination; these had seats allotted them in the nave of the Cathedral. There were many other Islanders present, all were wonderfully quiet and reverent during the service. Most of them had made their Communion at the early service, two only of them, the father of Joseph and the uncle of Poey communicated at the ordination, so the service was not so long as to be wearisome. The candidates answered the questions distinctly, and though they were naturally nervous, they were not self-conscious, and the Rev. Joseph Lui read the Gospel distinctly and reverently. Mattins was said by the Rev. G. A. Luscombe, Principal of S. Paul's College, Moa, where the two candidates had been prepared for ordination, at 9 a.m., and the Churchwardens from the Islands were present at the service. The ordination was fixed for 10 a.m., and at that hour a procession left the vestry of the Cathedral. The Rev. G. A. Luscombe carried the cross, one made by an Islander of wongai timber which grows in the Islands. The sermon, which is published in this issue of *The Carpentarian*, was preached by the Rev. J. J. E. Done, the senior member of the staff of the Torres Straits Mission, who also presented the candidates to the Bishop. The litany was said by the Rev. G. A. Luscombe, the Bishop using the special suffrage. After the epistle the candidates were examined by the Bishop, and there was absolute stillness in the Church as the answers were given distinctly.

The testaments given to the newly-ordained Deacons were, to Joseph Lui the one given to the Bishop of Carpentaria when he was ordained Deacon in S. Paul's Cathedral, London, by the Bishop of London—afterwards Archbishop of Canterbury; to Poey Passi the one given to the Principal of S. Paul's College, Moa, when he was ordained by the Bishop of Newcastle, New South Wales.

The service means much, more than can be expressed. It was an occasion for great thankfulness to Almighty God; it was an earnest of the great development of Church life and of spiritual growth amongst the Christians of the Torres Straits Islands; it meant that the Church is not to be something extraneous, something foreign, but of the people; it was a symbol of the Catholicity of the Church which can take into her bosom and make her own people of all races.

The Rev. Joseph Lui and the Rev. Poey Passi were licensed as Assistant Curates to the Rev. J. J. E. Done, the one to live at Dauan and to work amongst the people of Dauan and Saibai, the other to live at Boigu and work amongst the people of that Island. These three Islands are the ones that have been less in touch with the outside world than the other Islands of the Torres Straits. The people do not know so much English, and work amongst them is more difficult for the white Priests of the staff.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XX., No. 77. Thursday Island, January 1, 1920

A Sermon

preached in

All Souls' Cathedral, Thursday Island,

by

THE REV. J. J. E. DONE,

at the Ordination of

JOSEPH LUI and POEY PASSI,

the first two Torres Straits Islanders to be
admitted to Holy Orders,

on

Advent Sunday, November 30th, 1919.

We belong to the Holy Catholic Church, the Church which our Lord Himself founded, and which has come down to us through the ages, through those whom He Himself choose to be the first witnesses, and to whom He gave the authority to pass on what they themselves had received. From the first there have been the same three orders of ministers—Bishops, Priests and Deacons—each with its special work which, when combined, suffice to build us up in our most holy Faith. It is not in my province this morning to discuss the proofs of this, but it will be sufficient to point out that the preface to our ordinal commences with these words: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests and Deacons." The commission then that all Deacons have received since the time of our Lord is about to be given this morning to these two men, who will in the Divinely appointed way receive from God Himself the authority for their work.

The occasion is unique in the history of the Australian Church, for although more than a century and a-quarter have passed since the first Christian service was held in Sydney, these, our Torres Straits brethren, are the first of the native races of our land to be prepared and commissioned in this way.

Three weeks ago in this Cathedral the Rev. Henry Matthews was ordained to the Priesthood, but the authority which he received when ordained Deacon is exactly the same as will be given to these men. Surely we can look for a big advance in the Church in these parts, for it will at least teach our people in the Straits that they form an essential part of the Church Catholic, and that without them and the many races who are yet to be gathered in, the Church cannot make its full witness for our Lord.

Every race has its own contribution to make to Christian thought, and time will show what peculiar part the Torres Straits Islanders have to play in that greatest of all work: the extension of Christ's kingdom upon earth.

This is the first great step, and it will probably take much preparation and testing before

that greater step can be taken, and the holy order of Priesthood, with its wider opportunities and responsibilities, conferred upon them.

Like S. Stephen (one of the first Deacons), Deacons must be full of faith and of the Holy Ghost. By careful and painstaking study of God's Word, constant tuition by those whose duty it is, and by prayer and the use of the Sacraments, faith is strengthened and built up, and God's Holy Spirit, given in Baptism and Confirmation—whose abiding presence is with God's children—prepares them for the further gifts and the responsibilities to be undertaken.

The work of a Deacon is plainly set forth in Holy Scripture and in our Prayer Book, and vows are required before the actual laying on of hands, so that none may assume the office without having first of all given due consideration to all that will be demanded of them.

You must assist the Priest in divine service, and specially when he ministers the Holy Communion, and you will read the Holy Scriptures in the Church.

You must instruct the youth in the Catechism so that children may be established in the Faith, and be ready to give a reason for the belief that is in them. The importance of this cannot be over-emphasised—for it is while we are young, while our opinions are as yet unformed, and before our impressions are distorted and confused by sin and the materialistic things of life—that the pure faith of the Gospel can best take root and grow, for after all, good characters, noble lives can only be satisfactorily built up on a foundation that is spiritual.

The sick and poor must be your especial care, and you will be required to search them out so that the Priest may be able to minister to their bodily and spiritual needs.

You must be extremely careful to regulate your own lives and the lives of your families according to the teaching of Christ, so as to be examples to those to whom you will be sent. This applies in all things. As you have taken an oath of allegiance to our King, so you must fulfil that by a ready obedience to the laws of the land and all lawful authority; and as you profess belief in the Holy Scriptures, so must you try with all your might to live as becometh the Gospel of Christ, lest others who look to you for guidance be led away by your disobedience, or your failure to live up to your profession. Of course you will not be perfect—perfection is not given to any in this world—but people will easily know whether you are endeavouring to live as nearly as possible as you preach.

But above all remember you are called to this Holy Office not for any personal glorification, but to serve God for the promoting of His glory and the edification of His people; in other words you must, in the words of our Blessed Lord Himself, "Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven."

It is every Christian's duty to try so to follow in the steps of our Master that others may be attracted and brought to know and love Him too; but more especially is it yours, who are called and authorised to publicly serve Him. We have to build on the Foundation that is already laid, the Chief Corner Stone, our Lord and Saviour Jesus Christ, and our chief must be so to live for Christ that our people may forget us in seeing Him.

When S. John the Baptist was preaching in the wilderness, and crowds flocked to hear him, the Jews sent to know who he was, and his reply was, "I am the voice of one crying in the wilderness: make straight the way of the Lord." A voice only. It was his message he asked them to heed, forgetting him, the messenger, and afterwards when he saw his own followers leaving him for Jesus, he said, "He must increase but I must decrease." In the same way must we strive that in all things He, and He alone, may be glorified.

May God the Holy Ghost, who comes to you this day, so strengthen you that you may prove faithful: faithful to yourselves, faithful to your people, faithful to Him.

Torres Straits Mission.

THE BISHOP'S VISIT TO THE WESTERN ISLANDS.

The Bishop left Thursday Island in the "Herald" on Monday, November 10th, for Badu. As the "Herald" was going on to Mabuiag and Mr Done wanted to avoid a beat against the tide he sailed straight to Adam, and the Bishop went across to Badu in a dinghy where he met Mr Luscombe who had spent the Sunday at Badu. Evensong was said and the Bishop preached; he also interviewed some people after Mattins the next morning. On Tuesday Mr Luscombe and the Bishop crossed to Adam in the "Banzai," and the Bishop preached at Evensong there and celebrated the Holy Communion next morning. He then got aboard the "Banzai" to go to Mabuiag, and Mr Luscombe walked across Moa Island from Adam to S. Paul's. It was a quick and quiet run to Mabuiag, where Mr Done had twenty-seven candidates—fifteen male and twelve female—ready for the Confirmation in the evening. On Thursday morning, after the celebration of Holy Communion—when there were sixty-one communicants—the Bishop, with Mr Done, left in the "Herald" for Saibai. Again the wind was favourable, and we were at anchor before dark.

There were not sufficient lamps for service to be held in the Church, so Evensong was said in the village outside by the light of two or three hurricane lamps. On most of the islands Evensong is said before dark. On Friday morning the Bishop remained on board the "Herald" writing letters, while Mr Done went ashore for Confirmation classes and a marriage. At Evensong in the afternoon there was a baby to be baptized and fourteen candidates—seven male, seven female—to be confirmed. Arrangements were made here and at all the other islands visited for two Churchwardens to go to Thursday Island for the ordination on November 30th, and as it was not advisable to interfere more than could be avoided with the work of the island boats getting pearl-shell, the "Herald" was to pick up the Churchwardens at Mabuiag. After a celebration at Saibai very early on Saturday morning—when there were ninety-two communicants—the "Herald" left for Boigu. Tide and wind were favourable, and the anchor was dropped before three o'clock in the afternoon—which made it possible to get ashore and have Evensong before dark; and still more important, before the tide ran out. To get

ashore for the celebration on Sunday morning more than a quarter of a mile of mud had to be crossed, as the tide was dead low. Down to the knees one sank through soft mud, in which are mixed fine lumps of coral, turtle and fish bones, one foot going down as the other was dragged out—a very dreary business—and as the foot descended into the mud water was squeezed out through the crab-holes, of which there are many—a weary, dreary business; and at high tide one lands on nice clean sand at the edge of the village! There were thirty-eight communicants at the celebration of Holy Communion. Arrangements were made for light refreshments on shore after the service. No one was anxious to travel across the mud again. Ten candidates—six male, four female—were confirmed after Mattins had been said. Some of the candidates were out pearl-diving when the "Herald" arrived on the Saturday, but as soon as she was sighted people had been sent across the island to light a fire to signal the boat to come in, and she arrived on Saturday night. The tide was in when the morning services were over, so lunch could be eaten on board; but it was necessary to send the "Herald" some four miles down the Strait that afternoon before the tide turned, or we should be delayed on Monday morning waiting for the tide—it would be impossible to beat against tide and wind in the narrow channel. The dinghy was left behind to take the Bishop and Mr Done down to the "Herald" after Evensong on Sunday afternoon.

A very early start was made on Monday morning, November 17th, for Dauan, but the wind was light and the tide turned, so it was half-past three in the afternoon before the anchor was dropped. Very soon after the party had got ashore a canoe was seen coming from Saibai, and on board was the Government teacher bringing letters he wanted taken in to Thursday Island for the post. The canoe came along at a great pace, sailing with a fair wind, and was a beautiful sight—but when it got near the "Herald" something went wrong with the steering-oar, and smash went the canoe into the bow of the boat; down came one mast, and the other was leaning over badly. It was calm water and there was no danger. The crew got the canoe alongside the "Herald" and hung on, got the sails in out of the water, and crawled in with the tide to the shore.

Evensong was said before dark in the beautiful little Church at Dauan, and Mr Done had his Confirmation candidates for final instruction. On Tuesday morning the Bishop celebrated Holy Communion and confirmed seven candidates—three male, four female—after Mattins at 11 a.m. There was a wedding before Evensong in the afternoon, and these services were taken early as there was cooking to be done for the wedding feast. During the cooking—when the village was full of life, and fun, and business—the bride sat silent, lone, and solitary and sad, on a mat in the village in the midst of cooking parties, a perfect picture of misery. While these operations were in progress the Bishop and Mr Done, with a party of natives, went for a walk to the gardens and listened to a story of old days, which told of a party of women possessed of evil powers who lived on the big hill on Dauan, and lured a young man of beautiful figure and fine physique to their cave on the mountain and kept him there for months, until

his longing for his own people became too strong, and he managed to get away in safety. He, with his friends, made it too uncomfortable for the women to remain on Dauan, so they swam away under the sea to another island far away. The cooks for the wedding feast had cooked a fowl for the Missionaries, and the Bishop begged a couple of little doughboys he had seen them making of scraped cassava and banana—Mr Done was not anxious to test the cooking. Two were put in the basin with the fowl and sent aboard; but, alas! the cook on the "Herald" did not notice them when he took the fowl out of the basin after dusk, and they must have been returned with the dish. No doubt they were glutinous and adhered to the dish. At all events the Bishop had to do without the delicacy.

An early start on Wednesday morning, November 19th, made it possible to get to Yam Island by three in the afternoon, and to have Evensong ashore. The next morning after a celebration of the Holy Communion early, forty-two communicants, the Bishop confirmed thirteen candidates, seven male and six female, after mattins had been said, and the "Herald" left for Wareber, one of the "Three Sisters," soon after midday. The tide and wind were so favourable that we were able to anchor at Wareber before dark though we had not expected to get more than half way. There are very few people living on this Island, and they are an offshoot of Coconut Island. Some years ago the Government tried to get the Coconut people to migrate to Wareber as there is no water on Coconut; it is a small Island and there is no ground for gardens while on Wareber there is good soil and good



Bishop of Carpentaria.

Rev. G. A. Luscombe (Principal, S. Paul's College, Moa).

Rev. Joseph Lui (left), and Rev. Poey Passi (right), the first Torres Straits Native Deacons, ordained on Advent Sunday in All Souls' Cathedral, Thursday Island, Q.

water can be got by sinking. The Coconut people have to send a boat to Wareber to bring them water, a distance of about twenty miles. Some of the people moved, most did not, and no one knows why they object to such a natural move. They have built a small Church at Wareber and in it we had Evensong by the uncertain light of a couple of hurricane lamps; a larger Church is being built. We had called at Wareber as there were a few candidates for confirmation to be taken on to Coconut, and also one of the Churchwardens to be taken to Thursday Island. We left very early on Friday morning for Coconut, and passed the boat that takes water to the people there. On it were some candidates and they had to be signalled to follow us. We were anchored before midday, and at Evensong in the afternoon Mr Done baptised eight adults who were to be confirmed. The confirmation (twenty-two candidates, six male sixteen female) was at night, hurricane lamps being numerous enough to give quite a decent light. We had gained time on our schedule, and it was possible for us to be back at Mabuiag for Sunday, so after a celebration early on Saturday morning—twenty-four communicants—we started for Mabuiag and arrived there at 4.30 p.m., catching a turtle on the way. Sunday and Monday was spent at Mabuiag, the services on the Sunday being very fine. A boat had come in from Thursday Island overnight with visitors, and at tea on Sunday Mrs Done had a party of eight in the Mission House! Mr Done was very busy on Monday deepening his well, as water was getting short. There were about 1,000 gallons of beautiful clear water in the underground tank, but a couple of weeks before a big gohanna in an advanced stage of decomposition was found in the tank, and beautifully clear though the water is Mrs Done had prejudices against using it for human consumption! The Bishop arranged with one of the Mabuiag Churchwardens to go to Murray as a Lay Missionary for a year or two. Bani was willing to go, but Mrs Bani thought it was too far for her and the children to go. The Bishop explained that she must go willingly; that if she were miserable and unhappy it would spoil her husband's work; that she must decide for herself. She thought the Bishop would be angry with her if she did not go, and when she was told he would not be angry, though he would be sorry, she decided to go!

After a rather heavy beat on Tuesday we anchored at S. Paul's, Moa, where we spent the night. We had picked up most of the Churchwardens of the Western Islands at Mabuiag, so we were a full ship. Fortunately an island boat from Yam, which had brought the Churchwardens from there to S. Paul's, was going on to Thursday Island, so we were able to tranship some of our passengers, and the "Banzai" brought the rest in on Thursday, when Mr Luscombe came in with the ordinands. We were anchored soon after mid-day in Thursday Island on Wednesday, November 26th.

It had been a good trip. On the whole the weather was good. Mr Done worked the tides well, and the wind was favourable—more so than we should expect at this time of the year. The Bishop was away sixteen days. Ten places were visited, and ninety-two candidates were confirmed. A few candidates at Coconut were missed: they were away on the island boat at the time of the Bishop's visit.

The Bishop's Visit to the Mitchell.

I left Normanton by car on Wednesday, October 15th, to visit the Mitchell River Mission, and I had as a companion for the trip Mr Murphy, who was going to the Mission to take charge of the cattle. The herd has increased so much that it is necessary to have someone in charge of them. I intended to travel *via* Vanrook and Dunbar, but had to change plans on the way. There was once a punt by which one could cross the river at Normanton; there is not one now; so it was necessary to go up the river about 14 miles and about 17 down the other side to do one mile, and the road is not good on the other side. We made a late start, and could not get to Maggieville Station the first night, especially as we had trouble in some sandy patches, so we camped out. The next morning we were at Maggieville early, and I read the burial service over the grave of a man who had died there a month before. We got on the same day to Delta Station, but walked the last four miles, leaving the car, as the Smithburne is a heavy crossing, and we were coming back the same road the next day. We had service at Delta, and Mr Clarke, the manager, drove us to the car next morning, and by mid-day we were at Stirling Station, where we stopped the night. I suggested holding a service, but none of the men wished to come. The next day we left for Vanrook, a short run of 22 miles, but we had the Gilbert to cross not far from Stirling. The manager of Stirling had sent a horse to pull us through, but the animal was not up to it, so the man went back and another was brought. The two took us through the long stretch of sand without trouble. Sunday was spent at Vanrook. We had a celebration of Holy Communion in the early morning, and after breakfast I read the burial service at the graves of two men who had died on the station about a year ago. We found that the horses at Vanrook were in such low condition that no help could be given us to get across the three or four rivers between Vanrook and Dunbar, so we decided to go the coast road, *via* Macaroni and Waterloo. We were at Macaroni Station by lunch time, and early in the afternoon got to the camp of a man who is building yards not far from the Statten. He had two fine horses, and pulled us over the sandy bed of the river next morning. We got on past "Gum

Holes" and Waterloo Station without trouble, and made for the lower crossing of the Nassau, but found that impossible as the tide was in, and whether or no we could hardly get up the bank on the other side. We turned back and ran across country up the Nassau to Killarney, and there we found help. Mr McDonald brought horses to the upper crossing and we were over before dark. We camped there for the night, made an early start but got caught in a small sandy gully about a mile on. We worked and slaved for hours, and then Mr Murphy walked back to Killarney for help. A horse was brought and in a few minutes we were out of our trouble—but not for long. A good run got us to the Scrutton. We managed to get three-parts over and stopped. It was no use trying to do anything, so we walked on four miles to Lochnagar. Camped there the night and early in the morning Mr Simpson took us back in his car and sent on a horse to pull us out, which took very little time.

By midday we were at Trubanaman where we found Mr Cole in charge of the children. We had lunch with him, and went on to the new station, Kowanyama, in the afternoon. Very soon after our arrival word came from the landing that the "Francis Pritt" had arrived with Miss Smith on board. A horse was sent for her to ride up but it was too late, and next morning I took the car down to meet her, which I did half way to the landing. The next day, Saturday, the "Herald" arrived with Mr Matthews, Mr Slade, Mr Done, and a visitor from New South Wales, so on Sunday we had to take the car to the landing to get luggage. The horses had already done one trip and they were weak. The services were held on Sunday at Kowanyama, and Mr Oole had come from Trubanaman for the day. On Monday I drove Mr Slade and Mr Oole to Trubanaman, as Mr Slade was anxious to see the first settlement.

Tuesday was a Quiet Day for the staff, the services and addresses being taken by Mr Slade. On Wednesday we left for Thursday Island by the "Herald," and the car was left at the Mission Station. Mr Matthews is using it and finds it very useful indeed. He can do in a day what horses and dray take nearly a week to do.

There are signs of very marked progress at the Mission Station. There is every prospect of good supplies of food being grown. Everything is in a very primitive state, the buildings of grass and palm leaf, but a great deal of work

has been done. Mr Matthews has the sawmill going. Mr Chapman has grown tobacco, cotton, yams, taro, sweet potatoes, cassava bananas, varieties of sorghum, pumpkins, and garden vegetables. He hopes to reduce expenses with home grown tobacco, and he has made brooms from millet. School work has been carried on at the old station but it is rather too far away for effective supervision, and Mr Matthews hopes to have a new settlement next year about two miles from Kowanyama.

Motor Car Fund.

This fund is now closed, and those who sent donations are heartily thanked for their generosity, and in making it possible for the car to be paid for so quickly. The car has been a great convenience to the Bishop, and enabled him to do work he could not have attempted without it.

SUBSCRIPTIONS TO "THE CARPENTARIAN":—Mrs Clarke 2/6, Rev. F. Ballance 2/6, Mrs Huband Smith 3/-, Mrs Fred Morris 2/6, Mr H. J. Lloyd 10/-; per Rev. E. Taffs—Mr Ohantrey 5/-, Mr Rankin 2/6, Mrs Ashley (1919 and 1920) 5/-, Mrs McIvor 3/-, Mr Rigby 2/6, Mr Allom 2/6, Mr Kershaw 2/6; per Rev. F. Lane—Mrs Aplin 2/6, Mrs Greig 2/6, Mr Sabine 2/6, Miss Thomas 2/6; per Miss Byrnes, Cocktown, 9/-; Miss Quinan, 2/6.

The Rev. F. H. T. Lane has accepted the position of Chaplain to Yarrabah, and will take up his duties there at the end of January, 1920. Mr. Lane was one of the students at Bishop's College, Thursday Island, in 1906, and when it was decided to send the postulants for Orders for the Diocese of Carpentaria to St. Francis' College, Nundah, Brisbane, Mr Lane went there to complete his course. He was ordained Deacon in December, 1909, by the Archbishop of Brisbane for the Bishop of Carpentaria, and Priest in February, 1911, by the Bishop of Carpentaria in Thursday Island.

There is not a Priest in charge of the Normanton parish yet, but the Bishop hopes that soon one will be available. At present there is not a Priest in the whole of the Gulf, a district of at least 30,000 square miles.

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QUARTERLY FEES:

BOARDERS:			EXTRA SUBJECTS:		
Tuition and Board	£15	15 0	Drawing { If both subjects are taken, the fee is 30/-	1	1 0
Laundry	1	1 0	Painting {	1	1 0
DAY SCHOLARS	2	12 6	Woodcarving	1	1 0
			Shorthand	12	6
EXTRA SUBJECTS:			Bookkeeping	12	6
Pianoforte	1	11 6	Typewriting	12	6

There are a few bursaries available.

For further particulars apply to the Sister-in-charge, St. Anne's School, Townsville.

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BOARDERS—			EXTRA SUBJECTS—		
Tuition, Board and Laundry	...	£10 10 0	Pianoforte	...	1 11 6
Day Scholars	...	2 2 0	Drawing { If both are taken, the fee is 30/-	1	1 0
			Painting {	1	1 0
			Elocution	...	10 6
			Fancy Work	...	5 0

For further particulars, apply The Sisters, c/o Diocesan Registry, Townsville.
Correspondence invited

DIOCESE OF CARPENTARIA—MITCHELL RIVER CATTLE FUND.

(Administered by a Committee appointed by the Diocesan Council.)

STATEMENT OF ACCOUNTS FOR THE YEAR ENDING DECEMBER 31st, 1919.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Balance, January 1st, 1919—				Stock Tax			1 9 11
Held by Diocesan Church Management Fund	150	0	0	Overseer's Salary, 2½ months	41	13	4
Bank of Queensland Limited	127	11	3	Exchange		4	6
							41 17 10
			277 11 3	Stores		50	3 1
Sales of Cattle during the year			500 0 0	Mustering		17	5 6
				Yard Building		102	6 2
				Exchanges and Bank Charges		4	6 6
				Balance in hand, December 31st, 1919—			
				Held by Diocesan Church Management Fund	150	0	0
				Bank of Queensland Limited	410	2	3
							560 2 3
			<u>£777 11 3</u>				<u>£777 11 3</u>

MITCHELL RIVER MISSION.

YEAR ENDING DECEMBER 31st, 1919.

RECEIPTS AND EXPENDITURE.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
GRANTS—				Station Supplies		1077	13 3
Australian Board of Missions			848 15 0	Boat Working Account		107	14 3
Queensland Government			350 0 0	Boat Repairs Account	59	6	9
DONATIONS—				Less Donation Mrs. Pritt	10	10	0
Per Diocese of Carpentaria	112	17	10			48	16 9
T. E. Simpson Lochnagar	2	2	0	Staff Rations		206	3 4
			114 19 10	Freight and Charges		2	12 8
For Iron			1 6 0	Insurance Account		17	2 7
Balance, excess Expenditure over Receipts...			515 15 3	General Expenditure		53	2 11
				Salaries and Wages		302	18 4
				Cart Account		14	12 0
			<u>£1830 16 1</u>				<u>£1830 16 1</u>

LIABILITIES AND ASSETS.

LIABILITIES.				ASSETS.			
	£	s.	d.		£	s.	d.
Hodels Limited			782 6 8	Cash on hand at Mission Station for sundry			
Hospital Account			7 7 0	payments		30	0 0
Bank of Queensland Limited			60 11 3	Cattle Committee		5	11 6
Diocese of Carpentaria			100 0 0	Matthews, H.... ..		4	18 4
NATIVES' AMOUNTS—				NATIVE AMOUNTS—			
Bernard, 4/17/3; Bob, 9/9; Piper, 2/6 ...	5	9	6	Samuel	9	19	5
Don, 7/11/3; Major, 15/5/9; Tommy, 10/11/-	33	8	0	Charlie, 2/10/-; Ben, 4/14/10; Little			
Captain, 25/15/5; Willie No. 1, 3/5/6 ...	29	0	11	Tommy, 2/5/6... ..	9	10	4
Paddy, 3/15/9; Reuben, 2/-; Wallaby, £4	7	17	9			19	9 9
Morgan, 2/13/3; Leonard, 3/7/6	6	0	9	Excess Expenditure over Receipts, 1918 ...	459	7	9
Jack Daphne, 1/0/9; Silas, £2	3	0	9	" " " " 1919			
			84 17 8	shewn above	515	15	3
						975	3 0
			<u>£1035 2 7</u>				<u>£1035 2 7</u>

Examined and found correct.—(Signed) E. J. HENNESSEY,
Auditor.

11th December, 1919.

(Signed) HODELS LIMITED,
Per GEO. CLARKE,
Managing Agents.

Thursday Island, 9th December, 1919.

1920.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Administrator :

REV. F. W. SLADE, B.A.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. FRER. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy :

REV. B. S. COLE, Cooktown.
REV. C. HALL, Th.L., Normanton (on leave).
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.

Honorary Lay Readers :

MR. H. F. L. FINNISS, Darwin
MR. G. E. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. | Miss F. SMITH.
(Supt.)
J. Geibo, T. Solomon, J. Savo.

Roper River Mission :

MR. DYER. |
REV. R. D. JOYNT. | MRS. DYER.
REV. H. E. D. WARREN |
(Supt.)

Torres Straits Mission :

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | MRS. LUSCOMBE.
[Th.L.] | Miss LUSCOMBE.
* Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aborigines. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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INTERCESSION PAPER

January, February, March, 1920.

THANKSGIVINGS.

LET US GIVE THANKS :—

1. For the ordination of Henry Matthews to the Priesthood.
2. For the admission of two Torres Straits Islanders to the Holy Order of Deacons.
3. For the first three years' work at S. Paul's College, Moa.
4. For the acceptance of three new students for S. Paul's College, Moa.
5. For confirmations in the Islands, and at the Cathedral, Thursday Island.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

LET US PRAY :—

1. For Henry Matthews, Priest, and for Joseph Lui and Poey Passi, Deacons.
2. For S. Paul's College, Moa, and the three new students.
3. For those who have been confirmed.
4. For the Missionaries on the Mitchell and Roper Rivers during the North-West Season.
5. For the Reunion of Christendom.
6. For guidance to those responsible for the arrangements of the Lambeth Conference.
7. For a worthy Thank-Offering for Peace.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XX.—No. 78.]

THURSDAY ISLAND, APRIL 1, 1920.

[PRICE 2/6 A YEAR.
POST FREE.]

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Visit to S. Paul's, Moa.

I left Thursday Island in the "Banzai," on Monday, January 26th, for S. Paul's, Moa, to take a Confirmation and to admit the three new students to the College. As the Sub-Dean was away from home at the time, it had not been possible for me to be at S. Paul's on the Sunday, which was the festival of the conversion of S. Paul, so it was arranged that I should go as soon after as possible. Lieutenant Gillam, S.D.N.O., Thursday Island, went with me for the trip. He had received orders for transfer, but was waiting for a boat, and was glad of an opportunity to visit one of the settlements in the Straits. We had a good run out, fine weather and fair wind.

We found Mr. Luscombe in bed with what we supposed was dengue fever, but which may have been a slight attack of influenza. He had gone down suddenly to it on the Sunday, and so had not been able to interview the candidates for Confirmation, which he had intended to do on the Sunday and Monday. Mr. Done had arrived shortly before us, and Mr. Macfarlane an hour or two after us. They did what was necessary, but the Confirmation—instead of being on the Monday night—had to be postponed till Tuesday afternoon. The harbour at S. Paul's was very full of shipping. The three Mission boats were at anchor, and in addition three or four fishing boats, while on Tuesday another boat came in—quite a fleet in the small lagoon. The Mission staff was well represented, as the two Deacons, the Rev. Joseph Lui and the Rev. Poey Passi, were back from their holiday to meet Mr. Done, who was to take them to their new work; and also Bani of Mabuia, who is going to Murray as Lay Missionary-in-charge, had come with Mr. Done to meet Mr. Macfarlane and be taken to his new work. The Confirmation candidates (fifty-five in number—thirty-four male and twenty-one female candidates) came from various parts. Twenty-five were from Adam, eighteen from Badu, ten from S. Paul's, Moa. These had

been prepared by Mr. Luscombe during the Christmas vacation; and in addition I had two, whom I prepared in Thursday Island, a man from Murray and a girl from Badu. The man had not been baptised, and so was baptised at Evensong on the Monday by Mr. Done. We had a good deal of rain during the two days we were at S. Paul's, and it meant dodging showers to the services.

On Wednesday morning there was a celebration of Holy Communion at 7 a.m., and the three new students were admitted as members of the College after the Creed. I asked each one if he wished to become a student, if he would promise to observe the rules of the College and endeavour to prepare himself for his future work as a Deacon in the Church; and then, taking each one by the hand, admitted him as a student of the College. All the students were told that should any of them wish to withdraw at any time he is free to do so, and that such withdrawal would not necessarily mean anything of which they should be ashamed.

After the celebration, a procession was formed, headed by the Cross-bearer, all the students, the Clergy, and the Bishop, followed by the congregation, marched to the new College lecture-room, which I blessed. It was a simple and impressive little ceremony. The room was filled with people, arranged round the walls—all in a very orderly manner taking their places. Of course, our College buildings are of a temporary kind, built of bush timber—except the floor, which is of sawn hardwood—coconut-leaf walls, and grass roof, so they do not last long; but Mr. Luscombe is gaining by experience, and the present building is very convenient and well arranged. It was built by the first students and the people of S. Paul's, who gave their labour in getting material and doing the building, so that the expense to the Mission has been very small. All we had to provide was some tucker for the men who did the work, and a few things like nails, hinges, etc. The building has a verandah all round it, and the shutters and the windows are either old ones from the Mission House or shutters made of cases!

And so S. Paul's College has started on its second course, and we hope to see even better work done than during the first three years' course. The three new students (Sailor Gabey, Jimmy Rice, and Captain Oth—we go in for queer names in the islands) all passed an examination before they were accepted as students, so Mr. Luscombe will have more satisfactory students from one point of view. We would commend them and the Principal of the College to the prayers of the Church.

HENRY, Bishop of Carpentaria.

Anzac Day.

FESTIVAL OF S. MARK, MARCH 25TH, 1920.

This day of glorious memory is to be a public holiday—so far as we who live on the edge of the world at Thursday Island and get news in an erratic way have been able to learn. It is most important that the day should not become a mere holiday, given over to pleasure and picnicing. There are sacred associations connected with it—it has holy memories which must not be allowed to fade; there are lessons of self-sacrifice and devotion to duty which must not be forgotten, and which must be put into practice if Australia is ever to be worthy of her sons, who went to fight for liberty and justice and truth. The Cross has been felt to be the most suitable form of memorial for those who died for others, and the very lessons they teach are the lessons of Christianity. We want to remember before God those who died; we want to consider how far, in our industrial, political, and social life we are following their example of duty to others and acknowledging the claims the whole nation have on each of us to do our duty, "no matter what it costs"; we need the help which God gives us to enable us to make whatever sacrifices may be necessary, that the civilisation of the world shall be built on the only sure foundation—the truth revealed through Jesus Christ our Lord. And so we hope that attendance at Church services, and especially at the Holy Communion, will be the most important part of the observance of Anzac Day, every year as it comes round.

S. David's, Mossman.

On Monday, February 2nd, 1920, Mossman was visited by a terrific cyclone, which seems to have been, in intensity and duration, more severe than the one in 1911, which did so much damage. Few houses escaped, many were totally destroyed, others unroofed, and the cane suffered terribly. The temporary Church—a hall—which has been used for holding services since the Church was destroyed in the 1911 cyclone, was not blown over, but bent to an angle of about seventy degrees. The Rectory was badly damaged; all the outbuildings at the Rectory were blown away and overturned; a large wash-house and lumber-room was blown off its blocks and shifted about nine feet away; verandah rooms were blown away, and the Rector had much of his furniture and many of his books damaged by the wet. Of course, everything was disorganised, and the Rector

has been busy temporarily fixing up Church and house. It is very hard on the Church people at Mossman; they have been working steadily and quietly to get the finances of the parish into order, and had done so. The building of the new stone Church, which had perforce to remain in abeyance during the War, was to have been begun this year. Cement had been procured, and the Rector quite cheerfully says, "We shall start work on the stone Church as soon as repairs are effected." Also he says: "The Church and Rectory at Port Douglas were practically uninjured, so we are very thankful." It's a fine spirit which meets disaster with the thought, "things might have been worse." The Rector of Mossman has had two experiences of cyclones since he has been in charge of the parish, but he is determined to fight through and build the Church as something worthy of its purpose, and of Him whose House of Prayer it is. Who will not help one who has such faith and courage. The Rector's family is a heavy loser also in private things, as the house which belongs to his daughter has been flattened to the ground.

Christ Church, Darwin.

The Rev. C. W. Light, Rector of Darwin, arrived in that parish towards the end of the year 1919, and has his work well in hand. Things in general are in an unsettled condition in the town from various causes—political and industrial unrest, strikes, and absence of communication do not tend to peace—but so far as the parish is concerned, matters are improving. Financially, things are on a good footing, and those who have the matter in hand hope to pay off the greater part of the debt on the Rectory this year. It is reported that the Meatworks will not be opened this season, which will be a blow to the town, but may give time for consideration of many problems and help to solve some difficulties; there are many such to be faced. An attempt is to be made to beautify the grounds of the Church and Rectory, and Mr. Light hopes they will be, in time, one of the beauty spots of Darwin. He hopes still more that there will be flowers and fruit of a spiritual kind to sweeten and beautify the community. There are some very loyal and sincere Church-folk in Darwin, who will back the Rector up well in all he does.

Christ Church, Cooktown.

The Rev. F. H. T. Lane, after acting as *locum tenens* of the parish for three months, left by the "John Douglas" for Cairns en route for Yarrabah, where he is to be the Chaplain to the Mission. Unfortunately, the strike held up the new Rector, the Rev. B. S. Cole, in Brisbane; but we hope for his arrival before the *Carpentarian* is printed.

Mr. Patching, the Hon. Lay Reader, has been taking services during the interregnum.

All Souls, Quetta Memorial Cathedral, Thursday Island.

The Sub-dean hopes to be back from his furlough early in March; he has booked his passage from Brisbane by the "Nikko Maru," leaving there on March 5th. We hope to see him looking fit and well after the change South—a change and rest he needed.

The offerings of the Heralds of the King throughout the diocese were presented in the Cathedral on Sunday, December 28th, 1919, being Holy Innocents' Day. The parishes of All Souls', Thursday Island; Christ Church, Cooktown; and S. David's, Mossman, were represented, and the offerings from the Torres Straits Islands were also presented. These were all for the A.B.M. Thank-offering for Peace and Victory, organised by the Heralds of the King. The offerings were brought to the Bishop at the Altar by Heralds, to represent the various parishes, and the Torres Straits Mission. Unfortunately, Normanton and Croydon parishes are vacant, and it was not possible to do anything at Darwin, as the Rector had only just arrived in the parish, and he probably had word of the service after the date of it! Communication between Thursday Island and the various parts of the Diocese is uncertain at the best of times, and during the last few months it has been very difficult.

On Wednesday, January 14th, an entertainment, organised by the G.F.S. in Thursday Island, was held in the Parish Institute and the proceeds given to the A.B.M. Thank-offering Fund. In spite of various hindrances, the entertainment was a great success.

The G.F.S., with the Mothers' Union, also arranged for a Social Evening (held in the Institute), to bid good-bye to Miss Ruth George, who has been organist at the Cathedral for two years, and who is leaving for Brisbane as soon as it is possible for her to do so, to enter as a student at the University of Queensland. The social was held on Wednesday evening, February 4th, and a number of parishioners came to shew their appreciation of what Miss George had done for the Church on the Island as organist and teacher in the Sunday School. There would have been a large gathering, but influenza had just got its grip on the Island and prevented many, who wished to be present, from attending.

The Mothers' Union.

Mrs. George Clarke has been elected President and Miss Iman Secretary of the Mothers' Union. Meetings have been in abeyance, as is usual, during the wet season, and will not be resumed till April. The influenza epidemic will make it necessary to lengthen the recess by a month. The Mothers' Union intends to have a special meeting in July, when there will be a service in the Church with intercessions for the work of the Union throughout the world. Just at that time there will be a Conference of Oversea Workers in London, at which the Diocese of Carpentaria will be represented by Mrs. Zahel, and we wish to help the members of the Conference by our prayers.

There are many mothers living lonely lives in this Diocese whom we remember at our intercessions from time to time. It would be a help to them in their lonely lives if they took the Australian paper of the Mothers' Union, which is published quarterly. Miss Inman, Bishop's House, Thursday Island, will be glad to send copies to any subscribers who send their addresses to her. The subscription is 2/6 a year post free.

Mission Notes.

No news has come through from the Mitchell since Christmas, and we are anxiously waiting for news from the Mission by the first trip of the "Pritt."

A friend of the Mission has given a cheque for £150, to buy the Bishop's car for the Mission. How useful the car will be no one knows so well as the Mission staff. Mr. Matthews will be heartened by the news; he is a good engineer, and can manage the car well.

Another piece of good news to cheer the staff is that the Queensland Government has increased the grant to the Mission by £150 a-year. The increased grant is not to be all to the good, however; it is given in view of the fact that the authorities may have to ask the Mission to take more aborigines on to the Station—probably in view of the fact that many of those employed on the cattle stations have been dismissed since the rise in wages. We expected to have an increase in numbers from this cause, and would have taken the people as a matter of course—so it is good to know we have something to help in the extra expense.

Letters, written about Christmas time, have been received from the Roper River Mission in the Northern Territory. Mr. Warren tells of the ravages of white ants. The Mission-folk are busy re-building houses these destructive creatures have destroyed.

The Bishop of New Guinea, with the Rev. S. R. M. Gill, hoped to reach Thursday Island about the middle of February from Port Moresby to catch the Jap. boat early in March, as they were to go to England via Japan and America. But when news was sent to New Guinea that there was influenza at Thursday Island, communication with New Guinea stopped at once. There does not seem to have been communication between Australia and New Guinea owing to the strike, so the Bishop may not be able to make the connection with the Jap. boat.

The rise in exchange is hitting the Missionary Societies very hard in England. So many Missionaries are working in India, China, and other Eastern countries, that the additional cost is a very serious item; and as Missionaries are not paid more than a living wage—and that at a low standard, they cannot bear the cost of exchange. The Australian Board of Missions is also hard hit, but not to the same extent as the societies in England. The additional cost to the Church Missionary Society alone is estimated at more than £100,000!

The Australian Board of Missions is arranging for special meetings and services to be held in Sydney in November of this year, to celebrate the formation of the board seventy years ago, when the then Bishops of Australia and New Zealand formed the Australian Board of Missions, to do for the Church in Australia the work that is the most important thing the Church has to do in the world—to fulfil the trust given her by our Lord, "Go ye into all the world and preach the Gospel." There were giants in the Church seventy years ago—witness the names of Bishop Broughton, Bishop G. A. Selwyn, and Bishop Tyrell. If they realised the duty of the Church, how much more should we do so who have been taught as never before the need of the Gospel of Self-Sacrifice, and of the Christian basis for civilization during the last few years.

The Shipping Strike.

What a barbarous method of settling a dispute is a strike—and what suffering it entails on people not directly concerned with the dispute. We have not much right to complain of that perhaps, in so far as it emphasises that we are all members one of another, and we have to bear and to suffer with others. There is no doubt of the suffering this last strike has caused in the North. In Thursday Island itself the people were comparatively well off—chiefly because there were ten tons of flour waiting for shipment to the cattle stations in the Gulf, which came too late for the boat to take away before the north-west began. The Mayor arranged for this to be used, and also procured some flour from a passing Dutch boat; but it was impossible to give the people on the islands as much as they needed, and things in the Gulf must have been very serious indeed. The last boat they had was in November, and the big stocks for the wet season were expected in the December boat, which did not run. During the wet season the Gulf is very isolated, when no boats are running, as communication by land with outside places is impossible for teams. The ground is so soft that it would—to use an expression common in these parts—bog a duck. And what has happened to places like the Barclay Tableland, where they could hardly have had time to get their supplies after the previous strike before the next came on? What is the good of trying to settle people on the land, and to develop the outside places, if those who venture out cannot be sure of the necessities of life? And what are the big centres of population going to do if people are not settled on the land? After all, it is the primary producer that is responsible for most of the real wealth of the community. He produces what the other people distribute, and if there is not production there will not be distribution; and where will the townsman be then? Seeing that the general public, and the settler on the land in particular, have to suffer from the strikes, surely they ought to have a voice in the settlement of disputes. Perhaps they have theoretically, in the politicians and the officials of the Courts. We unfortunate out-back people do not know much about the rights and wrongs of these disputes, and we really suffer

very patiently and get to work very quickly again at our jobs as soon as we can; but the strain is getting severe. On the whole, so far as one can judge, the engineers have had all the sympathy. They seem to have had a good record for steady work, uninterrupted by strikes for many years. During the War they were very loyal to the community, and it does not seem quite fair that men, who have to serve a long apprenticeship and who have to carry a heavy burden of responsibility, should be paid little more than men who have no special responsibility and no training for their work. It certainly looks, to an ignorant outsider—and onlookers see a good deal of the game—as if here was a simple case where owners might have taken the initiative and said to the engineers: "It is not fair you should not receive more than a donkey-man, so as his wages have gone up, we must pay you more."

Of course, we do not know what profits the shipping companies have made, perhaps they could not afford to take that Christian, common-sense attitude; and if they knew that the engineers' claim was just, they may have been compelled to go through a fight so that they could pass on the expense to the general public. If they could bear the additional cost, what a magnificent opportunity has been lost! Just fancy the difference in feeling and atmosphere if the approach had come gratuitously from the owners in that way, instead of all the bitterness and misery and soreness that a strike engenders. Why should it be war? two opposing camps, distrusting one another, each trying to score off the other—or make a third party pay—and neither satisfied when the particular struggle is over, when, as a matter of fact, co-operation on Christian line ought to be able to settle the matter in dispute—or still better, prevent its coming to the point of dispute.

Well, we outsiders don't know all the ins and outs of it. We don't know what the profits are, and socialising everything does not promise well. These matters seem to concern three parties—capitalists, workmen, and the general public; the last one always pays in the end. Why should not every company employing more than a certain number of men be compelled to have on the board of directors one to represent labour, and one to represent the general public, so that all the people concerned should have an opportunity of influencing an industry. We have Acts of Parliament to control limited liability companies. Why not a little more control in the benefit of the long-suffering public? The worst of it is, that the politicians would have to appoint such directors, and who would watch the watchers? What a rotten condition of mistrust it is under which we work!

One thing is certain, things cannot go on for much longer as they are. On the whole, the feeling of the community is for justice and fair dealing all round; but we are very much in the dark as to conditions of profit and labour, and so cannot form a righteous judgment, but it will come; and woe be to those who retard it.

The Rev. H. R. Longmore, at one time Rector of Croydon, in the Diocese of Carpentaria, began work in the Mission district along the Northern Railway, in the Diocese of Willochra, at Christmas time, 1919.

Personal.

The Rev. W. M. Wilkinson, so well known in the diocese of Carpentaria, has been transferred from Murat Bay to Crystal Brook, both in the diocese of Willochra.

The work of the parish of Crystal Brook will not be so heavy, and the distances to be travelled not so great as in the Mission district, of which Murat Bay is the centre. This is as well, for both Mr. and Mrs. Wilkinson have not had good health for some weeks. The constant travelling, even luxurious—comparatively—in a Ford motor car was too much for Mr. Wilkinson.

The English *Guardian*, in one of the December issues, had a picture of Mr. Wilkinson at a bush post office—at least the legend at the foot of the illustration said it was he; but as it was a "back view," his best friends would need telling who it was. Dr. Mullins, who has been on deputation work in Canada and Australia for the Colonial and Continental Church Society in England, visited Murat Bay and gave a short notice of the work in that district as typical of the work in the bush.

Several of the Bishops of the Church in Australia have already left for England, and word has been received of the arrival of one or two there. The Bishop of Gippsland found travelling through America very delightful and very expensive. He was held up in New York, owing to a strike. Such things and such experiences are not confined to Australia.

It seems, that when the Bishop of Willochra was arranging about his passport, he was asked whether he is a Bolshevik, and the "Willochran" thinks the authorities had reason to ask the question if they had seen the photograph taken—while you wait—intended for their information!

The Right Reverend Donald Baker was consecrated third Bishop of Bendigo in St. Paul's Cathedral, Melbourne, on the Feast of the Purification, February 2nd, 1920. The consecrators were the Archbishop of Melbourne, the Bishops of Ballarat and Wangaratta, with Bishop Green and Bishop Langley. On the following Wednesday the new Bishop was solemnly installed and enthroned by the Archbishop of Melbourne—the Metropolitan of the Province of Victoria.

The Bishop of Bendigo is a Cambridge man, but was ordained in Sydney, deacon 1905, priest 1906, and has worked in the Diocese of Sydney and Tasmania. He was Rector of St. George's, Hobart, when he was chosen to succeed Dr. J. D. Langley as Bishop of Bendigo.

Our congratulations to the Rev. H. and Mrs. Matthews on the birth of a daughter. Mrs. Matthews, who has been in Townsville, staying with Mrs. Cole for some months, hopes to be back in Thursday Island to catch the "Francis Pritt" on her first trip after the north-west season. Mrs. Matthews and the two children have had some trying experiences in Townsville, where there was a shortage of flour; and Mrs. Matthews thinks there are worse places than the Mitchell.

Mr. and Mrs. Dyer, of the Roper River Mission staff, have gone South (to Victoria) on furlough. They hope to return to the Roper about July or August next.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XX., No. 78. Thursday Island, April 1, 1920

The Thank-offering for Victory and Peace.

Nearly every Diocese of the Church in Australia has agreed that on the first Sunday in July of this year (July 4th, 1920) offerings will be presented at the services for the Thank-offering for Victory and Peace, organised by the Australian Board of Missions. The Board is asking the Church in Australia for £30,000, as a Thank-offering, to be devoted to the work of preaching the Gospel of Peace and of spreading the principles of that gospel amongst those races who so far have not had the opportunity of knowing where alone peace can be found; peace following the sense of forgiveness for sin, in the personal experience of individuals; peace in the social and industrial life, which can only be when that life is really influenced and controlled by the Gospel of Peace.

There can be no doubt whatsoever that we ought to shew our gratitude to our Heavenly Father for all that He has done for us during nearly five years of War. For all the self-sacrifice and devotion to duty; for the response to the call of the weaker nations; for the passion for truth and liberty and justice, which were the means used by God to give us Victory and Peace in the world. All these moral forces—and they were the main factors in the winning of the War—come from God; and in particular we owe them to the teaching and example of our Lord Jesus Christ. Powers inherent in our human nature, as created by God in His own Image, have been awakened, inspired, by the Gospel of Jesus. We may not be able to trace the process, we may think there are other explanations, because we have forgotten and failed to realise the effect of the Gospel on human life and character; because, in so many ways, civilisation is un-Christian, even in so-called Christian lands; because of the complexity in the results of the wisdom of God in granting us free-will, and of His love for man in using man as His agent to do His work. But, in spite of all the difficulties and contradictions, the only explanation of the presence of those moral forces is that man has certain powers from God, and these powers have been developed only through the teaching of the Gospel of Jesus Christ. Ultimately, we owe all that has been preserved for us to God, and if we value it, we should surely shew some gratitude to Him.

In what better or more seemly way can we show our gratitude than in helping to spread the Gospel to which we owe so much, in the world? It is the will of God that all men should be saved, and come to the knowledge of truth. "God so loved the world that He gave His only Son to the end, that whosoever believeth in Him should not perish, but come to

everlasting life." "How can they hear without a preacher? How can they preach except they be sent?" The Church under God is the sender. At all times it is a fundamental duty of Christians to spread the Gospel. Surely there can be no better way of showing our gratitude to God and our belief in Jesus than in helping the work which is so near the heart of God, and in fulfilling the duty laid upon us by our Lord, who in His love and wisdom chose us as His agents for carrying on His work. For Christians, it is inconceivable that there should be any doubt about the duty, and the privilege, and the honour of forwarding the Missionary work of the Church.

It may be argued that the so-called Christian peoples need so much teaching, that all our efforts should be devoted to them. Of course, what are sometimes called Foreign Missions, do not compete with what may be called Home Missions. "This ye ought to have done, and not to have left the other undone." It is very doubtful whether those who use such an argument to excuse themselves, for not helping Foreign Missions do their duty in their own parishes. The argument is really based on selfishness, and selfishness is far reaching in its effects. The work of the Church is one, at home and abroad; amongst all peoples and tribes and languages. As a matter of experience, those people who are most alive to their duty to Missions, are most alive to their duty to the Home Church, for unselfishness and devotion to duty cannot be limited to one sphere, but permeates the whole life and character. Once more, because the Church is one, and her work is one; what affects one part affects the whole, and there is a reflex action from the Church in the Mission field upon the Home Church. That is becoming more and more evident as time goes on. In the last few years we have learned that the human race is one as we never understood it before.

One of the great benefits of the War to us in Australia is, that we have learnt, or at least been taught, a wider outlook—given a wider vision—and we needed it. We can no longer think of the races of the world as shut up into water-tight compartments.

I fancy that the Diocese of Carpentaria is one of the very few in Australia that has not had a War Memorial Fund of some kind or another. I did think once we might complete the Cathedral in Thursday Island, as a thank-offering, and have a book in the Cathedral with the names of all who went to the War, who or whose friends wished their names to be inscribed in the book. It was suggested that the division of this huge Diocese might be made the object of a thank-offering. I decided not to make an appeal for anything diocesan, for I knew how many were the demands that had been made upon the people and how noble the response was, and that many would be doing something in other parts of Australia where they have interests and associations. But I do think I may rightly call upon you to realise—and I am surely in duty bound to place before you—the duty of making our offering as a Diocese to the Thank-offering for Victory and Peace one worthy of the good hand of our God that has been upon us.

It may be that many will not be able to get to Church on July 4th. Alas! at present, there are large areas where there is no priest, and the work of the Church is disorganised. Will all those who have the opportunity of getting to Church on July 4th make an offering commensurate with their sense of gratitude; and will all those who are not able to get to Church send a contribution by cheque, notes, money order, or even stamps, to the Diocesan Secretary, Box 57, Thursday Island, Q., or through the Rector of the parish in which they live; only, please do not put it off and then forget about it.

Will people in outside places send in their gifts AT ONCE. It is intended that at one of the services connected with the celebration of the Seventieth Anniversary of the Australian Board of Missions, to be observed in November next, the contributions from the various dioceses be solemnly offered to God, at the Altar in S. Andrew's Cathedral, Sydney. I hope the offering of the Diocese of Carpentaria will be at least £200.

The Bishop's Movements.

The Bishop has been in Thursday Island, in charge of the Cathedral Parish since the beginning of December, 1919, during the absence of the Sub-Dean on furlough. He visited S. Paul's, Moa, at the end of January, 1920, to confirm 55 candidates, to admit new students to the college, and to bless the new college buildings. All his plans for leaving for England in February were upset by the influenza epidemic in Thursday Island. Berths have been secured for the Bishop and the Rev. W. H. Macfarlane, one of the Torres Station Mission Priests, on the "Demosthenes," to leave Sydney early in May. The Bishop hoped to leave Thursday Island about the middle of March, and to have a little time in Brisbane and Sydney before leaving for England—this is the more necessary as the dates of the sailing of steamers is uncertain. The "Demosthenes" may sail a week or two earlier than is expected.

Unfortunately, the Bishop will not have the time in England before the Lambeth Conference to look for Priests for the diocese, and to re-organise the Carpentarian Association on which the diocese depends for interest in, and financial support for, the Diocese of Carpentaria. He hoped to have two months clear for that work. However, had it been possible to get away, the Bishop could not leave the Island while the influenza epidemic was raging. His duty was there.

The Administrator.

The Bishop has appointed the Rev. F. W. Slade, Sub-Dean of the Cathedral, Thursday Island, as Administrator, and he will administer the affairs of the diocese during the absence of the Bishop in England. All letters on diocesan business during the absence of the Bishop should be addressed to the Rev. F. W. Slade, Box 57, Thursday Island, Q.

The Lambeth Conference.

This Conference is a meeting of the Bishops of the Church of England, and of the branches of the Church in communion with her, summoned by the Archbishop of Canterbury about every ten years.

The summoning does not imply that the Archbishop of Canterbury has any rights of jurisdiction over the Bishops whom he invites to the Conference, and the Conference has no legislative or administrative powers. The meeting is purely a Conference to discuss the affairs of the Church, and the problems that arise from time to time. It is a valuable recognition of the fact, that the Church is one in all parts of the world; that the problems and difficulties are one.

It has a very important function in the way of discussion, and the opinions of the Conference—they can hardly be called discussions—which are embodied in the Pastoral issued after the Conference, will of course carry great moral weight with all loyal Churchmen. There is, too, the inspiring influence of so many Bishops from so many lands meeting together—an inspiration which must affect the whole Church. In our isolated lives and our comparatively small interests, we sometimes get depressed, and fail to realise the greatness and the grandeur of the work of the Church in the world. Of course, the Bishops need the help of the prayers of all people for God's blessing on what is to be said and done at the Conference, that they may be guided by the Holy Spirit, and that all that is said and done may tend to the honour and glory of God in the strengthening of His Church.

The subjects that have been chosen for discussion at the Conference this year are given below. It will be noticed how important they are and how far-reaching, also what a prominent place Missions occupy. Coming second after the vital question of the Reunion of Christendom—vital in that our Lord Himself teaches us that it is a Church which is one that will convince the world that He was sent by the Father. Of course, real unity must be founded on truth, and it would be criminal folly to sacrifice any essential truth for what would be only a temporary uniformity. But there is so much pride, passion and prejudice which influence our relations with others that it is difficult to disentangle essentials and non-essentials. We need the help of the Holy Spirit to teach us the truth and to give us the courage to follow where it may lead us. Above all, we need to know the Will of God, and to have the grace given that His Will may be our will, and to do that Will in all humility no matter what it may cost us to do it.

The Conference will take place in July, commencing with a Reception in Canterbury Cathedral on Saturday, July 3rd. The Conference will meet at Lambeth Palace, in South London, for the whole of the following week—Monday, July 5th, to Saturday, July 10th. During the next fortnight, the Conference—in accordance with precedent—will adjourn while Conference committees, which will be set up, will deliberate on the different subjects referred to them. The Conference will re-assemble on

Monday, July 26th, and meet daily for a fortnight, concluding its Session on Saturday, August 7th.

It is impossible to say how many Bishops will be able to attend the Conference, but there will in all probability be nearly 300.

The subjects selected for discussion at the Conference are:—

1. Relation to and Reunion with other Churches:
 - (a) Episcopal Churches.
 - (b) Non-Episcopal Churches, with questions as to—
 1. Recognition of Ministers.
 2. "Validity" of Sacraments.
 3. Suggested transitional steps.
2. Missionary Problems:
 - (a) Relation between Missions and growing Churches.
 - (b) Missions and Governments.
 - (c) Liturgical variations permissible to a Province or Diocese.
 - (d) Marriage questions, and other practical problems.
3. The Christian Faith in relation to—
 - (a) Spiritualism.
 - (b) Christian Science.
 - (c) Theosophy.
4. Problems of Marriage and Sexual Morality.
5. The Position of Women in the Councils and Ministrations of the Nations.
6. Christianity and International Relations, especially the League of Nations.
7. The Opportunity and Duty of the Church in regard to Industrial and Social Problems.
8. The Development of Provinces in the Anglican Communion.

The Diocesan Accounts.

As usual in this, the April number of *The Carpenterian*, we publish the accounts of the Diocesan Church Management Fund for last year. It will be noticed we are still solvent, though we hold a good deal of trust money, which we have not been able to spend on the special trusts for which it is ear-marked. But we are surely if slowly using up the reserves left by the careful management of Bishop White. Our credit balance has been getting smaller every year since Bishop White left us. It was £598 on December 31st, 1917, £402 on December, 31st, 1918, £371 on December 31st, 1919. So we are £31 worse off than last year, and £227 worse off than at the end of 1917; and that in spite of the fact that the Diocesan Council has been very economical. Of course it is partly due to the War, when help from England, raised by the Carpenterian Association, fell off considerably. We do not complain about that; but help from other parts of Australia has also fallen off, and the Bishop was told that is because he does not go South often enough to keep the needs of the diocese well before the Australian public. Well, the Bishop thinks his first work is in the diocese itself, and he thinks it more important to minister to the scattered people in the Never Never—little as he can do for them.

The only addition we have made to our expenditure during the last four years is payments to Clergy in aid of insurance premiums; and as we have no Superannuation Fund or Fund for Clergy Widows and Orphans, it seemed to be a duty laid on the diocese to help the Clergy with their insurance.

There is one item in our expenditure to which we might call the attention of the readers of *The Carpenterian*, and that is the cost of the paper to the diocese. The Church Management Fund had to find £27/0/4 to pay for the excess of cost over subscriptions, which only came to £19/9/9 last year, and that includes £12 from the Carpenterian Association in England for 220 copies supplied. Certainly we did not collect the amounts due for advertisements during the year.

We issue our paper on trust. Some of our subscribers are regular and generous; to some of course the paper is sent free—but it seems as though many of those who receive the paper forget that the cost of printing, etc., has to be met by someone, and it falls on the Diocesan Council to make up any deficiency.

The Bishop hopes to develop work in the Gulf on Brotherhood lines, and if that is to be done it will be a heavy drain on the reserves of the Diocesan funds. So we don't want to spend more than is necessary on *The Carpenterian*.

Another sad item is the amount raised in the Diocese for the Australian Board of Missions. At the last conference in Thursday Island it was decided that we should aim at £75 per annum as our quota for the Board of Missions. We sent only £58/13/8; £17 short when the demands on the Board are heavier than ever. Of course some parishes were vacant during part of the year, and efforts for Missions in such were not made. Ought we not to make up the balance this year. Let us send A.B.M. £100 for the General Fund in 1920.

The Motor Car.

The Bishop has sold the car to the Mitchell River Mission for £150, and a kind friend of the Mission has sent a cheque to A.B.M. for that amount. As he could not use the car again till after the end of the wet season in 1921, it seemed to the Bishop better for the Diocese to sell the present car and get a new one in 1921. The Mission was the natural place to leave the car, as the Bishop finished up his tours there just before the end of dry season last year, and it was the natural thing to let Mr Matthews have the use of the car, but it was more satisfactory to everyone concerned that the Mission should buy the car, and on the whole £150 was a fair price for the Diocese to ask for it.

The car cost £286, which includes a large number of extras and spares used on the two trips to the territory, and a considerable part of this sum was raised by the Bishop.

The car will of course be very useful to the Mission, and as Mr Matthews is a bit of an engineer, he can manage very well. He had already found the car very useful.

The Influenza Epidemic at Thursday Island.

The month of February, 1920, will not soon be forgotten by those who were on the Island at that time. For a fortnight or three weeks influenza raged; it swept through the town like a bush fire. It is difficult, and indeed impossible at present, to say how many cases there were, but at least seventy per cent. of the population must have had it. Unfortunately, Dr. Markwell was amongst the early victims, and he had a very bad time of it. However, the quarantine doctor (Dr. Murray) stepped into the breach and did very valuable work. It was especially difficult for him, as he had not been long on the Island, so did not know where people lived, and it was difficult for him to know the unpronounceable names of many of his patients, especially when given him by people whose knowledge of English is limited, and whose pronunciation of the language needs time for one to become accustomed to it. In addition it rained sometimes in torrents—we had about fifteen inches in a fortnight. The hospital was overcrowded, and the nursing staff, who were short-handed, had a hard time of it. There were volunteers who went to help and who needed nursing themselves, as they went down one after the other. A subsidiary hospital was opened in a private house for the men—Papuan, Islanders, and Mainlanders—working on boats; and a few days later the Church Institute was used as a convalescent ward, to get those who were on the mend away from the depressing influences of the other wards. A ward had to be opened for the soldiers on the hill, as they could not all be accommodated at the General Hospital.

There were several cases where the whole family in a home were down at one time. People were very good to their neighbours, and the readiness to help others in trouble was a fine thing. Word was sent South for help, and four doctors, eight nurses, and six orderlies were sent up, but the worst of the trouble was over before they could arrive. The epidemic was so sudden and so fierce that it seemed to burn itself out in about three weeks.

But the serious question was, what was happening on the Mainland and in the Islands of the Straits. Little news came in to Thursday Island, and it was feared that the death-rate in those places would be severe, especially as it was known that there was a shortage of food; owing to the strike, the boats had taken out short supplies at Christmas.

The abatement in Thursday Island made it impossible to get the relief parties out to the mainland and to the islands very soon after the arrival of the party. The members landed from the "Rageveen," a Dutch boat, on Wednesday, February 18th, being transhipped to launches at night. On Thursday, one party left for the mainland; on Friday, another left for the Eastern Islands of the Straits; and on Saturday another for the Western Islands. All have not yet returned. The rate of mortality on the mainland, where there are not many people, was very high—over 40 per cent. We have not heard whether the scourge travelled far down the Gulf. Nearly all the islands in

the Straits, except the three on the New Guinea coast, were affected, and nearly the whole population went down on each island. At St. Paul's, Moa, there were 127 cases out of a population of 141. At Mabuiag nearly everyone on the island, except the Government teacher, Mr. Done, and a few children, were down; but so far as we have heard, the rate of mortality was low, only about two per cent. having died. The population of the islands is about 2,500.

There were about fifty deaths from influenza in Thursday Island, of these three were white people; Mainlanders and Papuans appear to have suffered most.

The Atonement.

The work of Him (Jesus) Who died and rose again, and ascended, was not, in the first place, to fill Heaven with pardoned sinners. It was to fill this world with new-born men, who might show in them the power of the life of the Crucified and who might enter on the heavenly state, prepared for it by a daily growth in holiness. Jesus did not die to make sin safe, and a life of loving faith needless. It was not His plan to leave men to form hard habits of sin, through years, and to fit them for Heaven by a swift miracle or by slow discipline in an after state. It was His plan to give man will and power to beat down the evil in him, and put away the evil around him, and grow, day by day, ready to take his place among the just. Jesus died and lives, that earth may become like Heaven; that men even now may learn and know much of the blessedness of freedom from sin and its curse.

It was no part of His plan to make men free to become devils and turn earth into hell, and to have before them, all the while, a hope of Heaven.—*Daily Life.*

The Girls' Friendly Society.

Miss Mills is the new president, and Miss Dunwoodie the new secretary of the G.F.S. The Thursday Island branch has been in recess during the wet season, and the recess will be lengthened by a month, owing to influenza on the Island. Miss Dunwoodie has received from

Brisbane her card in honour of her ten years' membership with the G.F.S. We need in these days all the help the Mothers' Union and the Girls' Friendly Society can give to us, for problems of home and social life become more and more difficult—would that there were branches in other parts of the diocese as "alive" as the ones in Thursday Island.

The Venerable the Archdeacon of Toowoomba (the Rev. A. R. Rivers) is to go to Tasmania as Archdeacon of Hobart. Mr. Rivers has worked for more than twenty-seven years in the Diocese of Brisbane, and has done a great work in the country districts; the Wide Bay the Burnett, and the Downs. The clergy of the Archdeaconry will lose a very real friend when the Archdeacon goes South.

The more Southern Dioceses seem to find Brisbane a good recruiting ground, judging by the number of men who have been taken from the Diocese in the last few years. The Bishop of Tasmania; the Rector of St. James', Sydney; the Headmaster of King's School, Parramatta, and now the Archdeacon of Hobart, all worked in the Diocese of Brisbane for some years, and all except the last-mentioned got their "Colonial" experience in that Diocese.

We are sorry to learn that Mr. C. Allom and his family have left Normanton, and still more so as it is said to be on account of the bad health of Mr. Allom. Mr. and Mrs. Allom were a great help to the Church in Normanton. His mother was proud of the fact that three of her sons were Churchwardens, two in Brisbane and one in the Gulf.

Contributors to the Thank-offering Fund for Missions are at liberty to allocate their donations to any Mission. It is probable that the people in the Northern Territory will wish to earmark their contributions to the Church Missionary Society, which is responsible for the expenses of the Roper River Mission. C.M.S. are also appealing for contributions to a Thank-offering Fund. A.B.M. will pass on any money earmarked for C.M.S. or any other mission.

SUBSCRIPTIONS TO "THE CARPENTARIAN":—Mrs. Woodhead, 2/6; Mrs. McLeod, 2/-; Miss Margaret Neame, 2/-.

Glennie Memorial School, Church of England School for Girls TOOWOOMBA.

PRINCIPAL - - - MISS LAWRENCE

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Diocese of Carpentaria—DIOCESAN CHURCH MANAGEMENT FUND.

Statement of Accounts for the Year ended 31st December, 1919.

EXPENDITURE.				£	s.	d.	£	s.	d.	RECEIPTS.				£	s.	d.	£	s.	d.	
"The Carpenterian," Printing and Postage	46	10	1				Balance, January 1st, 1919				...			402	9	4
Less Subscriptions received	19	9	9				Subscriptions to Diocese				...			213	15	11
											Diocesan Fees				...			6	0	3
Religious Instruction in State Schools				...				27	0	4	Parochial Assessment				...			8	8	0
Bishop's House Maintenance				...				14	17	0	Carpentarian Association				...			60	0	0
Melanesian Work				...	49	17	1				Interest...				...			21	12	0
Less Donation				...		4	8				Special Trusts—									
								49	12	5	S.P.G. Grants				...	100	8	10		
Carpentarian Association, allotments to—											S.A.W.M. "				...	40	0	0		
Darwin				...	12	0	0				Australian Board of Missions				...	58	13	8		
Normanton				...	45	6	8				Motor Car				...	99	4	3		
Quetta Churchwardens				...	20	0	0				Offeratories and Donations for Special Purposes				...	371	1	6		
"The Carpenterian" Subscriptions...				...	12	0	0				Christison Legacy				...	27	15	10		
Clergy Travelling Expenses				...	17	0	0				Deaconess Buchanan Memorial Fund				...	151	19	4		
								106	6	8	Natives' Accustomable Dues				...	4	10	0		
Payments to Clergy (Grants in aid of Insurance)				...				41	18	0	W. and E. Hall—Annual Grant				...	150	0	0		
Printing				...				10	2	3	" " Special				...	150	0	0		
Postages, Telegrams, etc.				...				18	11	4								1153	13	5
Motor Car				...				14	8	3										
General Expenditure				...				55	8	1										
Special Trusts Disbursed—																				
S.P.G. Grants:																				
Torres Straits Mission				...	12	10	0													
Mitchell River Mission				...	87	13	10													
S.A.W.M. Grants:																				
Torres Straits				...	20	0	0													
Quetta Churchwardens				...	10	0	0													
Mitchell River Mission				...	10	0	0													
Australian Board of Missions				...	58	13	8													
Offeratories and Donations for Special Purposes				...	233	17	3													
Chas. Hall				...	1	9	2													
Christison Legacy				...	5	0	0													
W. and E. Hall Trust—Annual Grant				...	147	3	4													
" " Special				...	133	6	8													
Held for Special Trusts, still unspent, included in complete statement of assets and liabilities at December 31st, 1919				...	433	14	6													
								1153	13	5										
Balance				...				371	6	2										
								£1865	18	11								£1865	18	11

Assets and Liabilities at 31st December, 1919.

LIABILITIES.		£	s.	d.	ASSETS.		£	s.	d.
Walter and Eliza Hall Trusts—Unexpended portion of Grants	...	19	10	0	Christ Church, Darwin (Loan)	...	250	0	0
Bursaries	...	150	0	0	Stocks	...	175	0	0
Natives' Accustomable Dues	...	4	10	0	Torres Straits Mission (Loan)	...	50	0	0
Offeratories and Donations for Special Purposes (including Gertrude Robson Legacy, £110)	...	137	4	3	Q.N. Bank Current A/c	...	213	8	9
Charles Hall	...	80	3	2	Q.N. Bank Fixed Deposits	...	675	6	9
Christison Legacy	...	35	10	10					
Christison Fund	...	263	11	9					
Deaconess Buchanan Memorial Fund	...	151	19	4					
Mitchell River Cattle Fund (Loan)	...	150	0	0					
Excess Assets over Liabilities	...	371	6	2					
		£1363	15	6					£1363 15 6

Diocese of Carpentaria—EMERGENCY FUND.

December 31st, 1919.		£	s.	d.	January 1st, 1919.		£	s.	d.
Balance	...	264	19	0	Balance, Deposit Q'land Government Savings Bank	...	259	13	3
					Interest	...	5	5	9
									264 19 0
		£264	19	0					£264 19 0

Examined and found correct,

E. J. HENNESSEY, Auditor.

January 13th, 1920.

1920.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. FRER. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, St. Kilda, Melbourne, V.

Clergy:

REV. B. S. COLE, Cooktown.
REV. C. HALL, Th.L., Normanton (on leave).
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFS, Mossman.

Honorary Lay Readers:

MR. H. F. L. FINNISS, Darwin
MR. G. E. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. | Miss F. SMITH.
(Supt.)
J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER. | MRS. DYER.
REV. E. D. JOYNT. |
REV. H. E. D. WARREN |
(Supt.)

Torres Straits Mission:

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | MRS. LUSCOMBE.
[Th.L.] | Miss LUSCOMBE.
* Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

The "Church Standard."

Posted to any Address for 6s. 6d. per Annum.

The CHURCH STANDARD holds the unique position of being the only independent weekly paper published in the interests of the Church of England in Australasia.

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In connection with S. Mary's, Herberton, there is a separate House for Boys under nine years of age. Quarterly Fees, £12 10s.

Diocese of Carpentaria.

INTERCESSION PAPER

April, May, June, 1920.

THANKSGIVINGS.

LET US GIVE THANKS :—

For a generous gift and increased grants to the Mitchell River Mission.

For opportunities of developing the work of the Torres Straits Mission

For the low death rate during the influenza epidemic in the Torres Straits Islands.

For many mercies.

We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

LET US PRAY :—

For all who have been confirmed, especially those at S. Paul's, Moa.

For the work of the Mothers' Union and of the Girls' Friendly Society.

For the parish of Mossman, Q.

For Priests for the vacant parishes.

For guidance for the Bishops at the Lambeth Conference.

For a worthy Thank-Offering for Victory and Peace.

We beseech Thee to hear us, good Lord.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XX.—No. 79.]

THURSDAY ISLAND, JULY 1, 1920.

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

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POST FREE.]

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

S. P. G.

We are sincerely grateful to the venerable Society for the Propagation of the Gospel for remembering our work in its Intercession Paper. As one result a number of enquiries have reached us from England; and will the kind enquirers please note that their letters took three months to get here, which is nothing unusual. We shall always be glad to give any local information to friends who write to ask for it; it will help us if they are definite in their questions. This issue of the *Carpenterian* is very short of news; as a rule we are able to give reports of up-to-date news of the parishes and Missions, but the absence of the Bishop has made the collection of matter impossible.

The Bishop has appointed the Rev. C. B. Mirrlees as one of his commissaries in England. Mr. Mirrlees was a contemporary with the Bishop at Merton College, Oxford. He was for some time Rector of Croydon in this Diocese, so that he knows a good deal of the Diocese and its needs.

The Missions.

Mission Schools have been opened by the Diocese of Carpentaria at Boigu and Dauan, two islands within the sphere of the Torres Straits Mission, where there are no Government schools; the other islands in this Mission have Government schools, except Moa, which is managed by the Church. The two native catechons of this Mission are in charge of these new schools, and will be assisted by native teachers. This is an interesting forward movement, and its progress will be watched prayerfully by friends of the Mission. The native catechons and teachers are being maintained by the native Christians themselves, who have assessed themselves as follows, their contributions being in proportion to the population of each island:—

Murray Island	...	...	£27
Yorke	"	...	6
Coconut	"	...	7
Mabuiag	"	...	18
Dauan	"	...	6
Adam Village	...	...	7
Badu Island	...	...	18
Darnley	"	...	18
Stephen	"	...	3
Yam	"	...	7
Saibai	"	...	18
Boigu	"	...	6
Moa	"	...	9

These sums they agree to pay annually. The natives pay also the sum of five shillings (or more) at each marriage, and this money is to provide a pension fund for the native ministers.

The language of the schools is English, and the children learn reading, writing, arithmetic, geography, and other ordinary school subjects, but the education is religious. It seems difficult for Australians (since we have but few Church primary schools) to grasp what this means. In most of the States ministers of religion visit the State schools regularly for the purpose of imparting religious instruction, but that system falls short of the method of Church schools, where all the lessons are taught with a religious motive—the edifying of the pupils in Christ, the sanctifying of their mental powers and all their faculties to the service of God.

The Administrator found it necessary to visit S. Paul's, Moa, on April 29th, at the request of its superintendent on account of difficulties in the work there; the voyage in the cutter Banzai out and back occupied about thirty hours, though the whole distance is but sixty miles; but if the start on the return had been made a few hours later the return voyage alone would have taken twenty-four hours. It is impossible to keep a time-table when at sea in these parts, and a voyage of one who must get back to duty at a specified hour is a nervous proceeding.

Mr C. G. Lane, who has been helping unofficially at Mitchell River Mission for some five years past, reached Thursday Island in the ketch Francis Pritt on May 31st en route for Sydney, where he hopes to start some special work for the Board of Missions.

There was some severe sickness among the staff at Mitchell River Mission during the wet season, but at last news all were well.

During the absence on furlough of the Rev. W. H. MacFarlane, his duties are undertaken by the Rev. J. J. E. Done, who, by spending most of his time, and nearly all his nights, at sea, manages to visit periodically all the islands in Torres Straits, except those attached to S. Paul's, Moa.

The work lately begun among the natives in Hammond Island, which is rendered difficult by their proximity to Thursday Island, is showing encouraging signs of coming success.

It is intended soon to plan some method of evangelizing the people at certain favourable spots not yet touched by Christianity.

The crops at Mitchell River, which, as in most parts of Australia, were poor, and looked as if they would fail completely, were saved by the late rains, and now are expected to succeed well. The amount of toil that has been expended in experimenting with the soil of this unknown land is very great, and the toilers have had little enough to encourage them to continue, but their labours, when they have found out how to farm their lands, will be of industrial and social benefit to the whole Commonwealth.

Roper River Mission, which is so remote that we seldom hear from it, being one of the most isolated places in the whole world, reports that the bad season will be hard on the live stock, but the health of the people is good, and the staff in good spirits and eager for the work.

Lambeth Conference.

It may interest people to know what the 300 Bishops who are expected to meet in July this year at Lambeth Palace, London, will talk about.

These are the subjects selected for discussion:

1. Relation to and Reunion with other Churches.
 - (A) Episcopal Churches.
 - (B) Non-Episcopal Churches, with questions as to—
 1. Recognition of Ministers.
 2. "Validity" of Sacraments.
 3. Suggested Transitional Steps.
2. Missionary Problems.
 - (A) Relation between Missions and growing Churches.
 - (B) Missions and Governments.
 - (C) Liturgical variations permissible to a Province or Diocese.
 - (D) Marriage questions and other practical problems.
3. The Christian Faith in relation to—
 - (A) Spiritualism.
 - (B) Christian Science.
 - (C) Theosophy.
4. Problems of Marriage and Sexual Morality.
5. The Position of Women in the Councils and Ministrations of the Nations.
6. Christianity and International Relations, especially the League of Nations.
7. The Opportunity and Duty of the Church in regard to Industrial and Social Problems.
8. The Development of Provinces in the Anglican Communion.

The Parishes.

THURSDAY ISLAND.—The monument erected in the Cathedral to the memory of Annie Slade was dedicated by the Bishop of Carpentaria at Mattins on the 21st March. It consists of a clerestory window and a mural tablet. The window is adapted from Hoffmann's picture of the First Appearance of the Risen Lord (S. John xx. 11.) and is the first of our stained glass windows to be made in Queensland, the seven others in the Church having been imported from England. Though the clerestory windows are small and therefore difficult to fill satisfactorily, the artist, recognizing the limitations of his material, has succeeded in producing a beautiful picture, displaying effectively the lights of early dawn and the radiance emanating from the spiritual body of the Risen Christ. The tablet bears the inscription:—

CHRISTE CAELI DOMINE	IN PIAM MEMORIAM		DONA EI REQUIEM
	ANNAE SLADE		
	IN PATRIAM CAELESTEM REVOCATAE A. S. MDCCCXCIX.		
	HANC TABVLAM		
	VNA CVM FENESTRA IN PARIETI CLERESTORII SVpra INSERTA		
	MARITVS EIVS HVIVSCE ECCLESIAE PRESBYTER		
	ET AMICI QVIDAM EX INSVLANIS INDIGENIS		
	POSVERVNT MAERENTES		

Letter from the Bishop:—"My Dear Sub-dean, Will you please in the "Parish Gazette" let people know that I am very grateful for the help they have given me towards the expenses of my trip to England to attend the Lambeth Conference. Whatever people say, there is no doubt that the Thursday Island people can keep a secret! I had not the slightest suspicion of what kind friends were doing, and it was an absolute surprise when I found inside a note from Mrs. Foxton a cheque for £50. I do not mind admitting that the financing of the trip has given me some anxiety, but I believed that all would be well, and now I need not worry about that any more. Yours very sincerely, Henry, Bishop of Carpentaria."

From the "Parish Gazette."

The Easter meeting was duly held on 20th April, and was well attended, and showed that the parish continues to be able to carry on in spite of its peculiar difficulties. The Churchwardens have a small credit balance. The meeting instructed the Parish Council to consider an increase in the Vicar's stipend, though the Vicar announced that at present he could afford to remain without an increased income, nor did he think the parish could pay more. The different works of the parish have continued their steady activities. The Book Depot, which is an arrangement for selling religious books at Brisbane prices, through the kind help of a local business firm who display the stock and effect the sales without charge, did business to the extent of about £50, mostly with the people of

the Missions, who are eager to possess bibles and service books.

During the Vicar's absence on furlough, the Bishop of Carpentaria acted as parish priest and diocesan secretary and accountant, and as nurse and general handy man during the influenza epidemic.

The local branch of the Mothers' Union at its meeting on May 28th took occasion to say good-bye to Mrs. Foxton, who, with her husband, is to leave the district in June to return to her home in Brisbane; and presented her with a small memento of friendship—a card tray made of pearl-shell mounted with silver, a reminder of the island of pearls. The meeting was largely attended, and the members expressed their appreciation of the help of one who has been a good Churchwoman, both by worshipping regularly in the Church and by working steadily for it, and also a good citizen, ready with hospitality and forward in every good work, especially

ally the Red Cross Society and the local hospital. Life in the North is often difficult, and Mrs. Foxton, both by good works and good example, has helped to make it less difficult and more pleasant for many of us.

COOKTOWN.—The Rev. B. S. Cole arrived to commence his duties as Rector in the middle of March, and was followed by Mrs. Cole a few days later, and the people are trying to keep the parish going, although there are now so few of them.

MOSSMAN.—After the cyclone reported in our last issue there was almost continuous rain for many weeks, which rotted the roads and prevented building operations, and did further damage to property; the material for repairing the damage done by the cyclone was got under shelter, and the Rector hopes for better weather conditions soon.

NORMANTON with CROYDON.—We have not yet found a priest for this vacant parish, though the Bishop's commissaries are looking out for one, and the Archbishop of Brisbane has been most kind in trying to help. A self-denying man is needed, who is able and willing to face poverty, isolation, discomfort and hard work. The climate is healthy and generally pleasant.

DARWIN.—The Rector reports all well, and the people are hopeful of making progress with the organizations. Very many persons have left, and others are to go as soon as they can get ships to carry them, on account of the closing of the principal industry—the meat-works.

Unpaid Curates.

There has been a lot of discussion lately about the poverty of the clergy, especially in England, where it is a shame, and is largely the result of parliamentary interference with the liberties of the Church; our brethren there, both clerical and lay, have now good hope of relief from that tyranny. In Australia the poverty of the clergy, in the cases where it is distressing, is mostly caused by the indifference of the people in the just expenditure of the Church's revenues; there are anomalies which should not exist. In this Diocese the conditions are such that every clergyman must endure poverty and hard work, and only those who are able and willing to face those conditions should come here; but that does not mean distress, and although no clergyman receives more than a bare living, with a good deal of discomfort, we trust that none is penurious. But the most painful feature of the discussion is one which obtains everywhere, and is worse than a shame—it is scandal—and that is the necessity laid so often on the wives of the clergy of doing much unpaid work which is the duty of all the faithful to share, not to leave to one.

The Church of England contemplates married priesthood, and makes its arrangements accordingly; and the priest's wife is very often his most valuable asset, his greatest help in his work. Naturally, she will take a leading part in the women's work in the parish, but that does not mean that she is an unpaid curate. She has no official position at all, but is a private Christian, whose first duty is in her home, and whose most valuable church work is the example she shows of practical Christianity in managing her home. Yet in the secret and highly improper enquiries sometimes made by patrons of livings, there is generally something like, "Will his wife spend about four hours a day in doing some of our work for us?" It is not usually put so plainly, but that is what many a parish is seeking. A clergyman's wife who wore herself out in parish work had it said of her, "They also serve who only stand and wait!" In an obituary notice of a clergyman's wife whose final illness was the direct result of overwork—not for her husband, but for the parish—it was patronisingly asserted, "owing to the weak state of her health she could not take a very active part in Church work." When a certain clergyman died, and, through his misfortune, left his family destitute, the churchwardens called on the people and asked for money, which was obtained to a liberal amount, but they were disgusted at the answer made by quite a few who ought to have known better. "He was a good man, and did us much good, but his widow never worked for us; what should we help her?"

Every faithful Churchman can raise an effective protest against the impudent idea that it is the "duty" of a clergyman to provide his parish, at his own charges, with a worker who "ought" to do everything that others cannot or will not do. Patrons need clear views themselves, and should not hesitate to rebuke sharply wherever they find such opinions lurking. Among some of the sects as among the modern Jews, a minister is the

were slave of a congregation, and it is the custom of slave-owners to extend their proprietorship to a slave's family, but the members of the Church of England cannot afford to tolerate similar abuses.

Prayers for the Lambeth Conference.

The prayers of the faithful are asked specially on July 4th (Sunday) and 6th for the Lambeth Conference and for the Reunion of Christendom; this request is being urged by the A.B.M. with the approval of the acting Primate. We regret that, as we publish only quarterly, we cannot advertise this matter to our readers beforehand, but notice of it has been sent to the Rectors of the parishes in the Diocese. The reason for these particular dates is that the Lambeth Conference begins its sessions in the week commencing on July 4th, and is to discuss and further the question of the Reunion of Christendom on Tuesday, July 6th. We append the forms of prayer suggested because they are suitable for use, either privately or at family prayers, the first at any time during the sessions of the Conference; the second at any time by those who pray that the rents in the seamless coat may be mended and the broken ramparts of the city of God repaired; and the third at any time by all who want to use their influence to make our land Christian.

"Almighty and everlasting God, from whom all wisdom and understanding; be present by the power of Thy Spirit with the Bishops and Pastors of Thy flock (about to be) assembled to confer upon those things which make for the maintenance, well-being and extension of Thy Holy Church; especially we beseech Thee to grant that through their deliberations the reunion of all who love Thee may be brought nearer. Grant to Thy Bishops that, seeking only Thine honour and glory, they may be guided in all their consultations to perceive the more excellent way, and also may have grace to follow the same; through Him who is the head over all things to the Church, Thy Son, Jesus Christ our Lord. Amen."

"O God, who didst plan the gospel for an undivided Church, refuse not because of misunderstandings of its message which rend the unity of Christendom, to continue Thy saving work in the broken order of our making. Prosper the labours of all Christians who strive to further righteousness and faith in Thy Christ. Help us to place the truth above our conception of it, and joyfully to recognize the presence of Thy Spirit wherever He may choose to dwell among men. Teach us wherever we are sectarian in our contentions, and give us grace humbly to confess our fault to those whom our communion has in past days caused to break its fellowship by ecclesiastical tyranny, by spiritual barrenness or moral inefficiency, that we may become more worthy and competent to bind up the Church the wounds of which we are guilty, and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ our Lord. Amen."

"We stand in Thy presence, O Lord, and anew deliberately and solemnly we pledge ourselves to Thee; take us, our means, our strength, our all, us and our land, for Thine; we dedicate the country Thou hast given us to a purer life, to a more religious and unselfish patriotism, to a deeper loyalty to the great Kingship of Thy Son; work out in our land and by it what purposes Thou wilt; it is not ours but Thine; we are Thy servants; give us patient hearts, till Thou shalt create in all nations Thy chosen pattern of Christian government and Christian liberty. Read our hearts and accept our devotion. Thou art our God and we will praise Thee. Glory to God in the highest, and on earth peace, goodwill towards men. Amen."

The suggestion made in connection with this devotion that on July 6th, Christians go into the Church at any time during the day, and there pray separately and silently, after resolving what to pray for and how, is one that might well be given a permanent place in the devotions of those many who have not yet been in the habit of practising it, and would be productive of much good.

Whenever you wish to pray for anything in particular, or to bring the needs of any person before the Throne of the heavenly grace, after thinking about it go into the Church and there intercede, because that is the most suitable place, and makes the act of worship more definite. It is not necessary to take any notice of anyone else who may be there at the same time. Prayer is work, and cannot be accomplished without effort and practice; but there are several excellent books of devotion, any one of which will give the required help; and the Psalms have been for ages the hymn-book of the Saints, so that men familiar with them can always find in those holy words something to express their mind and open their heart to God. And for worshippers who find the Psalms too hard, the hymn-book will prove a useful help when they pray.

All the Churches in this Diocese are kept open every day for private prayer and meditation, and the more they are used the better it will be.

Prohibition.

The electors of this State will be required, and compelled, in October next, to decide on the issue of the future of the liquor traffic. This is not a question of principle, but of method only. All Christians are agreed on the principle that drunkenness is a sin against God; but it does not improve a man's moral character to compel him to abstain from alcohol. When JESUS is at the feast the wine will do no harm; and when He is not invited it does not seem to matter very much whether the wedding guests are total abstainers or not. In other words, those who are converted to Christianity are in no danger from strong drink; while those who neglect the only way of salvation cannot be saved by being teetotallers. The problem is to produce, not a country kept sober by force, but a country whose citizens are Christians—a much more difficult matter, but the only perfect solution of social evils.

But there can be no question that the liquor traffic as at present conducted has many and

grievous evils associated with it, which we all should like to see eliminated. To many it seems hopeless to attempt getting rid of the evils unless the traffic is altogether abolished; they point out that we have had every opportunity for ages of controlling the sale and consumption of liquor, and everything we have done has only made matters worse.

Public ownership seems to meet with but little favour, because we are painfully aware that Government officials are not to be trusted with the control of liquor, but it has to be considered, for it is an issue on which we must vote.

We are bound to call our readers' attention to the necessity of using alcohol, though in minute quantities, in Christian worship; whatever the law says, this must be manufactured or imported and sold; and we must have ample security that Prohibition cannot forbid it before we can vote conscientiously for "total abolition of alcohol fit for human consumption." Many prohibitionists hope that laws will be made to render the use of wine in Christian worship impossible, so we must be careful. We are straitly commanded by the Lord of heaven and earth, by Him who alone can save, and whose sacrifice has power to redeem the worst characters to "*Do this*," and we dare not disobey.

We beg all electors to pray, and keep on praying until they receive enlightenment from above. The question can only be answered by the people themselves, and they must make up their own minds, and have a will of their own. The difficulty is the old one between "Lead us not into temptation" and "Blessed is the man that endureth temptation"; between "Am I my brother's keeper?" and "Every man shall bear his own load." It is quite possible that Prohibition may cause evils worse than it cures; but this is not the place to discuss the value of alcohol as a selective factor.

The personal opinion of the Bishop of Carpentaria, which his lordship has promulgated to his clergy, is that on the whole and in our circumstances it is better to give Prohibition a trial, since that vote could be reversed in three years or at any triennial period thereafter if it proved a failure.

One aspect of the question which should influence Northern electors is the notorious fact that grog is constantly supplied illegally to aboriginals; the police make a capture occasionally, but so long as grog is sold it will be sold to aboriginals—with disastrous results.

Forrest River Mission.

Rev. E. R. Gribble, of the Forrest River Mission, arrived in Sydney in May looking very well. He is undertaking deputation work in New South Wales during June and July, and later in other States, and hopes to return to the Forrest River not later than Christmas.

Mr Gribble has given us the following news of the Forrest River Mission staff:—Miss Kent and Miss Kitchenham are leaving this month for Forrest River. Mr Freeman has returned, and hopes to be ordained Deacon eventually by the Bishop of the North-west. Mr Sherwin will go to college, after five years of strenuous work, when Mr Gribble returns to the Mission. Mr Gribble is hoping to take back with him other workers, including his wife and son.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XX., No. 79. Thursday Island, July 1, 1920

Holiness.

The last part of the Faith, commemorated annually in the kalendar of the Christian year (except the characteristically English Festival of the Holy Trinity, which summarizes the whole), is the Festival of the Holy Spirit, celebrated on Whitsunday; and it brings a message which we may remember, and be the happier for remembering, during the rest of the year.

Let us have it always in our thoughts that our God is holy; each Sunday we sing to him at our Eucharist, "Holy, holy, holy, Lord." He is the Holy Trinity; we describe His essential nature by that adjective rather than by any other. The Spirit of God is the Holy Spirit, and is so addressed because His peculiar office is to make His people holy, as the Catechism taught us. Here are the two sides of the Word—our God is holy, therefore we must be holy; that is our path to righteousness; we can develop all the virtues we admire if we are holy.

The Book of Leviticus is not much read, we fear; it seems to be filled with directions for ceremonies which are no longer observed, since our Saviour fulfilled the Law and took away the requirements of the Old Covenant, that He might establish the New Covenant; yet that book shows us what holiness is.

Those ceremonies were a means of attaining outward holiness, which is necessary as a general rule in order to attain true inward or moral holiness. Ten chapters of the book, beginning with xvii. and on to the end, except the last chapter of all, have been called in our own days "The Law of Holiness," because of the constant recurrence of such expressions as "Be ye holy, for I am holy," "I, the Lord your God, am holy," and the like. And as we read those ten chapters we see that they enjoin such things as honesty, truthfulness, respect for parents, fair dealing, kindness, social purity, and they give no reason for their injunctions except such reminders as those we have quoted.

What is that but the latter half of the Ten Commandments, which we hear every Sunday? That is moral holiness, "My duty towards my neighbour," and its place in Leviticus corresponds to the place of the Commandment's in our teaching. They are read at the time of Holy Communion, to show that the way to moral holiness is the pure worship of God.

The root idea of the word is separation. A person or thing is holy when separated from all profane and common uses, and kept for the service of a god; of course among the heathen a person can be "holy" without being good or pure, because his holiness is only that which he conceives as belonging to his god.

But it is the nature of the One True God to be separate from all tyranny, greed, deceit, exploitation, cruelty, impurity; and those are the vices forbidden to Christians; they are the cause of the crimes denounced in the Commandments. His holiness is stainless perfection and

awful majesty, and He requires that our holiness shall be of the nature of His.

To teach the hearts of His people the importance of this principle, everything connected with God is described in the Bible as "holy"; He dwells in a holy heaven, He is seated on a holy throne, He is surrounded by holy attendants; His Name is holy, His arm is holy, His people are a holy people, their city is His holy hill, and we still call the country of His ancient people the Holy Land.

In the Old Testament that word is used sometimes of outward holiness, sometimes of moral holiness, sometimes of both, and in varying proportions; but in the New Testament it is always moral holiness that is in the foreground—its first readers took the outward or ceremonial holiness for granted, they were used to practising it, and they had to learn in their hearts that it is useless without its inward spiritual counterpart.

We, too, have our holy places, holy books, holy days, and they are all valuable and as a rule necessary, but they are useless by themselves; they are meant to promote the holy life. We do need to keep Sunday, we do need to go to Church, we do need to read the Bible, but those observances are not ends in themselves. The heart, the inmost self, ought to be sanctified, given up to God to love and serve Him.

And that is the work of the Spirit of God, who is called Holy nearly a hundred times in the New Testament, because His peculiar office is to "sanctify me and all the elect people of God." This sanctification begins at baptism, and goes on all through life, so far as we yield to His gracious influence.

We do need in these days to keep in mind the work of the Holy Spirit, to protect our minds against the delusions of "Spiritualism," which is but a revival of witchcraft, and has a strange fascination for many of those who do not believe in Christ.

Oh, the road to En-dor is the oldest road

And the craziest road of all!

Straight it leads to the Witch's abode,

As it did in the days of Saul,

And nothing has changed of the sorrow in
store,

For such as go down on the road to En-dor.*

Christian Holiness consists in *separation* from the evil ways of evil men, true absolution and release; but not separation from evil men; it does not say, "Stand by thyself, come not near unto me, for I am holier than thou." While we are in this world, we must be surrounded by all that wickedness which cannot touch our God, and must not touch us, we are to separate ourselves from it by other means than by fleeing from the world. We are taught to distinguish between the sin and the sinner, to hate the sin but to love the sinner, and by our holiness to reform the sinner.

For separation is from wickedness to the service of God; devotion to the Holy One, and to men His offspring for His sake.

How am I to know whether the Holy Spirit is with me, guiding my mind aright? S. John tells us, "No man speaking in the Holy Spirit saith Jesus is anathema." The most shocking

falsehoods are circulated by wicked men, probably not in full possession of human faculties, against the world's Redeemer; blasphemous stories circulate in the bush, and in the underworld of the cities, and a lonely Churchman must sometimes decide whether he will allow them to be repeated in his presence. In fact, there will often be petty persecution of men who dare to confess Jesus as Lord; it is part of the burden of the Cross, borne cheerfully by all who have the Spirit.

The result of holiness is freedom; the service of God is perfect freedom; the Spirit of God is the spirit of comfort, release, and gladness; the sanctified are the happy; for them the years are happy in the passing and happy in the memory; because they have a future to look forward to; for them the blessed hope of eternal gladness is no delusion, they are convinced of it, on the evidence, and they can go forward boldly in their faith, unashamed to meet Him from whom all holiness emanates.

Family Prayers.

We are sometimes asked to recommend forms of prayer suitable for use in families. But for use in this Diocese none of those published are so suitable as the forms contained in the Book of Common Prayer; the manuals, excellent as some of them are, contemplate circumstances so different from ours that they contain much that is unsuitable and would seem unreal. The conditions in out-back homes certainly require special prayers, but the collects of the Prayer Book, even when not specially appropriate, are always useful.

It is much to be desired that the good old custom of family worship should be preserved in homes which have it, and introduced into all Christian homes; we recognize the difficulties of getting the family together, both in town and country, but if only half, or less, of the household can be present, that is no reason for not getting those who are there to pray together.

Anything to which one has not been accustomed seems strange at first, but there should be no room for the opinion that the worship of God in a decent home is unnatural, or that prayer is the "parson's" business; the people of the bush are in the habit of doing the work of a surgeon, when the professional man is not available, and doing it well too; and they could pray well also. The natural feeling of shyness at obtruding one's piety should be overcome in one's own home; we are too apt to seem to consent with the view held by secularists—that religion is such a dangerous matter that it would better be kept in the background.

At least on Sundays, in places where there is no Church service, great good could be done by some instruction in divinity and some practice of worship.

We venture to suggest something like this:

Let the head of each household choose the most convenient time, whether after one of the meals, or late in the evening, and keep to the same time every day.

*The Years Between. Rudyard Kipling. Methuen & Co., 919

Let a hand-bell be rung to assemble the family into one room ; this duty, if given to a child, will be done regularly and eagerly.

Let one be appointed to read from the Bible, while the rest sit and listen. The reading may be done according to the Table of Lessons in the Prayer Book, choosing, say, the Second Lesson at Morning Prayer of each day. Or the Epistles and Gospels of the Prayer Book may be read one for each day—they will provide readings for about six months. Or the four gospels may be read straight through from the New Testament, a dozen verses or so each day.

Then let all stand and say the Creed, and the Lord's Prayer, and the two collects which follow it in the Order for Morning Prayer (or in the Order for Evening Prayer, according to the time of the day).

In most houses it is better to stand for prayer than to kneel, as being more convenient.

The Collect of the Day could be added before the two fixed collects.

The whole should take not more than ten minutes, and, if the reading was short, would not take more than five minutes.

If there are but two or three members of the household present, that would not matter. And as the above suggested words are used by millions of Christians, there is nothing in them to make anyone feel too conspicuous.

In some houses a hymn could be used, and would be found very helpful ; where there cannot be singing the words of a hymn could be repeated by all together.

On Sundays all, both adults and children, might recite or read the Catechism, one reading the questions and all joining in the answers. In most small editions of the Prayer Book the Catechism is in tiny print ; but it would soon become so well known that it could be read easily even with that disadvantage.

This is suggested to those who cannot get to Church.

It is especially "Christ's sheep who are scattered abroad," who live far away from the regular ministrations of religion that such recognition of God would be found helpful ; it would bring light and joy into many lives ; it would strengthen good character ; it would render the children more fit to go out into the world, and it is the natural thing to do in a Christian man's home. Of course, it will be jeered at, and, of course, that does not matter.

It is rather a reproach to us that Europeans travelling on one of the little ships manned by natives which abound in the Torres Straits are surprised to see the native crew assemble daily for prayer. Why should they be surprised ? To a convert from heathendom who has learnt the power of prayer the surprising thing is that white men should neglect that power to such an extent.

The advantage of gaining instruction from the Catechism will be realised by anyone who has seen a congregation of men and women seated in Church reciting it, while running explanations are given by the Catechist who asks the questions. The grotesque ignorance often met with would be impossible if everybody took care to remember that essential knowledge.

A collect like this will be found helpful :

"Visit, O Lord, this our household and habitation, and drive far from it all the snares of the enemy, that no evil accident befall us, nor any plague come nigh our dwelling. Let Thy holy angels abide in our home to preserve it in peace, and let Thy blessing be ever upon it. Through Jesus Christ our Lord. Amen."

The Bishop's Movements.

The Bishop of Carpentaria has been so good as to send us the following : The Bishop left Thursday Island by the "Arawatta" on Tuesday, March 23rd, and after calling at Cooktown and Townsville, arrived in Brisbane about midnight on Monday, March 29th. While in Brisbane he was the guest of Mrs. Sully, at Kangaroo Point, for part of the time, and of the Archbishop of Brisbane.

On his arrival in Brisbane the Bishop found that the "Demosthenes," by which boat berths had been booked for him and Mr. MacFarlane, was not to leave till the middle of May, and as this would mean arriving in England after the Lambeth Conference had begun its meetings, the Bishop arranged for berths, after some trouble and many visits to shipping offices, on the "Suevic," to leave Sydney towards the end of April. These arrangements were not completed till April 7th, and on the following Saturday the Bishop left Brisbane for Lismore, in which district he spent a week, going on to Sydney by steamer from Byron Bay. Five days were spent in Sydney, and on Saturday, April 24th, the Bishop left for Melbourne by the "Suevic," where the boat was delayed eight days taking in cargo. The Bishop and Mr. MacFarlane left Melbourne on Tuesday, May 4th, and the first port of call was to be Durban.

While in Brisbane the Bishop took the services on Good Friday at S. Barnabas', Ithaca, and was the celebrant at the 6 a.m. celebration on Easter Day at Holy Trinity, Woolloongabba, where he also preached at 11 a.m. Eucharist. In the evening of the same day he preached at S. Mary's, Kangaroo Point. He attended a meeting of the Committee of the Women's Auxiliary at the Church House, and also addressed the members of the Auxiliary on Friday evening, April 9th.

While in Melbourne the Bishop was kept busy with meetings and sermons. On Tuesday, April 27th, he attended the meeting of the Executive Committee of the Australian Board of Missions for Victoria ; and spoke the same afternoon at the annual meeting of the Women's Auxiliary. On Sunday, May 2nd, he was the preacher in the morning at Holy Trinity, Kew, and in the evening at Holy Trinity, Balaclava. On Monday, May 3rd, the Bishop addressed the members of the Junior Clergy Missionary Association at the Cathedral, the Theological Students of Trinity College and Redly Hall at Trinity College, attended the meeting of the Council of A.B.M., and spoke at the annual meeting of the Victorian branch of A.B.M. in Melbourne.

Industrial Ailment.

No place has felt the blight of recent industrial disturbances more than this poor Diocese ; we have been half-starved because no ships could be manned to bring us food ; our parishioners are departing in thousands because the industries which employed them are closed, and afraid to venture on re-opening, and our immense and vastly productive country is going to waste because no one can be induced to till it.

Many principles from which much is hoped are becoming widely accepted ; as that employers must consider the interests of the community and the well-being of the employees ; that every man should have an opportunity for self-determination ; that no man should employ another unless he provides decent conditions ; that industry and efficiency deserve more than mere wages ; that success in industry depends upon the spirit of brotherhood.

But what hope is there of carrying out these principles except IN CHRIST ? They are Christian principles, and need for their practice the driving force of Christian graces. Real peace and contentment can be produced and preserved in an industry when all parties are inspired by the Spirit of Christ, and all other remedies are delusive.

Our Church's Committee on Industrial Problems has resolved : "That the true life of man is the life of brotherhood, not strife ; that the true wealth of a body politic consists in the persons composing it, to whom the use of all forms of property should be subservient ; that industry rightly conceived is a social service, not a selfish, competitive struggle ; that all men who labour have the right to live honourably by their labour, and all men equally have the duty to labour in order to live ; that there is no moral justification for the burden on the community of the idle or self-indulgent, or for the social institutions which encourage them ; that the resources of a Christian community must be used to provide necessities for all before they are employed to provide luxuries for a few ; these truths we hold are self-evident, and we believe that the economic life of a Christian Society must be based on them."

These principles will avert the horrible menace of Bolshevism, which, if it gets a footing in Australia, is more likely to do so in our Diocese than anywhere else. The immense debt which the cause of human betterment has owed in the past both to the Church and to individual Christians can never be estimated. But the Church has not been powerful enough in its attack on the forces of wrong. "We have been content with ambulance work when we ought to have been assaulting the strongholds of evil. We have allowed avarice and selfishness and grinding competition to work havoc with the broad spaces of human life. We want a strenuous re-affirmation of the principles of justice, mercy and brotherhood as sovran over every department of human life."

We have quoted part of the above from pamphlets issued by the Industrial Christian Fellowship, Church House, Westminster, S.W. 1, which we commend to our readers. It proclaims boldly "There can be no real and per-

manent solution of industrial problems apart from the gospel of Christ; and it is for those most in touch with labour to see to it that those principles are applied."

It emphasizes the need of good character, without which no comforts or pleasant environment will produce contentment. And the secret of character, and the power by which character is formed, strengthened and protected, is in the Church and only there.

The whole immense question, which all citizens should study, can never be understood by such as, for example, use the terms "master" and "servant" as if they were synonyms for "employer" and "employed." The latter terms describe a relation of contract only, the former a relation of status, which does not exist in our country, and which implies responsibilities that are certainly not recognized by employers.

We beg for the prayers of our readers, for a deeper sense of justice and equity in commercial dealings, and for the love of God in our hearts in order that we may practice Christian love to men, and for the practical application of the principles of our religion to social life.

Donations Wanted.

This Diocese has no endowment yielding income, except the Bishop's income, which is quite small; and the faithful within it are so few and so widely scattered that we are dependent on help from the faithful outside it for the carrying on of our work. Contributions from within the Diocese are liberal; also, no priest receives more stipend than a bare living; and the cost of administering the Diocese is kept down to a minimum; the Bishop is his own Registrar, the Sub-Dean of the Cathedral is a parish priest, and receives no payment from Diocesan funds; the same person is Honorary Diocesan Secretary and general factotum. But the population is extremely small, and the immense wealth that is produced, even under our primitive and undeveloped conditions, is spent elsewhere. All the Missions are maintained by the Missionary Societies, but they contribute nothing to the parishes. We are in the habit of receiving donations from friends in other parts of Australia, for which we are very grateful, and, in addition, A.B.M. receives for us, and forwards, donations contributed through it from friends in Australia. But A.B.M. has ceased to appeal for us, with this result:

Donations received per A.B.M. for—

1914	...	...	...	£161
1915	...	...	...	115
1916	...	...	...	66
1917	...	...	...	118
1918	...	...	...	121
1919	...	...	...	83

In addition, we have received help from friends in England, through the Carpentarian Association, for which also we are very grateful; but, owing to the deaths of friends there, these donations also have fallen as follows:

Carpentarian Association for—

1914	..	...	...	£219
1915	...	...	...	105
1916	..	...	...	190
1917	...	...	...	190
1918	...	...	...	140
1919	...	...	...	60

So far, nothing has been received this year from either body. There are men and women willing to endure the hardships and disappointments of the North, but they will be unable to go on doing so if their meagre livings are reduced, especially in these times of soaring prices. We therefore beg our friends who believe in the value of the work to seek for more contributors. We need £200 a year from the Carpentarian Association to pay the grants to certain parishes and the travelling expenses of the clergy (except the Bishop, who pays his own travelling expenses), and the work will be seriously hampered if we do not receive that gift. Those who are willing to contribute through the Association can most readily obtain information from the Bishop's commissaries in England, whose names are published in this paper. Until this year our Missions have received moneys from the S.P.G., but we have notified that Society that we shall not apply for any grant from it next year because the Missions here ought to be sufficiently supported from within Australia. It is to minister to our own countrymen that we appeal for funds—our brethren living lonely lives of hardship—a week's journey from a post office—the pioneers who are breaking the way for the rest.

SUBSCRIPTIONS TO "THE CARPENTARIAN":—

Mrs Burnett 2/6, Mrs Kirk 3/- (these two should have been acknowledged previously); each 2/6: Mrs Norgate, Mr Toulasik, Mrs Crees, senr., Mrs W. S. Johnston, Rev. E. Taffs, Mrs Geo. Clarke, Mrs Clarke, senr., Mrs J. Huband Smith; Dr. Ivens 1/6, Mrs Laishley 2/-, Mrs A. H. Simpson £1, Mr R. B. Herbert 5/-, Mrs Zabel 5/-, Rev. W. M. Wilkinson 10/-.

In Congress.

The Anglo-Catholic Congress is being held in London. The Secretary is the Rev. Marcus E. Atlay, a son of a former Bishop of Hereford, and the design of the Congress, which is likely to be largely attended, is to elucidate and to strengthen the position of those in the Church of England who owe their origin and devotion to the Tractarian Movement. Incidentally, they hope to serve the objects of the Lambeth Conference by defining their attitude on some of the burning questions of to-day. Mr Atlay writes under the head of "Strengthening the Faithful":

"Chaplain after Chaplain has come back from the front and told us that soldiers and sailors in the main are men who have no knowledge whatever of what we call Catholic Faith and Practice; organised religion has left them untouched. And we know that this is true also to a very large extent of what are called the educated classes. Whatever the cause may be, it is an indisputable fact that England, as we know it to-day, is amazingly ignorant of what the Catholic Faith really is. It is the aim of the Congress to put before the English-speaking world what English Catholics really hold with regard to such great questions as modern philosophy, modern criticism, the Roman Church, Nonconformity, and social and industrial problems. And further, we desire above all things to publish plainly and distinctly the good things of the Catholic Faith and the Christian religion. The Congress is designed first to be evangelical, but also we have to make clear to the world where we stand and where we mean to stand, that we are not going in any direction save in the direction of our Lord through His grace given to us in the Sacraments of the Catholic Church in England."

A Missionary Mission was held at Christchurch, South Yarra, during May. The Mission was taken by the Chairman of A.B.M., assisted by the Victorian Secretary. A new departure was made in that the Mission was extended over eight days in place of the usual four. As a result of the Mission, the parish hopes to accept the responsibility for an additional £50 per annum for the support of the Rev. E. E. Harrison in Japan. Mr. Harrison went out from Christchurch to his work.

Glennie Memorial School, Church of England School for Girls TOOWOOMBA.

PRINCIPAL - - - MISS LAWRENCE
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TORRES STRAITS MISSION.

Balance Sheet for the Year ended 31st December, 1919.

RECEIPTS AND EXPENDITURE.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Australian Board of Missions ...	1,000	0 0	Salaries ...	401	13 5
" " " ...	375	0 0	"Herald" A/c.		
		1,375 0 0	Wages, £120/14/1; Stores, £96/10/6; Gear,		
Diocese of Carpentaria ...	35	12 0	£31/18/2; Insurance, £16/1/-; Chain,		
" " per Rev. G. A. Luscombe	47	12 6	£23/18/4; Repairs, £8/9/3; New Sails,		
		83 4 6	£72/3/10 ...	369	15 2
Papuan Industries Ltd. ...		12 3	Less Diocese of Carpentaria...	28	5 0
				341	10 2
			"Oituli" A/c.		
			Wages, £65/11/6; Gear, £37/5/4; Stores,		
			£68/15/11; Insurance, £6/0/6; Dinghy, £10;		
			Sails, £34; Repairs, £59/11/-	281	4 3
			Less Donation ...	5	0 0
				276	4 3
			St. Paul's, Moa.		
			Stipends and Board, £239/4/5; General,		
			£4/19/1; Stores, £32/6/10; Grindstone,		
			£4/4/6 ...	280	14 10
			Less Government Grant, £250; Church Col-		
			lections, £4/1/4; Refunds, £6/12/8;		
			Lamp, £1/1/- New Bell, £11/5/2 ...	273	0 2
				7	14 8
			Training College.		
			Allowance Students, £9/15/-; Dinghy, £10;		
			Stores, etc., £93/10/1 ...	113	5 1
			Less Island Contributions—Badu, £5/13/6;		
			Darnley, £1/7/6; Mabuiag, £4/15/9; Yorke,		
			£3/0/6; Adam, £2/3/6; Donation, 3/-...	17	3 9
				96	1 4
			"Banzai" A/c.		
			Captain's Wages, £38/15/-; Crew, £21/12/11;		
			Chain, £18/12/7; Repairs, £13/5/-; Sails,		
			£47/8/10; Insurance, £4/0/6; Stores,		
			£17/2/11 ...	160	17 9
			Invalid Food and Medicine A/c.		
			General, £4/10/10; Special for Influenza, £6/4/9		
				10	15 7
			House Repairs.		
			Moa, £39/13/3; Mabuiag, £8/4/2; Darnley,		
			£6/2/5 ...	53	19 10
			General Expenses.		
			Exchanges, Telegrams, etc., £6/16/-; Workers'		
			Compensation, £5/12/6; Interest, £7/12/6;		
			Auditor, £1/1/-; Agency, £18; Sundries,		
			£4/16/6; Medical Attendance, £4/4/- ...	48	2 6
			Excess Receipts over Expenditure ...	61	17 3
				£1,458	16 9

LIABILITIES AND ASSETS.

LIABILITIES.			ASSETS		
	£	s. d.		£	s. d.
Island Churches—Badu ...	27	8 1	Island Churches—Adam ...	2	12 9
Coconut ...	31	14 8	Dauan ...	8	2
Mabuiag ...	5	10 0	Darnley ...	12	2
Murray ...		10	Yam ...	1	9 10
Masig ...	2	13 5	Stephen ...	10	9 7
Saibai ...	5	0	Three Sisters ...	3	5 0
		67 12 0			18 17 6
Native Bibles ...		2 17 6	Excess Expenditure over Receipts, 1918 ...	520	16 11
Diocese of Carpentaria ...	50	0 0	" Receipts over Expenditure, 1919 ...	61	17 3
D. Markwell ...	4	4 0			458 19 8
Bank of Queensland Ltd. ...		5 10			
Torres Straits Plumbing Works ...	1	6 6			
Hodells Limited... ...	351	11 4			
		407 7 8			
		£477 17 2			£477 17 2

Examined and found correct.—E. J. HENNESSEY,
10/1/1920. Auditor.GEORGE CLARKE,
Managing Agents.

1920.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Administrator :

REV. F. W. SLADE, B.A.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. PREB. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, M.A., St. Kilda, Melbourne, V.
REV. C. R. MIRLEES, Springhill, Maesmor., Gloucester, England.

Clergy :

REV. B. S. COLE, Cooktown.
REV. C. HALL, Th.L., Normanton (on leave).
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFES, B.A., Mossman.

Honorary Lay Readers :

MR. H. F. L. FINNISS, Darwin
MR. G. R. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

MR. J. W. CHAPMAN. | Mrs. MATTHEWS.
REV. H. MATTHEWS, J.P. | Miss F. SMITH.
(Supt.)
J. Geibo, T. Solomon, J. Savo.

Roper River Mission :

MR. DYER. |
REV. R. D. JOYNT. | Mrs. DYER.
REV. H. E. D. WARREN |
(Supt.)

Torres Straits Mission :

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | Mrs. LUSCOMBE.
(Th.L.) | Miss LUSCOMBE.
* Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

The "Church Standard."

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Diocese of Carpentaria.

INTERCESSION PAPER

July, August, September, 1920.

· THANKSGIVINGS.

We thank Thee and bless Thee, O Lord.

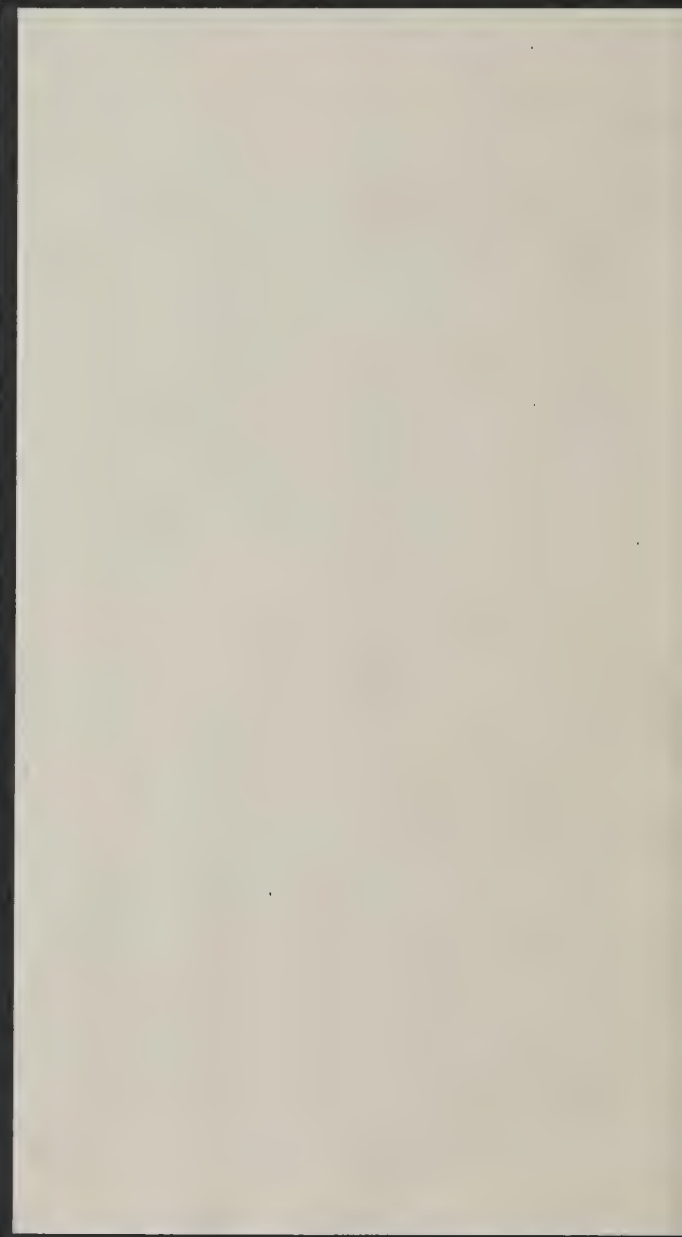
1. For the spirit of self-help among the Torres Straits Islanders.
2. For the new schools in the Torres Straits Mission.
3. For the perseverance of Thy servants at Roper River Mission.

INTERCESSIONS.

We beseech Thee to hear us, good Lord

THAT IT MAY PLEASE THEE:—

1. To open the hearts of the people of Hammond Island to the light of the everlasting gospel, and to enlighten Thy servants at Boigu and Dauan.
2. To provide means for evangelizing the heathen tribes of Northern Australia.
3. To promote the extension of Thy Kingdom by means of the Lambeth Conference, and especially to give Thy blessing to the Bishop of Carpentaria.
4. To bless Bertie Stanley Cole and the people of the parish of Cooktown.
5. To shepherd Thy sheep who are scattered abroad and to send them faithful priests.
6. To destroy the forces of evil which promote industrial strife.



The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XX.—No. 80.]

THURSDAY ISLAND, OCTOBER 1, 1920.

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

We got away from Melbourne with our full complement of passengers—not very many, as the *Suevic* had not been refitted since she was used as a troopship. We had only about 52 on a boat that used to carry over 500! and as the extra deck houses had been cleared away there was plenty of deck room for walking and for games. We were to make only one call between Melbourne and London—at Durban—which meant two long stretches at sea of three weeks each. Of course the trip got monotonous, but we managed to pass the time with sports and other amusements. A sports committee was elected, and of it I was the chairman, and Mr MacFarlane the secretary. His work was varied and at times very strenuous, so he did not find that time hung heavily on his hands. What with arranging programmes beforehand, keeping things going when the days and nights came on, to say nothing of photographing people in fancy costume, groups and so on—with the consequent developing and printing—the days and nights were not long enough for him. Everything passed off pleasantly, and to a great extent that was due to Mr. MacFarlane's work and personality. He was a decided asset to the company. We were able to have two services on board every Sunday, a celebration at 8 a.m., and morning service at 10 a.m. On one Sunday we had a service late in the afternoon for the crew, but not many were able to be present.

The weather was bad for some days after leaving Melbourne, and one of the stewards early lost his life when we shipped a big sea orward, which washed him backwards and forwards over the fore hatch. He got off with nothing more than a broken collar bone and some bruises.

At Durban we spent two nights and part of two days, about forty-eight hours. The ship was sailing, and it was advisable to be ashore. There is a fine harbour well sheltered, and with plenty of water—the channel made by dredging. There are fine quays, and there was a great deal of shipping in the port. A good service of

trams ran us to the centre of the town, about a mile and a half from the harbour. There are some fine buildings, notably the Town Hall, but on the whole the buildings are not so good as one would expect. There is a fine Art Gallery, and Museum in the Town Hall, in which building Art Gallery, Museum, library, etc., are. There is a very useful bureau of information for travellers near the post office, where information can be got, and where a traveller is given a very convenient map of the town with tram routes and places of interest marked, so that one can find places quickly and easily. The Barea, which is the residential part is beautiful, on a range of hills which surrounds the town, high up and where there is a good breeze. The houses, and the gardens round them, are beautiful, each house having a good-sized piece of ground. We were able to visit several of the Churches, and at one—where Canon Hodgson is, who came to Queensland to help in the General Mission two or three years ago—we were present at the early celebration on the morning we left. Durban is well supplied with Churches, and judging from the buildings and the 'atmosphere' there is a tone of reverence and devotion. It is doubtful if in a town of the same size in Australia we have so many churches of dignified proportions. We were able to visit an orphanage which is under the care of a diocesan sisterhood; the Mother Superior showed us over the buildings, which are well arranged, and have a fine garden and grounds round them.

We had good weather through from Durban to London. The Bay of Biscay and the Channel were kind to us, excepting that in the Bay we had a thick fog, which meant slow travelling and once we nearly had a collision. A steamer came out of the fog meeting us, and we only just missed running her down. Another little excitement was a fire in the Marconi room, caused by faulty insulation apparently. It was soon got under, but most of the papers were burnt. In a couple of minutes the whole place was in flames. We had beautiful weather in the Channel, and as we passed up in daylight we were able to see a good deal of the coast and towns—and there is nothing more beautiful than the green fields and woods of England in the spring and summer, whether seen from a ship at a distance or from a train or car as one passes through them. For that sight alone, a relief for sore eyes, it is worth coming across the world. Most beautiful were the fields along the banks of the Thames as we steamed up to the docks. We did not get off the steamer till after eight o'clock at night, when it was still daylight owing to the twilight and the daylight saving, which puts the clock on an hour. Then

there was a long business with customs, and most annoying charge of between six and seven shillings for the hand luggage we were carrying! Port of London dues. It was after eleven at night when we got to London and the question was: should we find rooms. It was too late to go exploring, but we were fortunate in getting rooms at the Grand Midland Hotel at St. Pancras station.

We arrived in London on June 21st, and so were in time to get to Salisbury on the 24th for the 700th Anniversary of the Cathedral. Mr. MacFarlane and I went down on Wednesday the 23rd, and hospitality in the close had been arranged for us. The weather was glorious, and the Cathedral, with its close were almost perfect. There was a magnificent service in the afternoon, when about 40 bishops from all parts of the world were present. Bishop Brent, of Western New York, was the preacher, but we could not hear the sermon as the bishops were far up in the choir, and the pulpit is at the western end of the choir. The Cathedral was packed with people, and there must have been hundreds outside. On the Saturday I went to a village near Canterbury, Bishopsbourne, of which the rector of the parish where I served, my first curacy, is in charge. This is the place where Richard Hooker lived, and where he wrote his ecclesiastical polity. On the Sunday I preached twice in Canterbury Churches for the S.P.G. at St. Mildred's in the morning, and at St. Gregory's in the evening. The car which took me to the evening service broke down—a broken axle—but fortunately it happened close to the church. I came back to London the following Tuesday, to be present and to speak at the annual meeting of the St. Andrew's Waterside Mission. I was glad to be able to do so, as the committee are generous in their help to the diocese of Carpentaria. On the following Friday the proceedings of the Lambeth Conference began with a Devotional Day in Fulham Parish Church for the Bishops. Bishop Gore gave the addresses, and the Bishop of London provided breakfast and lunch at Fulham Palace, and we had the use of the gardens and grounds. Nearly 200 bishops made use of the opportunity for quiet thought and devotion.

Many of the bishops went down to Canterbury that night, and I, with two Canadian bishops, from Quebec, and Kootenay, were the guests of the Rector of Bishopsbourne. There was a very full programme for the day—celebrations of the Holy Communion in the Cathedral, and at St. Martin's Church, at 8; Mattins in the Cathedral and a lecture by Canon Mason. Lunch at St. Augustine's, Canterbury; Reception Service in the Cathedral; and after that a Garden Party given by the Dean and Chapter of Canterbury. Then a special train

took us to London, leaving Canterbury at 6.10 p.m. It was a wonderful day, and the most wonderful of all, the service in the afternoon. There were two processions—one by the Cathedral clergy and other local people, with the Archbishop of Canterbury; the other by the bishops, some 260 in number. The first made its way through the Cathedral to the west door and formed in two lines in the alley-way, the Archbishop, with his Chaplains, standing near the west door to receive the bishops who had passed from the Chapter House through the cloisters. As the bishops passed on either side of the Archbishop, they bowed to him and then passed on to the choir. Nothing can be conceived more suitable to such a function than Canterbury Cathedral. There is a long flight of steps leading up to the choir from the nave, and it was a glorious sight as the bishops ascended the steps. Then the altar is high up in the sanctuary, and on the top step before the altar, well elevated, was placed the Chair of St. Augustine, with two bright scarlet cushions. Here the Archbishop sat and read his allocation, and then the whole body of Bishops said the Nicene Creed. That was very impressive indeed, and more so perhaps than if it had been sung. Such an inspiration as nothing greater could be imagined.

On Sunday, July 4th, was the service in Westminster Abbey. The Litany was sung in procession, and we who were far back lost and heard it as the choir turned the corners of the cloisters and into the Cathedral. Then there was the celebration when the Dean—Bishop Ryle—preached a grand sermon. In the bidding prayer and in the sermon, he made reference to the fact that it was Independence Day of America.

The sittings of the Conference began on Monday, July 5th, and we were kept close at work morning and afternoon in the library at Lambeth Palace, which is just large enough to contain the bishops when many of the book cases were taken away. Probably at the next conference a larger building will be needed. Prayers were said every day in the Chapel at 10.30, and the proceedings began at 11, continuing till 5 p.m., with an hour for lunch. During the week the various subjects for consideration were discussed, and then on Monday, July 12th, committee work was begun. This will continue for a fortnight, and then the Bishops will reassemble for another fortnight to discuss the reports of the committees, and the Conference will close with a big service in St. Paul's Cathedral on August 8th.

There have been many and will be many other functions of a social nature, and the various Missionary and other societies are doing all they can to interest and provide profit and instruction for overseas people. So it is a strenuous time but a very inspiring one. We realize how much the Church should do, and does, and also how far we fail.

People are very kind and hospitable. The weather for Canterbury and Westminster functions was beautiful, but then it changed and we have had it cold and wet and miserable for the last ten days. Some of us tropical folk have been glad of overcoats in the middle of summer.

The Missions.

CHURCH MISSIONARY SOCIETY.—Groote Island, on the western side of the Gulf of Carpentaria, has been proclaimed an aboriginal reserve, and the Church Missionary Society, at the invitation and request of the Home and Territories Department, has made application for a site for a mission station on it, choosing the western side, where they have selected an area of 200 square miles. It is intended to establish a mission station there as soon as possible, and we ask for the prayers of the faithful for God's blessing on this forward movement. The prospects of accomplishing good work there are very favourable.

It should be remembered that any person who trespasses on an aboriginal reserve is liable to a heavy penalty.

In connection with this work, the C.M.S. has purchased the aux. ketch *Holly*, and we hope that it will be much more convenient for the new mission to make Thursday Island its town, instead of Darwin, which has been the town for the Roper River Mission.

Mr. A. Dyer, of the Roper River Mission, is on furlough in the southern states, and is being kept busy preaching and lecturing.

MOA.—Congratulations to the Rev. and Mrs. G. A. Luscombe on the birth of a daughter, at Bishop's House, Thursday Island, on the 25th June. Having been baptized, she made her first visit on our hazardous seas at the age of ten days.

Miss Luscombe, who has been a lay missionary at St. Paul's, Moa, for nearly two years, has resigned and returned to her home; she sailed by the s. *Tango Maru*, on the 6th July. We regret to hear that Miss Luscombe has had a breakdown in health, and hope for her complete recovery.

DARNLEY.—Mrs. MacFarlane and children sailed for Melbourne on the 6th July in the s. *Tango Maru*, on furlough; their return may be expected in November; they had been guests at Bishop's House for some time. They expect to spend most of their furlough in Ballarat, Vic.

ROPER RIVER.—Miss L. G. Cross has been licensed as a lay missionary at this mission. Mr. Perriman is expected to join the staff next month.

Major G. H. Vernon, M.C., a doctor from the A.I.F., is visiting several of our missions, to advise in health matters; he arrived here from Yarrabah Mission, in the s. *Hwah Ping*, on August 29th, and was a guest at Bishop's House for a few days, until a cutter came to carry him to Moa; from Moa he intends to proceed to Mitchell River and other missions in the Gulf, thence to New Guinea about the middle of October. We congratulate the Board of Missions on having obtained his services for six months, and expect that much good will accrue from his visits.

MITCHELL RIVER.—Miss Crutch, a new lay missionary, is expected to reach this mission to begin her duties there early in October. The Board of Missions is looking for a man and wife to join the staff.

The last news from this mission is good; an experimental plot of rice has produced a prolific crop, yielding enough seed to plant twelve acres, and the other crops, after many years of toil and failure, are successful. We are hopeful that the difficulty of supplying this mission with food will soon be relieved considerably.

TORRES STRAITS.—The mission priest, on a recent visit to town, reported all well in the Straits. The response of the people continues to be good; the new schools are progressing steadily; improvements continue to be made in the fabric and furnishings of the churches; the material prosperity of the people is high, and there is practically no distress among them.

The Parishes.

THURSDAY ISLAND.—Dr. Arthur E. Salter, whose death is reported to have occurred in Sydney on June 13th, was one of the first churchwardens of this parish, having been elected, along with the Hon. John Douglas and Mr. John Tetley (manager of the Q.N. Bank) on the 11th January, 1891. He took a very active part in the business of erecting the church, and was one of the three who, on the 7th March, 1893, drove the pegs which marked the exact position of the intended structure, whereupon workmen commenced excavating for the foundations. When the strange story was invented that the building was intended for other than Church of England purposes, he proved that it was utterly untrue, and took care to preserve the documents in proof. One of the windows is a monument erected by him to the memory of his mother.

Efforts are being made by the A.B.M. to secure the services of a deaconess to work among the native and other coloured races in this parish; we commend this to the prayers of our readers. Such work has great possibilities, although the persons to be ministered to are not numerous, and would prove the best means of gaining experience for further evangelizing of natives on their reserves.

Similar work has been done with most encouraging results, by a deaconess in the past, but was then unpaid, as the deaconess had private means. We are very anxious to see this work resumed.

On Sunday, July 4th, intercessions were offered for the Reunion of Christendom, as the Lambeth Conference commenced its sessions that day; and on the following Tuesday, when the subject was to be deliberated upon at Lambeth, some came to spend half an hour separately in the church, and doubtless others did so at home. We wish that the church were more used by parishioners for private prayer; it is often the most convenient place for the purpose, and is open all day.

On Friday, July 9th, during the conference of overseas workers of the Mothers' Union, in London, the members of our branch made a corporate communion and held a prayer meeting in the afternoon, with intercessions for the homes of the people.

The vicar has had visits from Miss Holloway, who was on her way back to China from furlough; and from the Rev. and Mrs. F. W. Rowlands, of Fukuoka, Japan, who were passengers in the s. *St. Albans*.

The many friends of the Rev. W. M. Wilkinson will be interested to know that he is as much as ever impressed with the needs of the north, and wishes that he could still do his old work in this diocese—work which he continued as long as possible, in the hope that some younger man would arrive and take it over; the hope was unfulfilled, and the work is still waiting and calling. Who will hear the call?

Much glee, quite unintended by the author, has been caused to those who know Thursday Island by Bennet Copplestone's story "Madame Gilbert's Cannibal," in the "Cornhill Magazine" (the magazine which has the lonely distinction of taking seriously the lucubrations of Mr. Edward Clodd). The "howls of laughter," of one of the characters were not so vociferous as the merriment of some of the "sweepings" when they read the following:—

"She frowned viciously upon Thursday Island, that sorry western gate of the lovely tropic Straits. A treeless, desolate waste, dotted with corrugated iron buildings. Cluster the iron buildings a little, drive wide dusty roads between clumps of them, and one has Port Kennedy, the seat of government. Impelled by greed of pearl and shell, and undeterred by the stark hideousness of the island, the sweepings of most nations have poured down upon that uncanny spot, and have

greatly contributed to make it what it is, and to keep it from reaching up towards better things."

Other sweepings, of a more vindictive temperament, suggested that the passage was a product of corrugated iron drinks, and wished that the author might be set the task of counting the thousands of trees that clothe the hillsides of the little island, and line its streets with beauty. Other passages in the story are just as delightful; "the hulk which does duty for a wharf at Thursday Island" would be kept busy, if it existed, in accommodating the average of over a thousand tons of shipping daily which, in spite of the dislocation caused by the war, enters or clears at the little port.

CROYDON.—Unfortunately this parish is still vacant; but a sum of money collected there has been received by the diocesan secretary; it is for the A.B.M. Thankoffering for Victory and Peace, and was collected at the bishop's request by Mrs. Greig.

GILBERT RIVER has also contributed to the above Thankoffering, and its donations, collected at the bishop's request by Miss Sindel, have been received by the diocesan secretary.

MOSSMAN.—Since our last issue, we have learned that work has been resumed on the new church, and is making some progress in spite of the many difficulties which attend it.

DARWIN.—We hear of much activity in this parish. The whole of the money required to pay off the debt on the new rectory house has been raised, in an unexpectedly short time; this is a symptom of progress at which the friends of the parish will rejoice.

All Peoples, Nations, and Tongues. .

An incisive article in the "Church Times" deals with the colour question, which is a painful problem in the U.S.A. and in S. Africa. It has not yet become insistent in N. Australia; we thank God that at his altars here men and women of half a dozen different races and languages kneel together to receive the true bread of heaven; men of very high social and official positions are one in Christ with Chinese and Aboriginal girls. We thank God, too, that the helot-theory, according to which the coloured races are destined to be hewers of wood and drawers of water to a superior white race, has no chance of becoming a permanently accepted theory in Australia. The other theory, as stated in the article we have mentioned, is that the coloured races are not inferior but only backward, needing education. But how long will they endure that position. More than one thoughtful statesman in Northern Australia has foreseen already that the time is near when the aborigines will demand the full rights of citizenship; even now, "industrial unrest" is not unknown among them, and the income of a native is often greater than that of an English professional man. The problem requires study and prayer; the only feasible solution yet proposed is a policy of segregation, which, if carried out, will take the Australian aborigines out of the labour market altogether. This policy is being pursued, though on a very small scale so far, on some mission stations, on the principle that He who "hath made of one blood every nation of men for to dwell on all the earth" hath also "determined the bounds of their habitations," and as a result of the experience that the backward races need protection from exploitation by unprincipled white men.

In connection with this question, we wish to express our thanks to the doctors at the recent Medical Congress in Brisbane, for reminding the public that Northern Australia is a country well fitted for white men, white women, white children, to live and work in; the doctors stated that it is high time to bury the old fables to the contrary, and we heartily agree.

Our Trip to Badu.

(Contributed).

'Twas a "red letter" holiday. We were amongst scenes that were at once new and yet strangely familiar. New because the Torres Strait Islands are fresh pastures to us; strangely familiar as we have been living amongst similar foliage and surroundings at the Yarrabah Aboriginal Mission, Cairns. The auxiliary ketch "Goodwill" was our means of conveyance from Thursday Island to Badu. The distance "as the crow flies" is some 25 miles, but the "Goodwill" not being a crow, generally makes the journey in 35 miles. Thursday Island is the "jumping off" spot for quite a number of missions. The name of Badu is not to be found on most maps, the English for it being Mulgrave Island. It ranks amongst the three largest islands in the Torres Strait (its coastline is about 30 miles), the others being Prince of Wales Island and Moa (Banks Island), on which St. Paul's College and the South Sea settlement are situated. Here the students are being trained, who it is hoped, will eventually form a native priesthood. The schooner was on a business trip for a Christian Trading company registered as Papuan Industries Limited. This organisation was formed several years ago through the efforts of Mr. F. W. Walker (formerly a L.M.S. missionary in Papua) to encourage the natives to work, the results of their labours being exchanged for goods. The indirect influence of such trading must be considerable. Five per cent. is the maximum dividend distributed amongst the shareholders, and further profits being allocated for the benefit of the natives in various ways. Bethlehem Church (at Badu) was built by the London Missionary Society, and handed over to the Bishop of Carpentaria when the transfer of its work in the Torres Straits took place in 1915. It is roomy and evidently well used. The reredos consists of matting with the Star of Bethlehem and a shepherd's crook prominently displayed. On the Sunday that the writer and his wife were worshippers the congregations were of a respectable size. The Rev. G. A. Luscombe (Principal of St. Paul's College, Moa) was visiting Badu, and staying in a tiny house alongside the church that he has had erected recently. Appropriately enough it has been dubbed "the prophet's chamber." He celebrated Holy Communion at 7.30 a.m. The reverent behaviour of the sixty communicants was most noticeable. The number would have been considerably larger but for the absence of the crews engaged on the island's pearling luggers. Mattins was sung later. One feature of this service was the harmonious and extremely hearty singing of some hymns in the tribal language. These have been translated. The Sacrament of Holy Baptism was administered after the third collect. At this a baby girl was enlisted in the church's army to fight under Christ's banner unto her life's end. One could not help notice how easily a congregation can turn itself round to face the West when it uses backless seats! Badu possesses a numerically strong branch of the "Heralds of the King," with a native woman as Secretary. Her photograph recently appeared in the "Herald," the children's paper published monthly by the Australian Board of Missions. As the members are working this year for the benefit of the Yarrabah Mission they are interested to hear what we had to say about the life and work there.

The dances, with their pageantry and grace, in our honour, the excursion across the channel to Adam Village, the smiles of the children, and last, but not least, the thoughtful and unstinting hospitality of the Walker brothers (Papuan Industries Limited), will remain green in the memory for many a day. We came back to Thursday Island feeling confident from personal enquiry and observation, that there are boundless possibilities for the spiritual and physical welfare of the 2,500 inhabitants of the Torres Strait islands, if Badu is a fair criterion, and praying that our church may have the vision to rise to her opportunities of building up the temple of the Everliving God amongst them. Solitude, and the danger and monotony of an incessant series of long voyages in small boats are cheerfully met by the missionaries, who are the church's representatives. Let us support their admirable endeavours to the utmost of our power by intercession, and the almsgiving without which their invaluable labours would be impossible.

—H. G. S.

Prize Essay.

At the request of the Warden of Trinity College, University of Melbourne, we are glad to publish the following. A prize of £100 is offered annually by the college for an essay in the history of religion and of the bible. The subject prescribed for the year 1921 is "The Results of Historical Criticism as applied to the New Testament." Essays must be addressed to the warden, and must reach him on or before the last day of December, 1921. Graduates of any university within the British Empire are eligible to compete. Essays must be between 20,000 and 30,000 words in length, and become the property of the college. The award shall be made not later than the end of March, 1922. The name of the prize shall be The Trinity College Melbourne Biblical Essay Prize. Full particulars can be obtained by writing to the warden. The establishing of such a valuable incentive to learning is matter for gratitude.

Bible Reading.

We beg to enter a plea, as some others have done recently, for the reading aloud of the English Bible in the homes of the people, and especially in those true homes, where children are being reared. It is not only the greatest book in English literature but the foundation and source of nearly all English literature even the most modern. No one can consider himself at all educated in English, unless he is familiar both with the contents and the style of that great version. On merely educational grounds, then, as a necessary practice reading of the bible is worth doing regularly and well. But, what is more important, there is no better way of developing good character; it removes the difficulty often felt by parents of imparting effective moral instruction; it does that for them; it can be appealed to as an authority greater than that of an individual, and its authority is quite readily accepted by little children, as being something different from any other book. Moreover, its interest is as wide as humanity, it has a special message for each separate person, and therefore it is one of the greatest of helps towards self-determination; it does not mould its readers all after the same machine-made pattern, but enables each one to attain his own true development, and to express his own personality.

This plea is made because the good old habit of bible reading, as a devotion, has gone out of fashion; it was abused, but never mind; the abuse of a thing doth not take away the lawful use of it.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XX., No. 80. Thursday Island, Oct. 1, 1920

The Covenant.

God's people of old time in Canaan were conscious that they were living under a covenant. They were the people of God, the only nation in all the world with whom God had made a covenant. He had taken them for his people, delivered them from their oppressors and their enemies, protected them, guided them, taught them his law. That was the covenant. And each person was to be brought up in the knowledge that he was a member of a people, the people of the Lord.

And their prophets taught them that it was a great blessing to belong to Israel, to have the favour of the Lord of heaven and earth, that their laws promoted happiness and prosperity.

When in course of time their national life failed, and they were conquered and scattered by other nations, and exiled from their well-loved country and homes, it looked as if God had deserted them and had cancelled the covenant. So their prophets proclaimed that it was not God, but they themselves, who had broken it; they had deserted God, and ignored the sacred law. The people had done what no individual or any number of individuals could have done; they had turned away from their corporate obligations. God's favour was bestowed justly, on those who sought to do his will.

But God did not cast off his people. His ministers prophesied that he would make a new and better covenant. This new covenant was to be made with a people, a community, not with separate persons, but with persons who had been admitted into a society, joined together for the purpose of enjoying the powers and privileges of the covenant.

The writers of the Bible never supposed that a man could be right with God separately, or that anyone could make a bargain with God on his own account. If anyone could know God, it must be because he was a member of God's people. All the good that anyone could do, whether in his own sanctification or by way of helping other souls, could be done only because he belonged to a divine society.

The new covenant was made as prophesied, and is recorded in the latter part of the Bible, called after it, "The New Testament": it was made because of the work on earth of our Saviour, and you can see it in operation any day in any town—men and women living in real communion with God himself, because they belong to his church and practise religion.

The new covenant reminds us of three things about our religion: it has a moral inwardness, it depends on supernatural agencies, it produces direct fellowship with God.

It has a moral inwardness, it is in the heart; the outward observances, prayer, sacraments, Bible study (which is part of prayer) are done not as mere forms, but because the heart is in them, as the result of insight. We cannot think that it is permissible to do wrong so long as we say prayers etc., we know that God requires personal righteousness.

It depends on supernatural agencies. We could never please God and serve him truly and conquer temptation, without his help. His help is truly given to those who are in the covenant, given in the sacraments; grace sufficient to overcome sin. We, ourselves cannot put the holy law into our hearts, he puts it there.

It enables each person to realize a direct personal fellowship with the Most High God. Each one can know God, can see the vision, each one can be certain that he is forgiven, that God has nothing against him, that his Lord is with him always.

The new covenant, into which we are admitted in baptism, is better than the old, by so much as its mediator, JESUS, is greater than all the law-givers and prophets. It is better in the three ways we have mentioned.

It can cleanse and purify our hearts, making us all we long to be.

It gives each separate person who has been admitted into it, all the help he needs to live a godly, righteous and sober life, if only he uses his own will, uses the powers conferred upon him.

It is spiritual, it inspires us with the Holy Spirit himself; and being spiritual, it has a personal message to every man separately; each member is to understand and act on his position.

In those things is the personal blessing and the personal responsibility. No man can, by searching, find out God for himself, but everyone can, if he will, find God in his church; while you depend on your own powers the search is hopeless. And everyone desires to know God—to know what God thinks of him—to be sure that he is on the right path, the path that leads to enduring happiness. And every Christian can do it, by remembering the covenant, by using the powers the covenant gives.

We shall never be saved just by belonging to the church, or just by going to church. We can be saved by doing that and putting our heart into it, for God has truly put his laws into our heart. Why should we pray? Why should we keep Sunday holy? Why not join in the pagan follies of a "weed-end" which displays the falsehood of its character by including in the "week-end" the first day of the week? Why should we take an active interest in spiritual things; why be honest, pure, truthful, and otherwise virtuous? Because the Lord is our God and we belong to his people.

Once anyone sees the truth that he has joined that people that he has been admitted by authorized agents as a member of the people gathered out of every nation and language and race, the people that is redeemed, restored, forgiven, then the knowledge of that truth will issue in glad service, in a life of which none need be ashamed, in the peace which passeth all understanding.

Fear of Infection.

"Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day."

The form "Thou shalt not" is used to convey the prohibitions in the commandments of God. Here is no new commandment, but only what is implicit in the first of the ten; yet how often is it disregarded! We are commanded to fear God; we can test ourselves to see whether we are keeping that commandment, by asking ourselves: are we afraid of anything but God? Whoever is afraid of anything else does not rightly fear him.

It has been observed that every age is equally superstitious. Those who laugh at the wicked old superstitions about witchcraft, etc., are just as bad themselves, and, if they got frightened, would be just as cruel themselves. Only, superstition is displayed in different forms, and this is an age of superstition in regard to infection of sickness—a degrading and unchristian fear, a form of cowardice that quickly develops into cruelty. While the modern man is not worrying about his sins, he often does worry about his bodily health, sometimes with pitiful results. No doubt the reason that worry, the greatest trouble of our times, is forbidden to Christians, is that it so often causes cowardice and cruelty.

To take reasonable precautions against disease is not fear; indeed, to neglect them is as bad as going into the enemy's country unarmed; but when those who have taken the precautions are afraid for the sickness, they are like panic-stricken soldiers, who increase the power of the enemy. Being harnessed and carrying bows, they turn themselves back in the day of battle. For it is true of sickness, as of battle, that the coward is in greater danger than the man who stands his ground. The Christian attitude is, be reasonably careful, and go boldly on in the faith of God.

Little children shew us the extent to which the dread of infection is being implanted; a teacher of religion asked a class of very small children why the priest, in the Parable of the Good Samaritan, "passed by on the other side"; every little hand was promptly raised, and every little pupil, on being questioned, gave the same answer—"he was afraid he might catch some disease from the man." This experience occurred more than once, in more than one State. The priest in the parable was bad enough, but he was not so bad as that.

Another teacher of religion, using the ancient, and perfect, allegory of the nature of sin, drew a picture of a snake as large as his blackboard could hold, and as snakelike as his skill could compass, his pupils were only too familiar with real snakes, but when asked what the picture represented, every little voice gave the same answer: "Please, sir, it's a *hookworm*." And the parents of these "well-taught" children do not know that they need the fear of the loving God in their hearts, to drive out this fear.

Who does not know that during the severe epidemic of influenza, much more harm than good was done by the panic measures? The masks, the hideous quarantine camps, the fumigation chamber, the concentration hospitals, all helped the disease.

It seems likely that the current theories about the transmission of disease will soon come tumbling down like a house of cards; there is so much that they do not explain, and it is certain that the best friends of pestilence are: (1) a low state of general health; (2) dirt; (3) fear. Fear has the physical effect of reducing the resistance of the body to disease. It is certain also that they who are least exposed

to infection are often the most liable to suffer from it, while on the other hand those whose duties bring them into frequent contact with the sick, are themselves remarkably healthy.

Not so long ago, it was the fashion to believe that the country would succumb to "the scourge of consumption" unless consumptives were treated as pariahs, far worse than criminals, and laws were passed accordingly; after a few of the unfortunate sufferers had committed suicide the laws were relaxed. But the cruelty of fear was only directed then against other diseases. A poor working man, with a large family to support, lost his living because his baby was found to be suffering from a disease which is always with us, but about which at that time a ridiculous Board of Health chose suddenly to raise a scare. The latest fashion is to declare that the strength of the Empire is being sapped by diseases which are the result of vice; the latest utterance is that a man afflicted with venereal disease is a greater menace than a murderer, the violence of the language being proportionate to the weakness of the case; and we are told that the only way to deal with the "menace" is compulsory notification—which, clearly, is not a remedy at all; there is one other way of dealing with it, an effective way, with which our readers are familiar, and which brings no fees.

But this fear of sickness is often, though not always, the fear of death. The unreasonable demands made on medical science are often demands to be saved from the common lot of all men; people vaguely expect the doctors to do the impossible. There is one thing, and only one, certain, about this mortal life, the certainty that we must leave it. God will call each one, and each one must answer and obey that call. There is one way, and only one, to be ready for death, the way of repentance and faith. Be prepared to go at any moment; be prepared to stay as long as God wills. Then even a pestilence may be a merciful warning.

The following is from the writing of Dionysius, Bishop of Alexandria, describing a pestilence in the third century. "Most of the Christians, of their exceeding love and brotherly kindness, did not spare themselves, but visited the sick, regardless of the risk; diligently waiting on them, and tending them for Christ's sake, they gladly shared their death. In this manner the best of our brethren left us, and a death of this kind, encountered because of great piety and strong faith, was felt not to fall short of martyrdom. The heathen on the other hand, drove the sick from them the moment the symptoms appeared, and fled from their dearest, casting them down in the streets when already half dead; as for the dead, they threw them out like refuse without burial, in their endeavour to escape from the contagion." The endeavour was, of course, useless.

Peake's Commentary.

This new book is of much interest to Bible students. It is sold in Australia at 12/6, postage 8d. It has over a thousand closely printed pages, and no other work of the kind has among its contributors such an array of scholars of the first rank. It is intended for the use of the laity, and is the first popular commentary to explain the origin of the Bible and the development of the canon. Modern study has thrown much light on the sacred scriptures, but for the most part, this new learning has not yet reached the general public, or even that portion of the public which is well educated.

Books on scientific subjects very rapidly go out of date, and the same thing is now true of commentaries, for bible study has become scientific in its methods; so that the old-fashioned commentaries are now almost useless as an aid to understanding the sacred scriptures.

This new work tries to make available for the public the results of the best modern scholarship, and the quality of its contributors can be seen from the fact that Dr. Driver, whose name is known to every student as a leader in sacred learning, was interested in it; only his death prevented him from contributing articles he had intended to write. Among the contributors are Dr. W. F. Adeney, Mr. W. J. Bartlett, Mr. G. H. Box, Prof. G. A. Cook, Prof. Gwatkin, Prof. Kennett Mr. A. H. McNeil, Dr. J. H. Moulton, Mr. A. E. J. Rawlinson, and others whose words must be received with respect by all.

The essays included among the commentaries on the different books are of great interest, as the titles of some of them will shew: "The Bible as Literature," "The Development of Old Testament Literature," "Introduction to the Pentateuch," "Hebrew Wisdom," "Old Testament Prophecy," "Pagan Religion at the Coming of Christianity," "Organization, Church Meetings, Discipline, Social and Ethical Problems." And there are good bibliographies.

Sometimes valuable space is wasted on wholly unnecessary opinions; such statements as "Matthew omits this story, perhaps because the methods employed (by the Lord Jesus) savour of magic" (page 690) shew that the book is not to be accepted as authoritative; each reader is expected to use his own judgment and form his own opinions, rejecting, wherever he chooses, those of the commentators. Or again, at p. 878 "Paul obviously at this time expected to live to see the Parousia... Paul afterwards outgrew this position... this passage contains Paul's earlier and cruder view"—a most unlikely theory. Even the facts require checking; in the paragraph first quoted above, *Tac. Hist. 4. 81* is adduced to bear the burden of a sweeping statement which it is quite incapable of supporting; but the quotation is not given, and not many readers of Peake will have a Tacitus at hand to check by.

But on the whole the tone is restrained and reverent, and the book is fairly free from those rash assertions which are the bane of modern scholarship. The editor declares that his object was not to produce a book explicitly devotional or practical, but to provide that accurate interpretation of the text through which alone the sound basis for devotional and practical application can be laid.

A careful study of the sacred books with this aid will satisfy with the blessings of knowledge any Christian who has been instructed in the right manner of using the sacred literature. This is not a book for occasional reference, but for close, habitual reading with thoughtful prayer; indeed, its new methods are likely to prove bewildering at a first reading, and patience is required to profit by it. For a large class of readers, Dummelow's One Volume Commentary is still the best, and is still being sold in thousands; indeed, Peake will be best appreciated by those who have mastered the contents of Dummelow.

The editor deserves the thanks of all students for his courage in making available to the public a learning which many uneducated readers still regard with suspicion, as if it were an attack on true religion, and it is a good sign that his work has been so well received already by devout scholars.

SUBSCRIPTIONS TO "THE CARPENTARIAN":—

Per Mrs Greig: Mrs Lucas 5/-. Mrs Rains 2/6, Lady Garrahan £11/1-, Rev. L. B. Cholmondeley 5 yen, Mrs Fergusson, Rev. Frank Ballance, Mr H. G. Simson, each 2/6; Mrs Allan, Mrs Mulvey, Miss Davidson, each 2/6; Mrs Jones, 3/3; Per Mrs Greig: Miss Pass, Mrs G. M. Greig, Mrs Patteu, Mrs Lee, Mrs Shield, Mrs Ogilvie, Mrs Willocks, Mrs Aplin, Mr J. Chandler, Mr Sabine, each 2/6.

How Our Brethren Do.

Living on the very edge of our country, and of civilization, we are grateful to the friends who send us their publications; we receive regularly the diocesan magazines of every diocese in Australia except Melbourne, and some from further afield. We excerpt some paragraphs, which will interest our readers, and remind us of the communion of saints.

This comes from Brisbane.—The surprise of the month of July was the announcement of the appointment of Sir Matthew Nathan as the new Governor of Queensland. Many of us had thought that the present arrangement was permanent, in fact if not in name, and had settled down to the thought that in future we should have Governors or Lieutenant-Governors who were Australians. But, apparently, the British Government is not willing to allow the subject of State Governors to be settled in piecemeal fashion, and until some concerted action is taken by Australia as a whole, we shall receive Imperially appointed Governors. To many of us it seems the right thing that while the States retain sovereign power within the Empire, they should have a connecting link with the central authority, and to us the action of the Colonial Office will be welcome. Sir Matthew Nathan is a man of wide administrative experience, and it is really a compliment to our State that a man of such calibre and character should be appointed as its Governor. Of course, we should have preferred a Christian Governor to a Jewish, and it would specially have rejoiced the heart of us churchmen if a churchman could have been appointed. But in the divided state of Christendom, and in an empire of such a cosmopolitan character, such blessings are not always attainable. The absence of them should make us pray the more earnestly, "Thy Kingdom Come."

This from Armidale. To be quite candid, the Australian sentiment does not yet understand itself. There are not wanting those who think of Australia as a "new" country detached from the problems of the "old" world. National individualism is far from dead amongst us. This idea of the imperviousness of a nation's life must be given the lie direct. Discarded by now in matters of individual character, we must not allow it to be revived in national affairs. That is why the motto (recently suggested by one who is not a native-born Australian) "Australia first," is insufficient and misleading. Such a motto is either a barren truism, or it is the badge of a narrow self-centredness which would be fatal to all greatness in our national outlook. It is clear that the line of true development for Australia will not be found by trying to sever the ties of the past or by minimizing their importance, but by facing the old problems in a new spirit.

This shews that hardships are not confined to the north. Few can have any conception of the appalling struggle that has been waged between man and nature during the last two years in this outback settlement of civilization (Filliga). Drought has reigned and exacted a full measure of suffering from the indomitable pioneers who are in very truth the salt of our nation. Successfully foiled he retires and leaves the land scanty of herbage with flocks enfeebled and weak owing to the long scarcity of proper sustenance. With hopes buoyed up and feeling that the long struggle was over at last, all prepared for a record spring; but, alas! the rain once started never stopped until a week after rain gauges shewed anything from 11 to 20 inches, creeks enlarged and overflowed their wide banks, and the whole country from Bourke to Gunnedah was submerged by a flood which swept away whole flocks, destroyed what little vegetation remained, isolated several towns from all communication save by telephone. And yet, despite all this, as the clerk in charge and reader go through the district they meet the same brave smiles and cheery greetings from all and sundry. The note of optimistic determination is still predominant, and the only sign of how hard the struggle is, comes in the quiet talk of an evening or while waiting for divine service.

This note is from farther afield, at Magila. The Christmas midnight eucharist at Msalabani was almost too beautiful, the church looked lovely, and the eight o'clock was something to remember; we simply looked like corn in a field, swaying against each other; there was just room to kneel and that was all (there are no seats). When the people began going up for their communion we all had to stand to let them pass. There were altogether about 700 communicants.

Our good friend the Bush Brother writes:—Education is a far higher thing than information. Information is knowledge acquired for some specific purpose in the struggle of life, and might be called Technical Education. On the other hand a liberal education does not refer primarily to the battle of life, but to the drawing out of our hidden capacity to appreciate the True and the Good and the Beautiful. For the moment the ideal of a liberal education has lost its charm for the majority of the population, if it ever had any. Even our University seems to be mainly an enlarged technical school for the training of the various professions. But we must hope for better days. This shallow idea of a utilitarian education is a travesty on human nature and an insult to all that is noblest in us. Already the nemesis is working. Our utilitarian age has not proved itself very efficient after all, for it has the greatest tragedy of a war to its credit and perhaps more to follow. Man lives by aspiration, hope and love, and not merely by money grabbing. It is Germany more than any other nation which has confessedly looked on education from the point of view of usefulness to the nation rather than as a thing of value in itself. But this modern heresy has bitten deeply into the very texture of people's minds. Ask many parents what they want for their boy at school, and they will say that they want their boy to "get on." This reminds one of the candid American motto for the business world, "Get on or get out." Education then is valued as a means to so much per year. This means the killing of the deepest source of interest in life.

From Townsville comes good news.—We are building the foundation of a great school at Charters Towers. "We" really means the Warden. The number of boys already threatens us with the necessity of building extension. It is up to anyone who has any spare funds to help in this great work for the coming generation of Queensland, and to remove the scandal upon us of allowing the Roman Church to educate our children.

"The Willochran" writes of the Railway Mission in that diocese. In summer time your missionary is pretty well either roasted with heat or parched with the cold when he travels on, say, the East-West railway with its lack of accommodation at the sidings, where, except for the shelter of a tent house, he would be homeless and homeless. As a rule where there is a station-master, much courtesy is shewn him, and he has experienced, at the hands of the railway people, a good deal of kindness. The managers of cattle and sheep stations are generally kind and hospitable and put no drawbacks in the way of holding services, except that they are very seldom disposed to help one in the way of a suitable place for the celebration of holy communion.

"The Churchman" published in New York says:—The reports of the official gatherings of various branches of the Anglican Church agree in one remarkable particular—the admission of women to their respective legislative bodies. Women are now being elected in large numbers to membership in the parochial councils of the Church of England, and they have been made eligible for membership on the newly formed Representative Church Councils. By a vote of 133 to 27 in the clerical order, and 84 to 43 in the lay, the synod of the Church of Ireland admitted women to the select vestries, but denied them a place on the board of nominators. An equally decisive vote of the Representative Council of the Church of Scotland opened membership of that important body and all its boards to women. A committee of the Synod of the Diocese of Quebec reported adversely to the admission of women, but the synod itself, by a very large majority, voted to permit women to serve as voting members of the vestries, and as representatives to the diocesan synod. The action of the Church in Eng-

land, Scotland, Ireland and Canada, stands out in refreshing contrast to the conservative timidity of the Protestant Episcopal Church. With ecclesiastical characteristic love of compromise we endeavour to dodge the issue by the creation of houses of churchwomen, a compromise which satisfies nobody. The Church in the United States cannot afford to lag behind her sister churches. We have been willing to accept the untiring service and sacrifice of our godly and devoted women and the time has now come when we should be generous enough to give them their proper place in the councils of the church.

It is well to face the facts. There is within our church in Australia a party, which opposes those of the brethren who will not submit to it, and that is sinful, as St. Paul teaches. Its methods are illustrated by the following, which it has published in describing the service in a church. "The limit of idolatry was reached when, after the consecration, the celebrant held up the wafer before the people, saying the words, 'Behold the Lamb of God that taketh away the sin of the world.'" No instructed churchman will believe that this "limit of idolatry" ever took place, because the same story has been told so often, and proved to be false, about so many churches. Yet the lie continues to be circulated afresh, because the appeal of such a party is not to instructed churchmen. What does take place in the church in question is just what takes place in every one of our churches where the traditional English music of the eucharist is used. The curse of party is that it sets catchwords above truth, because it sets itself and its private judgments above The Truth, and therefore these stale falsehoods, if not believed, are still promulgated. Of course, if such accusations as that quoted were true, the idolatry would be stopped at once by the proper authorities.

We regret that several reports and items of news which we had arranged for, have not reached us in time for insertion in this issue; the mails are now so irregular that it often takes much longer for letters to reach us than our correspondents allow for.

Glennie Memorial School, Church of England School for Girls TOOWOOMBA.

PRINCIPAL - - - MISS LAWRENCE
(Assisted by a highly qualified Resident Staff).

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PAROCHIAL STATISTICS.

PARISH. or MISSION.	CHURCHES LICENSED.	Total White Population of District.	*No. of Church People Ministered to	No. of Clergymen.	No. of Lay Readers.	No. of Honorary Lay Readers.	No. of Centres at which Services are regularly held.	No. of Sunday and Weekday Services.	Celebrations of Holy Communion.	Sunday School Buildings.				SUNDAY SCHOOL TEACHERS.		SUNDAY SCHOOL SCHOLARS.		Average Attendance of Sunday Scholars.	No. of Communicants.	Persons Baptised.	MARRIAGES.		Burials.	PERSONS CONFIRMED.		Schools in which Religious Instruction is given.	No. of Weekday Religious Instructions.	Number of children receiving instruction on week days.
										Men	Women	Boys	Girls	After Banns	By License	Males	Females											
†THURSDAY ISLAND ...	ALL SOULS' CATHEDRAL (Quetta Memorial)	500	415	1	...	...	1	834	94	1	1	4	15	26	22	86	19	...	3	19	10	6	...	...	2	160	85
COOKTOWN ...	CHRIST CHURCH	600	600	1	...	...	1	416	53	1	2	4	68	35	74	56	14	...	3	11	...	...	...	...	2	200	85
DARWIN ...	CHRIST CHURCH...	1000	300	1	...	...	2	145	37	...	...	1	9	15	12	100	18	...	4	3	...	...	...	...	...	...	...
MOSSMAN ...	S. DAVID'S	500	172	1	...	...	2	183	59	...	...	2	22	16	16	42	10	4	...	2	...	...	...	...	3	23	57
†NORMANTON cum CROYDON ...	S. ADREW'S	1400	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	S. PETER'S																											
	S. MARGARET'S																											
	S. JOHN'S ...																											
†THE BUSH MISSION ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
†MOA MISSION ...	S. PAUL'S ...	8	600	1	2	6	3	1277	42	1	...	...	n.r.	n.r.	n.r.	230	19	2	4	13	34	21	...	...	n.r.	n.r.	n.r.
	BETELEMA																											
	BETENIA																											
†ROPER RIVER MISSION	S. CATHERINE'S	14	100	2	1	...	1	433	11	...	3	3	28	37	60	6	...	...	...	...	...	...	...	...	1	318	65
†MITCHELL RIVER MISSION	ALL SAINTS'	6	120	1	1	...	2	730	110	...	...	...	n.r.	n.r.	n.r.	20	1	...	...	2	...	...	...	...	1	200	32
	THE ASCENSION																											
	S. MARY'S																											
	S. SAVIOUR'S																											
†TOBBES STRAITS MISSION	S. ANDREW'S	12	1060	4	2	23	12	1030	90	1	5	9	90	85	120	582	59	6	...	8	44	49	...	...	...	...	...
	CHRIST CHURCH																											
Totals	Six Others	4040	3367	12	6	32	24	5048	496	4	11	23	232	214	304	1122	140	12	14	58	88	76	9	901	324

* Including aboriginals and aliens. † Vacant; the Bishop of Carpentaria has ministered as far as possible.

PAROCHIAL FINANCES (To the nearest pound sterling)

PARISH.	RECEIPTS.										EXPENDITURE.								CREDIT BALANCES OTHER THAN CURRENT A/C.				DEBIT BALANCE OTHER THAN CURRENT A/C.						
	Credit Balance from previous year.	Direct Offerings.			Indirect Offerings.			From Diocesan Funds.	Miscellaneous Income.	Debit balance at end of year.	Total	Debit balance from previous year.	Clergyman's Stipend	Expenses of Divine Service	Diocesan Objects	Missions	Charitable Objects	Church Property	Interest	Miscellaneous	Credit Balance at end of year.	Total	Building Funds	Sunday Schools	Other Items	Total	Property	Other Items	Total
THURSDAY ISLAND	...	2	150	79	...	...	82	25	25	...	363	...	220	53	4	17	11	27	...	10	21	363	11	19	9	39	...	...	...
COOKTOWN	...	18	105	92	35	...	...	35	...	...	285	...	*158	17	3	8	...	2	...	47	50	285	7	2	5	14	...	...	...
DARWIN	84	161	20	...	2	10	...	...	277	46	*125	53	...	...	...	35	2	15	1	277	48	6	1	55	275	12	287
MOSSMAN	90	44	...	111	...	75	5	...	325	48	200	15	5	10	3	30	4	10	...	325	77	...	...	77	...	...	...
NORMANTON cum CROYDON
Totals	...	20	429	376	55	111	84	145	30	...	1250	94	703	138	12	35	14	94	6	82	72	1250	143	27	15	185	275	12	287

* Part of year

F. W. SLADE, Hon. Diocesan Secretary.

1920.

Diocese of Carpentaria.

Bishop:

Rt. REV. HENRY NEWTON, B.A.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, M.A., St. Kilda, Melbourne, V.
REV. C. R. MURRELLS, Springhill, Maesmore, Gloucester, England.

Clergy:

REV. B. S. COLE, Cooktown.
REV. C. HALL, Th.L., Normanton (on leave).
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, B.A., Mossman.

Honorary Lay Readers:

MR. H. F. L. FINNISS, Darwin
MR. G. R. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE, | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN. | MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. | MISS F. SMITH.
(Supt.)
J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER. |
REV. R. D. JOYNT. | MRS. DYER.
REV. H. E. D. WARREN |
(Supt.)

Torres Straits Mission:

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | MRS. LUSCOMBE.
(Th.L.) | MISS LUSCOMBE.
*Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

The "Church Standard."

Posted to any Address for 6s. 6d. per Annum.

The CHURCH STANDARD holds the unique position of being the only independent weekly paper published in the interests of the Church of England in Australasia.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XXI.—No. 81.]

THURSDAY ISLAND, JANUARY 1, 1921.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

On the evening of Sunday, August 8th, the last day of the Conference, the Bishop preached in the Parish Church of S. John, at Hackney, where he served his first Curacy in 1892-1893. On August 11th he spoke at a meeting at Tewin, near Welwyn, in Hertfordshire, on behalf of the Diocese of Carpentaria; and on Sunday, August 15th, he preached at the Priory Church, Great Malvern, in the morning, and in the evening at S. Matthias, Malvern Link, besides celebrating in the Priory Church at 8 a.m. On Monday, August 16th, he spoke on behalf of the Diocese at a meeting at the Vicarage, Crowley, and on August 18th on behalf of the New Guinea Mission at Bearsted. On August 20th there was a Garden Meeting at Bishopsbourne Rectory, and on August 21st another in Canterbury—both in aid of the Diocese. On Sunday, August 22nd, he celebrated the Holy Communion at Bishopsbourne, preached in the morning, confirmed one candidate in the afternoon, and preached at S. George's, Canterbury, in the evening. From August 23rd to August 27th he was in France, and on August 28th he spoke at a Missionary Meeting and gave an address at Evensong at Eltham S. Mary. On Sunday, August 29th, he preached at Hythe in the morning, and at Holy Trinity, Folkestone, in the evening. On August 31st he addressed a Drawing Room Meeting at Winchester; a Garden Meeting at Haslemere on September 1st; Ardingley on September 4th; and at Heathfield, Farnham, on September 4th. On Sunday, September 5th, he preached at All Saints, Reading, in the morning and at S. Mary's in the evening. On September 6th he spoke at a meeting for S.P.C.K. at S. Alban's, and for the Diocese of Carpentaria at Billesdon on September 8th. On September 9th he preached at the G.F.S. Service at Retford—which branch is linked with the branch at Thursday Island—and afterwards gave the long service certificates to members. On September 10th there were two meetings at Louth, and on September 11th the Bishop returned to Retford for a Confirmation, and then went to Hull. On Sunday, September 12th, he celebrated the Holy Communion at S. Paul's, Hull; preached at Kirk Ella in the

morning, and at S. Paul's, Hull, in the evening. On September 13th there was a meeting at S. Mary's, Sulcombe; on September 15th and 16th meetings in Hull; and on September 17th he preached at Poeklington. On Sunday, September 19th, he preached at S. Thomas, Huddersfield, in the morning; took a Confirmation at Scarnmonda in the afternoon; and preached at the Parish Church, Huddersfield, in the evening. On September 22nd he was at Scarborough for a meeting, and on September 24th at Manchester for another meeting. On Sunday, September 26th, he celebrated the Holy Communion at S. Aidan's, Leeds; preached there in the morning, at S. Stephen's in the afternoon, and at All Souls' in the evening. On the Sunday some twenty Bishops were in Leeds preaching for S.P.C.K. On Monday, September 27th, the Bishop was at Ellesmere for a meeting, and on September 28th at Oswestry. On Michaelmas Day he was the preacher at S. Philip's, Cheltenham, at Evensong; and on September 30th he spoke at a meeting for the Carpenterian Association at Spring Hill, Maismorr, near Gloucester, the home of the Rev. C. B. Mirlees, at one time Rector of Croydon, Q.

The Missions.

MITCHELL RIVER.

Miss Bertha Crutch arrived at Thursday Island in the s.s. "Ohangsha" on the 11th September, and received her licence as a lay Missionary at Mitchell River. She sailed the same day for her new work in the Mission ketch "Francis Pritt." At the last news of her she was in good health and hopeful of accomplishing useful work.

Dr. Vernon, M.C., a major from the A.I.F., having visited Moa Island, returned to Thursday Island in the Mission cutter "Banzai," and proceeded to Mitchell River in the ketch "Francis Pritt" on the 11th September, calling at Mapoon Mission on the way. He was greatly impressed with the beauty of the situation of the station at Kowanyama, the new station of the Mitchell River Mission, and with its possibilities. Having finished his work there, he went overland to Cairns, thence to proceed to the Missions in New Guinea.

Mr. J. W. Chapman of the Mitchell River staff was on a visit to town early in October; he has great hopes of success in his farming operations, and expects soon to produce much of the food required at the Mission. He will not take yet the furlough which is now overdue to him, as he considers that his absence at this juncture would be prejudicial to his work, so he has postponed his furlough until after the wet season. The ultimate purpose of the

farming is not merely to lead the Mission towards self-support, but to settle the tribes on their own land and thus prevent their gradual extinction from starvation (a fate which is overtaking many of the wild tribes). Mr. Chapman's work therefore has an importance greater by far than most farm work.

We have been able to send an extra ton of flour to this Mission, which will keep more of the natives at work during the harvest. Quite a number of cases of Christmas presents, from Brisbane, Sydney, and Melbourne, have been received and forwarded by the Honorary Diocesan Secretary. The ketch "Francis Pritt" sailed from Thursday Island on the 1st December, for her last voyage until after the rains.

TORRES STRAITS.

Aregu, teacher and lay Missionary at Coconut Island, died on the 17th September, after a very short final illness. In past years he did much unpaid work for the Government. He was a faithful workman, and had much influence for good on his island; he made and presented the processional cross in use at the cathedral. May he rest in peace.

The Mission cutter "Oituli," having undergone extensive repairs and received a new sheathing of cypress pine, which we hope will be better than copper, is to be put in commission again in the middle of December. Mr. MacFarlane, the Mission Priest at Darnley Island, arrived at Thursday Island with his wife and family in the third week of December, to proceed to his Mission in time to arrive there by Christmas. His furlough has been a lengthy one, as he has visited England in company with the Bishop of Carpentaria, but his work done there has made his absence from home well worth while; he uses the cutter "Oituli" on his pastoral visitations.

The Mission cutter "Banzai" has had to go on the slip for repairs, and the Mission ketch "Herald" will need new copper very soon, after five years of almost constant work.

Winnie, daughter of the Rev. J. Done, is expected home from her first year away at school in the third week in December. This year is the first in the history of this young Diocese when the children of Mission Priests have been away at school, and this necessity will now be a regular part of our Diocesan organisation each year.

ROPER RIVER.

Mr. A. Dyer expects to return from furlough with his wife *via* Thursday Island, and to travel to his Mission in the auxiliary ketch "Holly," which, as we have mentioned, has been purchased by the Church Missionary Society for this Mission, for the purpose of making voyages to Thursday Island. By this means the terrible isolation of this station will be greatly

relieved, and the work at Groote Island facilitated.

The Rev. R. D. Joynt has to go to the South on sick leave. He reached Thursday Island in the auxiliary ketch "Sir John Forrest" on the 1st December, and was a guest at Bishop's House while awaiting a ship for Melbourne.

The Parishes.

THURSDAY ISLAND.

All Souls' Day was observed as usual in this parish with a requiem and dirge. "All Souls" is the dedication of the Cathedral Church—which is a Memorial Church—and part of the memorial is this annual service; another part of the memorial is the prayer for seafarers, which is said regularly in the services.

A font cover, given in memory of Gertrude Robson by her friends here, was dedicated at Mattins on Sunday, 24th October. Miss Robson worked for some years in this parish as a teacher and Missionary, before she went to New Guinea, where she was a Missionary until she departed this life.

Several useful gifts have been received by the Church lately, and a team of twenty men have painted the fence and other woodwork, offering their labour to the good cause.

The Girls' Friendly Society, among other good works, has made and despatched a large box of clothing to St. Mary's Home, Toowong.

The "Quetta Club," for boys (and men), has been successful for its first year, and intends to resume its meetings after the rains. It invited its friends to an enjoyable Social on the 25th November.

MOSSMAN.

The erection of the permanent stone Church, which has been delayed so often, has been checked again for lack of cement. For some months past this necessary building material has been unobtainable in Queensland, and the patient builders at Mossman have had one more disappointment; we hope it will be their last, and that they will be able to resume building operations shortly.

A Farewell Social and a parting present were tendered to Mrs. and the Misses Olines, who are leaving the district; the gathering was a big and enjoyable affair, and these parishioners will be missed much.

A successful Sale of Work has been held in aid of the parish funds. Mrs. Taff's class of girls, and the ladies above-mentioned, were the most persistent workers in making things to sell.

COOKTOWN.

The Rector has been visiting the tinfields for a service occasionally, and has succeeded in starting a Sunday School at Rossville. This town continues to lose parishioners by removals, but it continues to hope for better times.

SUBSCRIPTIONS FOR "THE CARPENTARIAN."—Mrs. Brownlow, £1; Mrs. Owen, Mrs. C. J. King, each 5/-; Miss K. Bensted, 2/-; Rev. R. D. Joynt, 3/-; per the Rev. E. Taffs: Mrs. Crees (sen.), Mr. F. W. Chantry, Rev. E. Taffs, each 2/6; per Miss Florrie Byrnes: Cooktown Subscribers, 12/-

The Lambeth Conference.

The 1920 Lambeth Conference has been perhaps the most wonderful of all that have been held, whether in the importance of the subjects discussed, the decisions arrived at, or the number of Bishops who attended.

The meetings began with a wonderful service at Canterbury Cathedral on Saturday, July 3rd, and on Sunday, July 4th, there was another wonderful service in Westminster Abbey. The actual business began on Monday, July 5th. The order of the proceedings was as follows:—For a week meetings were held—morning and afternoon—in the library at Lambeth Palace, when appointed speakers addressed the Bishops on the various subjects down for discussion; there was a general debate, and committees were appointed to report on the various subjects, and to suggest resolutions to the whole conference. These committees met for a fortnight, and then, the whole conference met again for a fortnight—on some days there were three sessions during the last fortnight—and the reports of the committees were received and discussed, and the resolutions debated. The conference as a whole is not responsible for the committee reports, only for the resolutions which were passed by the whole conference. The conference closed with a service in St. Paul's Cathedral in London, when the sermon was preached by the Bishop of Tennessee, U.S.A., who represented the Presiding Bishop of the Church in America. This service was a celebration of the Holy Communion, and the celebrant was the Archbishop of Canterbury. Just before the blessing the Archbishop said a short office and spoke a few words of dismissal. Those few words were amongst the most touching of all that were said during the conference.

The whole arrangements were almost perfect. Each Bishop has his own chair in the library—which was only just large enough to accommodate the conference—and that was made possible by the removal of many of the book-cases. The Archbishop and Mrs Davidson provided lunch and afternoon tea for all of us. There was a book store in an ante-room where any book dealing with the subjects of the conference could be got or ordered, and where photographs and Church papers could be bought.

There were some experiences during the conference that were very wonderful, and they were worth a journey of 15,000 miles. One was when the Bishops in Canterbury Cathedral said the Nicene Creed after the Archbishop of Canterbury had delivered his allocution from St. Augustine's choir before the altar. Another was the day when the Lambeth appeal—the first of the resolutions on Reunion—was debated. When that appeal was accepted one of the Bishops asked if we might sing the doxology. The Archbishop of Canterbury said a few very solemn words and then we all stood, and after a minute of silent prayer, the doxology was sung. Another of a different nature was when the presentation was made to the Archbishop and Mrs Davidson on Saturday, August 7th, from the Bishops. To the Archbishop was given a processional cross—the shaft of ebony, the cross silver gilt. On the one side were medallions, in the centre the Crucifixion, and on the arms of the Cross the symbols of the four gospels. On the other

side were medallions of the five greatest Archbishops of Canterbury: S.S. Augustine, Dunstan, Theodore, Alphege, Anselm. The speeches of the Archbishop of York, the Bishop of Tennessee, the Archbishop of Armagh, and the Metropolitan of India were a most perfect blend of seriousness and humour, and the reply of the Archbishop of Canterbury very touching and very interesting in his *resumé* of past conferences, and perhaps most touching of all was his reference to the interest taken in the conference by the servants at Lambeth, who did so much to make it possible for business to be done smoothly. Mrs Benson was asked to get something for herself personally, or for Lambeth Palace. She was given the title of Mother of the Conference by the Archbishop of York.

The outstanding personalities of the Conference were the Archbishop of York, who, as Chairman of the Committee on Reunion, did much by placing the subject on the very highest level to enable the Holy Spirit to guide the Conference; the Bishop of Oxford, the Bishop of Litchfield, the Bishop of Zanzibar, the Bishop of Bombay and the Archbishop of Brisbane.

The Bishop-designate of Durham was perhaps the speaker who most of all forced attention, even from those who did not agree with him. The Bishop of Peterborough made a wonderful Secretary, and must have had very little time for sleep, as every morning there was ready a very full report of the minutes of the proceedings of the day before, with a *resumé* of the speeches, and that was a small part of his work. The Archbishop of Canterbury was an excellent Chairman, patient and yet firm—if anything perhaps a little too patient—and able to lift discussions to a very high level. How he managed to do all the work connected with the Conference no one knows, and other work had to be done at the same time.

There were many social gatherings and functions, meetings, etc., arranged during the time of the Conference for the Bishops, but many of them (the Bishops) were not able to attend. Conference business was too exacting. A garden party at Buckingham Palace; a reception of the Bishops by the King, when he—in answer to an address from the Conference, read by the Archbishop of Canterbury—read a very fine speech; a dinner at the Mansion House, when the Bishops were the guests of the Lord Mayor; functions arranged by S.P.O.K., S.P.G., C.M.S. and the Bible Society, were amongst the most important. Both the Archbishop of Canterbury and the Bishop of London had all the overseas Bishops to stay with them for two nights at Lambeth and Fulham.

The whole time was intensely interesting and very strenuous, and of the many historic gatherings at Lambeth during hundreds of years there have been few, if any, more important than the Conference of 1920.

The Mothers' Union.

At the Conference of Overseas Workers, held in London last July, we were fortunate in having as delegate from the branches in this Diocese Mrs. Zabel, who knows the local conditions from long residence amongst us. Mrs. Zabel has kindly favoured us with a report of the Conference.

Our delegate attended a preliminary committee meeting to discuss ways and means. Here, most of the discussions were on the work among women of other than our branch of the human race, an encouraging aspect of the conference.

Our delegate was present at the annual Eucharist of the Union in S. Margaret's, Westminster, and mentions the beautiful singing, an aid to worship which we cannot expect to have at outposts of civilisation.

The mass meeting of members is described as "most inspiring"; and the founder of the Thursday Island branch, Lady Arbuthnot, is mentioned as having, at a reception to welcome the overseas delegates, asked after all the original members of this branch.

One of the most discussed subjects was divorce, and the Mothers' Union is strictly true to our Lord's teaching in this particular, and is likely to be a great power for good in consequence.

On the question of re-instating lapsed members who desire it, we can only express the hope that if ever a branch refuses to re-instate a woman who has been a member and who is a communicant, that branch will be extinguished.

Our delegate mentions the opportunity of "linking" branches, a practice which may well aid the work of the Union; and we are glad to see that the magazine, "Mothers in Australia," was very warmly praised.

Mrs. Zahel addressed the Conference on the difficulties experienced by native women of Torres Straits in realising the ideals of the Union; and it is rather startling to one who knows the Straits to learn that she was asked why we did not keep a large steamship to convey our Missionaries and women workers from island to island in comfort. We are glad to learn that the Conference impressed the delegates with a sense of the wonderful influence for good, all over the world, exerted by the Mothers' Union.

Manifesto from the National Council of the C.E.M.S.

A statement and an appeal to the Church in Australia.

THE CHURCH'S TASK.

No Churchman can fail to realise that a supreme call has come to the Church in Australia to address herself with utmost energy to the tasks that confronts us in Australian life to-day. From all parts of our land men are asking for the Church to give a lead. If we have a vigorous Australian Men's Society it is possible to present a powerful united witness in public affairs from the Anglican manhood of Australia. It is therefore necessary for the keen Churchman of Australia "to find one another"—to realise their kindred aims and loyalties—to impart one to the other their kindling faith and hope and then to become an aggressive force to bring other men to a renewed love and loyalty for the Church of their fathers.

A NATION-WIDE MEN'S SOCIETY.

The C.E.M.S. has not yet achieved all that was hoped of it. We have learned lessons from experience. The time for rebuilding has come; there are clamorous and massive needs for a strong forward movement by the Churchmen of Australia.

In common with the parent society in England, we have adopted the expanded aims of the society and have made our pledge to witness for Christ and to work for the extension of His Kingdom.

We are making our society definitely "nation wide." All branches, federations and other organisations are to be gathered up into a great Australian confederation with a duly elected Australian National Council as the authoritative organ of Australian units, and the society is to be Australian, not only extensively but intensively, *i.e.*, in concentrating its thought and service upon the problems of Australian duty in Church and State and in developing its own Australian literature, atmosphere and forms of organisations.

It is believed that when we have this Australian unity and outlook there will be much greater opportunities of central leadership and guidance and inspiration than was hitherto possible.

A nation-wide Churchmen's Society with a developing national consciousness in its members will help the Church as a whole to realise its nation-wide responsibilities. We have been encouraged in this ideal by the English authorities.

SOME PRACTICAL DETAILS.

How are these aims to be achieved? The new movement has shown hopeful beginnings. From every State in the Commonwealth representatives have met and were resolute in demanding a forward movement on national lines.

A council was formed which has been engaged since then in developing the national organisation.

The following are absolutely essential to the life of the Society.

- (a) *Secretariat.*—For any big movement there must be some set aside to make it their special study and duty. The society cannot come to its own if it has to depend solely upon the occasional attention that devoted but busy men can bestow upon it. It is the devoted "whole time" man that makes a big movement. We must soon be in the position to have at least one person set apart wholly in the interests of the society. Otherwise the work cannot be done.
- (b) *Annual Conferences.*—These are vital for inspirational and organising purposes. We shall need a National Conference, and also, as we develop, State Conferences. The conferences should meet under conditions that permit the uninterrupted concentration of mind and spirit. They must primarily be meetings for counsel, inspiration and consecration. They should be held away from the distraction of cities.
- (a) *An Australian Men's Paper.*—There must be a means of communication between members, and a men's paper is indispensable for generating the Church conscience of the Anglican manhood. No group-interest survives to-day without its press organ.

The above are three foundation needs that have to be met if the Society is to begin to develop as a power for the Church.

Do not let anyone say that the Church cannot supply these needs.

The Students' Christian Movement, embracing a generally impecunious body of young people, has a secretariat of eight University graduates, and for twenty-four years has issued a monthly paper and held a National Conference every year.

The S. Andrew's Brotherhood in America, which corresponds to C.E.M.S., has an executive staff of thirteen men; five at "National Headquarters" and eight as Field Secretaries allotted to different areas. These are all well-trained, capable, whole-time men. The Brotherhood publishes a finely edited and turned out monthly paper, "S. Andrew's Cross." This year it will hold its 35th National Convention at St. Louis, October 6-10, and parallel with it a Convention for the Junior Chapters or Boys' Societies.

Many other local instances of similar organisations will suggest themselves to your minds.

Will there still be some who will say that the men of the Church of England in Australia can do none of these things?

In reality these are the foundations upon which other things are to be built.

Once bring the men's movement to conscious organic life and it will exercise itself in manifold services to the Church and the nation. We look to it becoming the chief propaganda department of the Church, by publications, papers, study groups, men's clubs, boys' clubs, city hostels, homes, and a score of activities that the men of the Church need to take up to meet the demands of the new age.

Get the men together; bring to bear upon them inspirational forces; lay before them clear-cut policies and social service will follow.

APPEAL.

We now ask the Church to give at least £2,000 to the National Council within the next six months. We say give emphatically, because the appeal is for the Churchpeople to adventure this small sum in the hands of the National Council in order to try out the men's movement. The Council may be trusted to see that the utmost value is obtained for the money.

This sum of £2,000 is now asked in order that the work may be launched and in the belief that thereafter the work will bring along its own support.

If the Church is in earnest in the desire to bring its manhood together for effective co-operation it should be prepared to back the work at the outset for this modest sum.

The money would be employed to initiate organisation under the three headings previously indicated, and also to assist Provincial and Diocesan Executives in Forward Movement Work.

We appeal to all Churchpeople to subscribe to this fund, believing that there is no more hopeful investment of money and energy for the well-being of the Church in Australia than is offering in this New Forward Movement among men.

G. M. BATHURST, *President.*

LITTLETON E. GROOM, *Vice-President.*

RICHARD RUEGG, *Hon. Secretary.*

HAMILTON C. BYRNE, *Hon. Treasurer.*

Contributions may be forwarded to: The Bishop of Bathurst, Bishops court, Bathurst; Hon. Littleton Groom, Federal Parliament House, Melbourne; H. C. Byrne, Esq., Bland Street, Ashfield, N.S.W.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XXI., No. 81. Thursday Island, Jan. 1, 1921

Thy Years Shall Not Fail.

The Church has no observance connected with New Year's Day, which, though a public and popular holiday, has no religious significance. It is true that the first day of January is a holy day, both as being the Feast of the Circumcision and the Octave of Christmas, but it was so ordered long before it was New Year's Day. Only from the middle of the eighteenth century have the years been counted as beginning on January 1st; before that March 25th was New Year's Day.

And the Church is quite right in not commemorating the mere passage of time, or treating time as if it were a person or a power. The Church's business is with eternal realities, which time cannot change. We are conditioned by time more and more as life becomes more complicated; time becomes more and more valuable, as every employer knows; and we are liable to look at everything in terms of the time it requires, and to assume that time can do anything.

Yet the mere passing of time cannot of itself effect anything. Whether any force works rapidly or slowly, a force must be present if anything is to be accomplished. There are wrongs which no length of time can ever put right; justice must be done by man in the name of God, or, ultimately, by God himself. Yet we are liable to suppose that time will cure everything. "Time heals all wounds"—it is a confusion of thought; time never healed a wound yet; if a healing force is not present, the wound never will be healed.

One of the most difficult ideas to grasp is the idea of eternity; S. Augustine must have puzzled countless readers by teaching that God did not make the world in time, but he made time in the world; and amid all the changes and chances of the world, it is helpful to remember that there is One who does not change; he is superior to time, not affected by it, unchangeably the same, never becomes any older, accomplishes his will in a moment, in the twinkling of an eye. It is not always easy to grow completely out of the mental process which prompts a little child's query, How old is God? But we can trust him always just because he is always the same.

On the one hand, there is a prevalent idea that men can get absolution by lapse of time; some old sin is so old that they think God must have forgotten it; a sad mistake; God never forgets any sin until it is forgiven. A sin of forty years ago, that used to worry the sinner's conscience until he quietened his conscience by ceasing to listen to its voice, is still awaiting punishment, unless it is forgiven, and will meet the sinner before the dreadful Judgment Throne of the Christ if it remains unforgiven. Let us search and examine our own consciences, truthfully confessing all our sins to God, with steadfast determination not to do the like again;

and let us never rest until we are sure that we have God's forgiveness. Many a Priest knows of cases where some old sin, done in boyhood, has blighted a whole life, because the wrongdoer never fairly faced it nor really believed that it could be completely forgiven. "I believe in the forgiveness of sins," a great mystery, but true. "Our Lord Jesus Christ hath left power on earth to His Church to forgive sins"; if, then, you cannot be sure that God has nothing against you, consult one of His Priests and declare your troubles, that by the ministry of God's Word you may obtain absolution.

On the other hand, there are many who suppose that there is not time now for them to become righteous; it is too late, they think; they distrust themselves; bad habits have become too strong; opportunities have been let slip. They can neither cut themselves loose from the past nor develop now their neglected powers of soul; they used to have good intentions, but these came to nothing, and a good life is beyond their reach, they think. Peace! God's Grace is a force that requires no time; it can change bad characters into good, and that in a moment; a thing hard to believe, but proved by experience. It is true that development can go on all through life, and we should continue to aim steadily at eliminating our faults and strengthening our virtues.

If time can of itself do nothing, we can do our duty in time, and there is no revealed probation except in time, that is, while we live this mortal life. Time is fleeting, but God gives us our chance to fit ourselves in the hurrying rush of earth for the timeless life of heaven. Shall we be so foolish as to throw away that chance?

A Visit to France.

We are indebted to the Bishop of Carpentaria for this article:—

Mr MacFarlane and I were able to get to France for four days during August. The time was all too short, but we were thankful to have the opportunity of seeing as much as we did. We decided to make the trip as soon as we could after the Lambeth Conference, and before beginning deputation work for the Carpenterian Association.

We left Dover on Monday, August 23rd, and travelled to Ostend, going on by train to Ypres the same day. Before we arrived at Ypres we saw signs of the devastation of the country, and at Ypres and in the neighbourhood the sight was heartbreaking. In the town all the chief buildings are in ruins, and the town must have been almost destroyed. A good deal has been done in the way of rebuilding the smaller houses and shops. We were able to do a little sightseeing on Monday night, and were out again early on Tuesday morning. The Church of S. Martin's which was a magnificent building, is a heap of ruins. The people have built a small Church nearby, and the difference in the glory of worship in the one compared with the other must be very sad to the people.

I had not been able to get in London much information about the grave of one of my nephews who was killed near Ypres, but I was told that Major Allen, who is O.C. Graves Commission in the Ypres sector, might be able

to help me. His headquarters are at Poperinghe, about 14 miles out, and we intended going there by train on Tuesday morning, but when we were going towards the train a motor car pulled up behind us, and we heard a voice hailing us. It was Major Allen himself, and he wanted to know if he could be of any use to us. Of course he could be, and we told him what we wanted. "Jump into the car and come out with me and we'll see what can be done," said the Major. In less than an hour we were at the headquarters and had exact information about the grave, and had also received a good deal of information about the work of the Commission.

It is very difficult work, but it is being done very thoroughly. The Major advised us to get a car and take a run out for a few miles round Ypres, and he said we should get a better idea of the trenches and of the Front in that time than we should on a long trip in other parts. This round would also take us to the cemetery to which we wished to get. We went back to Ypres by train, and in the afternoon did as we were advised, going first to the aeroplane cemetery where is the grave I was looking for, on to Zonnebeke, Polygon Wood, Hooge, and back to Ypres. We had a map and saw names that will always be familiar as long as the world lasts. Polygon Wood was especially interesting. Nothing has been done in the way of restoration. We went to the great obelisk that stands on a high mound dominating the country—a memorial of Australian soldiers, so many of whom died there. At the foot of the mound on one side is a cemetery with some 2,000 graves: a beautiful spot well cared for in the midst of ruin and desolation. There we said a prayer for those who had given their lives for truth and liberty and justice, and for ourselves that we may be made worthy of the sacrifice of the lives of the best of our nation. We were able to walk along the trenches—very shallow hereabouts as the water is so near the surface—to three of the pill boxes that are nearby. Broken rifles, helmets, shovels, barbed wire, wire netting and all sorts of other things were to be found lying about, and near one pill box were the bones of a man.

We passed through a village, for a long time the German headquarters. On past what is called the tank cemetery, where a large number of tanks had to be deserted, bogged in the mud, and most of which like great skeletons of crabs lie yet. We came to Hooge, one of the saddest of sights. On the side of the road was a notice board with the legend "This was Hooge." Here was one of the most beautiful chateaux of Belguim, and not a sign of the building or of the woods around it left. A new chateau is in course of erection—very startling and glaring compared with the old, of which we were able to get photographs. The Baron lives in a little cottage, army huts rebuilt for him, his wife and two daughters, and indeed most of the people are so housed while they labour to restore their land to something of its old prosperity, and it is wonderful what has been done.

Hooge, so the Baron told us, changed hands seventeen times during the war. So no wonder it suffered as it did.

Along the roads where once were beautiful avenues of trees are now long lines of dead timber, for all the world like ring-barked

country in parts of Australia; great white ghosts of what were once beautiful woods. In other places the ground is one mass of shell holes like a deserted mining place where prospectors had been putting down pot holes; the holes filled with water and bulrushes growing in them.

On Wednesday we left Ypres for Amiens, where I might find two more graves for which I was looking, and where is one Mr MacFarlane wished to find. Before we left Ypres on Wednesday morning I celebrated the Holy Communion in the Chapel of the Church Army Hut for relatives who had come to visit the graves of their sons or brothers.

We had to change trains about three times between Ypres and Amiens, but we managed without a great deal of trouble though neither of us spoke much French, and few we met knew any English. We had got change in French money at Ypres to pay our fares through France, but we found that the town we were told to book at for Amiens was in Belgian territory and our money was not enough to pay for two second-class fares, so we had to get third-class fares instead, and it was really much more interesting travelling third than it had been travelling second. We passed through Turcoing, Lille, Albert, Arras, but could not see much from the train. One was tempted to get out at various stations and see places that are so well known. At Amiens we were to be put up at the Y.M.C.A. Hostel as we had been at Ypres—we made arrangements in London for the trip—but they had no room, and a room was found for us in the town with an old French lady who had lost her son in the war. He died a prisoner in Germany. We managed to hold conversations with her in broken French and English. At one of the hostels in Amiens where we went to see an English lady, we saw a notice asking that any travelling Priest would kindly celebrate the Holy Communion at S. Barnabas' Hostel in Amiens, so we went at once to the hostel and arranged for a celebration on the Thursday morning. After seeing the Cathedral and other sights in Amiens, we went by car to one of the cemeteries where Mr. MacFarlane was to find the grave of one of his relations, and on the way we passed through Villers Bretonneux, Habonieres, Caix, Le Quesnel and Haugard. The destruction is awful in these places, houses and Churches in ruins. At the S. Barnabas Hostel we met a lady who was very anxious to find the grave of a brother-in-law, a Canadian; the cemetery was on our route but the locality a little uncertain. We took this lady with us in the car. She had a letter from the Graves Commission giving general directions, but our chauffeur did not know the cemetery, and he took us to one or two others first. Then we got out his map and consulted the letter of direction and tried to make him understand where we thought the cemetery must be. It was not easy, but we got him to have an idea, and after one try more we found a very small cemetery a little off the road, which was the one we wanted.

On Friday we came back to Folkestone by Boulogne. It was a very interesting trip. It is wonderful how much has been done in the way of restoration, but there is a very great deal to be done yet. The fields are all under cultivation, and the crops are good, but it will

be a long time before people are decently and comfortably housed, and they will never have the wonderful Churches again. We heard of other places even more terribly destroyed than what we saw, and where little has been done as yet in the way of reconstruction of buildings.

The Reunion of Christendom.

THE LAMBETH APPEAL.

Without doubt, the most important subject brought before the Lambeth Conference for the consideration of the Bishops of the Anglican Communion was the subject of Reunion. No other was of such world-wide interest, and no other presented so many difficulties.

There was very real anxiety in the hearts of many lest on the one hand principles of vital importance to the preservation of the continuity of the Church should be surrendered, lest the breach between the Historic Churches of the East and the Roman and the Anglican should be widened, and so complete reunion be made almost impossible; and on the other hand, lest conditions should be laid down which it would be impossible for the Non-Episcopal Churches to accept. The result, as embodied in the Lambeth Appeal, is a practical proof that the promise of our Lord that the Holy Spirit should ever be with His Church to guide her has not failed, and that when men are prepared, with real humility and a sincere desire to be led, the guidance is at hand.

It is a miracle worked by the Holy Spirit that an assembly of 250 Bishops, amongst whom were men of deep and strong convictions, and who were at almost diametrically opposite poles of thought, were able to issue an appeal almost absolutely unanimously without sacrificing their convictions and with absolute sincerity. The Appeal, which is the first of the resolutions on Reunion passed by the Conference, which invites co-operation in attaining an ideal, and which expresses that ideal, was debated for five hours, and there was hardly a single objection; though there were some, as would be expected, who were doubtful whether the method proposed was the right method, whether it might not hinder rather than help Reunion, but even they hoped they would prove false prophets.

Perhaps the controlling influence which brought about the result was—loyalty to our Lord Jesus Christ. Such an absolute conviction that the present condition of Christendom is contrary to His Will, that loyalty to Him demanded that personal convictions and preferences must give way, whenever such convictions and preferences were not inextricably bound up with principles which the same loyalty made it impossible for them to be surrendered. There was an absolute readiness to surrender all that was not essential, and on the other hand, and from the same influence, there was a readiness to see and to value the opinions and convictions of others. This spirit of loyalty, and with it a spirit of humility, made it possible for the Holy Spirit to do His work; and there was a sense of the Presence and guidance of the Holy Spirit, who does not over-ride, and can on only work in Harmony with, human wills.

Then again there was the influence and effect of the prayers that had been said by so many thousands of Christians for so many years that the will of our Lord might be done, and the Church made a more worthy and effective agent for the carrying on of His work in the world.

The appeal is remarkable for the attitude of mind which it expresses with regard to reunion. The whole question is approached from a new point of view. An ideal is put forth for which all are asked to strive. It is inclusive rather than exclusive, absorption of all into an ideal, rather than of others into one. Absorption into an ideal to which all will bring their various contributions of service and worship, not a dead uniformity but a living unity. It is a suggestion to make actual on earth the ideal of the heavenly Jerusalem to which shall be brought the glory and the honour of the nations. It implies a confession of failure on the part of the Church in the past to use all her powers for all conditions of men, and in so far accounts for the need there has been to assert principles and truths for which various bodies of Christians stand. It is a confession of sin and of failure. On the one hand there is an insistence on the need of faith, and the claims of Episcopal order which prevents a widening of the breach between the Eastern, Roman and Anglican Communion. On the other hand a recognition of the work of the Holy Spirit in the ministries of Non-Episcopal Churches, and if these later are asked to accept Episcopacy as the means of bringing about regularisation of Orders, it is also suggested that those Episcopally ordained should also receive a commission authorising them to minister to people of other bodies of Christians.

There are of course many details to be considered for which it was not the duty of the conference to arrange. There will be practical difficulties to be overcome, but if these are approached in the spirit of the appeal, there need be no doubt they will be met.

We can go forward, very slowly it may be, but in sure and certain confidence that if only we are all prepared to live and act in the spirit of the Lambeth Appeal, the Holy Spirit will lead us into all truth.

The Carpentarian Association.

The Annual Meeting was held on July 27th, but the news of it did not reach us in time for publication in our October issue; we cannot rely on getting letters from England in less than three months after they are posted, sometimes even four months.

The chairman of the meeting was the Rev. Chancellor Ponsonby. By the kind invitation of Mrs. Mayne, the meeting was held at 101, Queen's Gate, Onslow Gardens, London.

We are grateful to the *Church Times* for a report extending to more than a column; yet, we feel bound to correct some slight inaccuracies, such as were sure to occur from lack of local knowledge. There has never been a Bush Brotherhood in this Diocese, we wish we did have the help of one; the Torres Straits Mission costs the Church in Australia about £1,400 a year. We are grateful also to the

Guardian for its report. We suppose our English brethren will find it hard to realise that a journey of 150 miles in a car through the bush brings the risk of death by thirst, because it occupies, not three hours—as one might expect—but three days.

We have received from the Association £260, and tender our hearty thanks to all the kind donors. The Clergy ask for no more than enough, and receive much smaller stipends than the same men are offered in other places; they are very willing to face the difficulties of the North; but with such a tiny population and such a huge area, it is impossible for the Diocese to do its work without the help of our brethren elsewhere. This "Christmas Present" is a most acceptable gift. Of course there is not time to spend it before the end of 1920, but we know now what we have to work with in 1921.

Intercessions.

We have been asked by a correspondent to print the two following forms of prayer in the hope that they will find a place in the private intercessions of some of the faithful, or be added to family prayers in conjunction with the petitions printed on the enclosed leaflet.

This is issued by the A.B.M. with reference to our own special Missionary charge:

"O Lord Jesus Christ, who hast promised in Thy gospel that whatever is done unto one of the least of Thy brethren, Thou wilt receive as done unto Thee: Bless, we beseech Thee, Thy servants whom Thou hast sent to minister amongst the aborigines of Australia, and the natives of Torres Straits: fill Thy Missionaries with Thy Holy Spirit, and so prosper their labours that the darkness of the ignorant ones may be enlightened and their weakness enabled by Thy strength: Who with the Father and the Holy Ghost art God over all, blessed for evermore." Amen.

This has been issued recently for use in the Diocese of Brisbane, and is suitable for this Diocese:

"O Lord God, to whom all souls belong, bless, we beseech Thee, Thy Church in this Diocese, and grant unto it all things necessary for its well-being. Bless the ministers of Thy Word and Sacraments: enrich them in their souls' life: reveal Thyself to them more and more: uphold them in weariness and loneliness: add to their numbers of those born in the land. Deepen the spiritual life amongst us: draw all men to desire and use the means of grace: call many to consecrate their lives in Thy service: and help us so to grow in knowledge and love that, through us, Thy Word may go forth abroad to the enlargement of Thy Kingdom and the glory of Thy Holy Name. Through Jesus Christ our Lord." Amen.

IMPORTANT.

For any information about the Diocese, apply to "The Hon. Dio. Sec., Box 57, Thursday Island, Q., Australia," or to one of the Bishop's Commissaries, whose names are published in this issue, or to the Hon. Secretary of the Carpentarian Association, Miss T. Scarth, Bearsted, Maidstone, Eng.

Protestant.

Already the supervisor of the census, which is to be taken in respect of the night after 3rd April, is warning the people not to describe their religion as "catholic" or "protestant." The warning is necessary; in spite of the absurdity of these designations, many continue carelessly to use them. We have before pointed out that "protestant" is not the name of a religion at all: Jews, Turks, infidels, heretics, are all protestants, and are none the better for it. If anyone imagines that there is a "protestant religion, let him ask, Who is at the head of it? How are its members admitted? What are the obligations of its members? What is their faith? And "catholic" is not the name of any religious denomination, though several include the word in their names. In the census of 1901 there were 5,179 Australians who described their religion as "catholic," but ten years later 75,379 used the same designation. On the latter occasion the Roman Catholic newspapers urged their readers not to call themselves "catholics," yet they do commonly and confusingly so describe themselves. Again, the number who were so ignorant as to call themselves "protestants" in 1901 was 20,558, and in 1911 the number had increased to 109,861. If a man has no religion he may, and ought to, be ashamed of himself, yet he ought to tell the truth; if he has a religion he is a member of a community, and should write it, "Presbyterian" or "Church of England," or "Roman Catholic" or as the case may be.

The Country Parish

The following, which looks as if it was pure Australian, comes from New York:

The census figures just published tell the old story of the steady migration of population from rural to urban centres. The lure of the great cities and their brilliant lights and pleasure palaces is proving an irresistible magnet to young people in the remote country districts, who are flocking there by the thousands. Factories are draining the land of labour necessary for the production of food,

and abandoned farms are becoming far too common. All this makes the work of the Church in the rural districts increasingly difficult, and in a good many parishes threatens it with extinction. The country clergyman has a hard task. For the most part his congregations are small and, to that extent, uninspiring. His people do not come into contact with the large world and are therefore apt to become incurably conservative. They lack imagination and do not visualize all that worship may mean. Owing to lack of material the service is not infrequently indifferently rendered and both priest and people are apt to become discouraged and be content with things as they are because they are convinced that they are fighting a losing battle.

It is not a grizzle. It is written for the purpose of adding, "The Church must face this problem and adapt her methods to meet the changed circumstances."

Yarrabah.

Recently we learned from a friend that this Mission, in the neighbouring Diocese of North Queensland, was making great strides in its industrial work, its saw-mill having cut and delivered large quantities of railway sleepers and other timber; this is one of the results of many years of effort, a beginning towards self-support.

But on the top of this news comes news of a serious loss; we learn that the launch, which is an expensive necessity to the work of the Mission, has been wrecked, and a month's food supplies lost. We have no hesitation in begging the faithful to make good the loss; donations may be sent to A.B.M., 242 Pitt Street, Sydney. Having in this Diocese two of the four Aboriginal Missions which the Church of England maintains in Australia, we know all the careful thought and management required to make ends meet with the slender resources at our disposal. We fear that some of the shifts we are put to would, if known, seem contemptible, and we are therefore quite sure that Yarrabah cannot stand such a heavy loss, and needs the loving help of the brethren.

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(Administered by a Committee appointed by the Diocesan Council)

	£	s.	d.	£	s.	d.
Balance, 1/1/1920.						
Held by Diocesan Church Management Fund	150	0	0			
Current A/c, Bank of Q. Ltd., T. I.	... 410	2	3			
				560	2	3
Sale of bullocks	... ..			187	0	0
				£747	2	3

	£	s.	d.	£	s.	d.
Salary, Overseer...	200	0	0			
Exchange on do.	... 1	1	0			
Stores, Overseer ...	... 73	19	0			
Horses, Saddles, etc.	... 22	9	0			
Stock Tax	... 8	7	2			
Cook Dingo Board	... 11	5	11			
Rations for Boys	... 104	14	9			
Exchanges, Duty, Bank Charge	... 2	0	9			
Balance, 31/12/20	... 323	3	11			
				£747	2	3

Memorandum of Balance—Held in Diocesan Church						
Manag. Fund	100	0	0			
Held in Mitchell River Mission a/c...	... 225	0	0			
Current a/e, Bank of Q. Ltd., T. I.	... 14	19	0			
				339	19	0
Less Outstanding Cheque ..	... 16	15	1			
				£323	3	11

[illegible]

LIABILITIES.				£	s.	d.	ASSETS.				£	s.	d.	£	s.	d.	
Models Limited	620	16	4	Bank of Queensland Ltd.	6	10	4		
Cattle Committee	225	0	0	Ben. Account	6		
Hospital Account	7	7	0	Excess Expenditure over Receipts, 1919	...	975	3	0	
Diocese of Carpentaria	100	0	0	"	"	"	1920	48	11	5	
Native Accounts	77	1	11							1,023	14	5		
				<u>£1,030</u>	<u>5</u>	<u>3</u>									<u>£1,030</u>	<u>5</u>	<u>3</u>

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1921.

Diocese of Carpentaria.

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Thursday Island, Queensland.

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REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

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REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, M.A., St. Kilda, Melbourne, V.
REV. C. B. MURRELLS, Springhill, Maesmore, Gloucester, England.

Clergy:

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REV. C. HALL, Th.L., Normanton (on leave).
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, B.A., Mossman.

Honorary Lay Readers:

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MR. G. R. A. PATCHING, Cooktown
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

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REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

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REV. H. MATTHEWS, J.P. | Miss F. SMITH.
(Supt.)
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Roper River Mission:

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REV. R. D. JOYNT. | Mrs. DYER.
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(Supt.)

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REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | Mrs. LUSCOMBE.
(Th.L.) | Miss LUSCOMBE.
* Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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The address of the Secretary for the Carpenterian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Past Clergy of the Diocese.

The following notes about the past Clergy of the Diocese have been compiled by the Bishop of Willochra, and we are sure that our readers will be glad to have them, and will be grateful to the Bishop for compiling them. As we know the Bishop has a very tender spot for the north, and is always keenly interested in all that goes on in his old Diocese:—

I have been looking over the names of the Clergy who worked in the Diocese of Carpentaria between 1900 and 1915, and some notes on their present position and work may be of interest to your readers. There are thirty-seven names in all, of whom two are dead, H. W. Curtis and S. Lewis. Four are working in the Diocese of Willochra, namely, the Venerable Archdeacon Nash, A. R. Longmore, J. B. Drabble and W. M. Wilkinson; six in England, A. P. Gocher as Rector of East Orchard; H. H. Ascough as Curate of Christ Church, Woburn Square; J. Pranker as Vicar of Whitley, Ripon; F. M. T. Palgrave at S. Oswald's College, Ellesmere; and H. J. Boon as Curate of Easden, Newcastle. I saw C. B. Mirrilees at Gloucester. He has been very ill but is now better. He devotes himself to helping the Diocese by taking voluntarily the work of Clergy who need a rest or holiday. He has still a warm place in his heart for Oroydon, and is one of the Commissaries in England for the Bishop of Carpentaria. The rest, with the exception of three, whom I cannot trace, are working in Australia. Canon Grabham is on the staff of the Diocese of North Queensland at Townsville. R. W. Thomas was Rector of Latrobe, Tasmania, and retired in 1919. G. H. Smith is doing a big work as Archdeacon of Broken Hill, and W. P. Glover as Rector of Warwick in the Brisbane

Diocese. T. K. Pitt is Rector of All Saints', Hobart, and W. Hudson, of Coburg, in Victoria, where he has done fine work. D. Morgan Jones has been for many years Rector of Olayfield in Brisbane, and edits the Diocesan paper. E. Taffs is, as far as I know, the only one who through all the years has remained faithful to the one Diocese and the one parish. J. Jones is chairman of the Australian Board of Missions—a position of the very greatest importance. F. C. Hall is Curate of S. Michael's, Wollongong, and A. E. Smith is Rector of Goondiwindi. E. S. Chase is incumbent of Panton Hill, Victoria, and L. F. Trevor has returned from England, and is priest-in-charge of Beac, Victoria. A. M. Hassell has lately been appointed to the important parish of Pittsworth in the Diocese of Brisbane. L. Arnold is Chaplain to the Church of England Grammar School, Melbourne. J. Huthnance, ordained for the Roper River Mission, is Vicar of Bellengen, Grafton, and W. E. Godson is Rector of Dapto in New South Wales. F. H. T. Lane is Chaplain at Yarrabah, and J. Tweedie is at work in Tasmania. C. Hall went as transport Chaplain to England in 1917—when placed on the regular staff saw a great deal of service in France, and he should soon be back in Australia. W. A. Fletcher is still faithful to S. Thomas, North Sydney, and H. E. Warren remains Chaplain and Superintendent of the Roper River Mission.

I think your readers will agree that the record is a remarkably satisfactory one. Out of the thirty-seven only two have died, which does not look as if the climate were very deadly, and twenty-seven are still serving the Church in Australia. Of only three is the present work unknown.

I need not say that my old Diocese is often in my thoughts, and that I follow with great interest the record of its progress in the *Carpenterian*. Nothing can eradicate the memory of the happy days that I spent in the Far North.

GILBERT, BISHOP OF WILLOCHRA.

The Bishop's Movements.

On Friday, October 1st, the Bishop left Maesmore and went to Yate in Gloucestershire where he preached at the Harvest Festival, and on Saturday he returned to Gloucester where he was the guest of Bishop Frodsham, at one time Bishop of North Queensland. At the time of the Bishop's visit, Bishop Frodsham was one of the Canons of Gloucester; he has since

been appointed Vicar of Halifax, one of the most important livings in the North of England. On Sunday, October 2nd, the Bishop preached in Gloucester Cathedral in the morning, and at S. Catherine's, Gloucester, in the evening. On Monday, October 3rd, the Bishop went to London with Mr Mirrilees to attend and speak at a meeting in the Church House for the Province of Queensland. The Agent-General for Queensland took the chair, and the speakers at a very large and enthusiastic gathering were the Archbishop of Brisbane, the Bishops of North Queensland and Carpentaria. The Bishop went to Bristol in the evening and was at Bath on October 5th for a meeting at S. Mary's, Bathwick. On October 6th he went to Glastonbury, after having been met at Radstock by Mr Crozier, at one time Sub-Dean of the Cathedral, Townsville. Mr Crozier drove the Bishop by car to his vicarage and after lunch drove him to Glastonbury. Mr Crozier had kindly taken over all the engagements that had been made for the Bishop in May and June, 1920, when he was expected in England early in the year. It will be remembered that the outbreak of influenza early last year made it impossible for the Bishop to leave Thursday Island at the time he intended doing so. At Glastonbury the Bishop preached at Evensong. He was the guest of Mr Day, at one time Archdeacon of Townsville. Mr Day, who had some wonderful experiences as a Chaplain in Egypt, Palestine and Persia, drove the Bishop back to Bath on October 7th to address a meeting of the Mothers' Union and to preach at the Harvest Festival at Claverton, a village near Bath. On October 8th the Bishop was at Castle Cary to speak at a meeting, and on October 9th he went to Liverpool, where he was the guest of the Bishop of the Diocese, with the Bishop of Riverina. On Sunday, October 10th, the Bishop preached at Seaforth in the morning, addressed the children of the Sunday School there in the afternoon, and in the evening preached at S. Nicholas, the Parish Church of Liverpool. This visit was on behalf of the Society for the Propagation of the Gospel. On Monday, October 11th, the Bishop was at Wybenbury, near Crewe, where he preached and dedicated the war memorial in the Church. On October 12th he went to Oxford, where with the Bishop of New Guinea he addressed a meeting for New Guinea and Carpentaria in the hall of New College. On Wednesday, October 13th, he went to Clevedon in Somersetshire, where he stayed till the following Saturday, on which day he went to Eastbourne via London. On Sunday, October 17th, he preached at the Parish Church in the morning and at the children's service in the afternoon, and at S. Peter's, Eastbourne, in the

evening. Canon Carr Smith is Vicar of S. Peter's. He was for many years Rector of S. James', Sydney. This was also an S.P.G. Sunday. On Monday, October 18th (S. Luke's Day), he celebrated at S. Peter's, the assistant Priest being a full-blooded West Indian of negro descent, a very capable and well educated Priest who had come to England for experience. On the same day the Bishop went to Tring, in Hertfordshire, for a Carpentarian meeting, and returned to London at night. On October 19th he went to the Forest School, Walthamstow—the head master, the Rev. R. C. Guy, is a brother of Mrs Nash—for a magic lantern lecture to the boys. On October 20th the Bishop was at Tunbridge Wells for an S.P.G. meeting, and on October 21st at Salisbury for a Carpentarian drawing room meeting. On October 22nd he addressed the boys of the Cathedral School in the chapel, and went on to Warminster, where he addressed the men of S. Boniface Theological College. The Warden of S. Boniface is the Rev. J. W. Tomlin, at one time Warden of S. Francis' College, Nundah, Brisbane. On Saturday, October 23rd, the Bishop was at Bearsted in Kent, the guest of Mrs Scarth, the mother of the secretary of the Carpentarian Association. On Sunday, Oct. 24th, he preached for S.P.G. at All Saints', Maidstone, in the morning; and at Holy Trinity, Maidstone, in the evening. October 26th was spent at Bishopsbourne, near Canterbury, and on October 27th the Bishop was one of the speakers at a wonderful Missionary meeting at Broadstairs. The meeting, for S.P.G., was held in the Cinema Hall just after a performance, and before the cinema people came out there was a huge crowd in the street waiting to get in. The hall was packed. The Bishop of Croydon took the chair, and the other speakers were the Bishops of North China and of Northern Rhodesia. The Bishop returned to Bishopsbourne late that night, so that he could take the celebration on the Festival of SS. Simon and Jude, as the Rector of Bishopsbourne had been suddenly called away from home. That day the Bishop went on to Cowley Uxbridge, in Middlesex, for a lantern lecture. On Sunday, October 30th, he was at Devonport, the guest of Chancellor Ponsonby, one of his Commissaries, and he preached at Devonport morning and evening. On November 3rd he was at Cambridge for a drawing-room meeting at the Lodge, Jesus College. On Sunday, November 7th, he preached morning and evening at S. Mary's, Bourdon Street, London; and on November 9th he was at Oxford to receive his D.D. degree, which was granted *honoris causa* by the University of Oxford. On November 10th he spoke to the students in the College chapel at Highbury, and on November 11th—Armistice Day—he spoke to the boys of the Westminster School in their hall. It was a magnificent ending to a satisfactory series of services and meetings: 300 boys as keen as could be, and their cheers after the meeting were such as could not be

n.

most of his time in England was taken with seeing various people, packing and making arrangements about matters connected with the Diocese; and on November 16th the Bishop left London for Liverpool, calling at towns on the way to see relations of people in the Diocese. He left Liverpool on the White

Star liner, the "Ceramic," on November 18th, and acted as chaplain to the ship on the voyage. He was able to have a celebration of Holy Communion every Sunday and Saints Day on the voyage out except on one of the Saints Days in Christmas week. On Christmas Day—which was spent at sea—there were two celebrations and thirty communicants. Besides these services there was morning service every Sunday, Sunday School for the children on Sunday afternoon. The Bishop prepared one of the passengers for Confirmation, and confirmed her in Christ Church, Sydney, after the arrival of the ship at her final port. Two days were spent at Capetown on the way out, and that was the only port of call between Liverpool and Albany. The Bishop arrived in Melbourne on December 31st, and the ship remained in port till January 8th. On Sunday, January 2nd, the Bishop celebrated at S. Peter's, Eastern Hill, at the early service; preached at Christ Church, Brunswick, in the morning; and at S. John's, Latrobe Street, in the evening. As it was necessary for him to assist at the Consecration of the Bishop of Rockhampton on the Festival of S. Matthias (February 24th), in Brisbane, and there were matters connected with the Diocese to be seen to in Melbourne and Sydney, the Bishop decided not to come home till after the consecration, especially as he had heard from the Administrator that there were no matters of immediate importance for which he was required in Thursday Island. In Sydney the Bishop took a Confirmation at Campbelltown, and preached on Sunday morning, January 16th, at Christ Church. During the time he was in Sydney he took charge of the Christ Church parish for a fortnight to enable the Rector and his family to get away to the seaside for a change. On Saturday, January 29th, the Bishop left Sydney for Byron Bay; and on Sunday, February 6th, he celebrated the Holy Communion and preached at S. Paul's, Wollongbar; and preached at S. Andrew's, Lismore, in the evening. He arrived in Brisbane on February 7th; and on February 8th married Dr. F. C. Bechtel, the son of old residents of the Gulf, in S. Mary's, Kangaroo Point. While in Brisbane he preached at S. Mary's, Kangaroo Point; at S. Andrew's, South Brisbane; and at Holy Trinity, Fortitude Valley; and addressed the students of S. Francis', Nundah, in their chapel. On S. Matthias' Day he took part in and preached at the Consecration of the third Bishop of Rockhampton; and he left Brisbane for the North on Tuesday, March 1st, arriving home on Monday, March 7th.

The Bishop wishes to express his gratitude to the many friends he made in England for all their kindness to him. He hopes and believes that there are very many who will take a keen interest in the Diocese of Carpentaria, and that the Carpentarian Association in England will be able to do a great deal for the Diocese.

SUBSCRIPTIONS RECEIVED.—Miss Miller 10/-, Mrs. McLeod 2/-, Mr. P. R. Allen £1, Mrs. Dove £1; Mrs. Woodhead, Rev. W. H. MacFarlane, Rev. F. H. T. Lane, Mrs. Norgate, Mrs. G. Clarke, each 2/6.

The Consecration of the third Bishop of Rockhampton.

The Rev. P. C. T. Orick, D.D., late Dean and Tutor of Clare College, Cambridge, was consecrated to be the third Bishop of Rockhampton in the Cathedral Church of S. John, Brisbane on the Festival of S. Matthias (February 24th, 1921). The Consecrating Bishops were: The Archbishop of Brisbane, the Bishops of Rockhampton and Carpentaria, and Bishop Le Fanu (Coadjutor-Bishop of Brisbane).

There was a large congregation in the Cathedral when the service began at 10 a.m. Two processions entered the Church from the vestry, the first comprising the choristers and the Cathedral clergy; the other, clergy of the Diocese of Brisbane, the clergy of the Diocese of Rockhampton, and the Bishop-elect. The choristers took their place in the choir, the clergy in the nave, and the Bishop-elect in front of the pulpit. The second procession of the consecrating Bishops entered the sanctuary through the Holy Innocents' Chapel during the singing of the hymn, "Holy, Holy, Holy." The Archbishop began the Communion Service, the epistoler being the Bishop of Carpentaria, the gospeller the Bishop of North Queensland. For the sermon—which the Bishop of Carpentaria was the preacher—the Archbishop and the Bishops occupied seats in front of the pulpit, returning to the sanctuary when the sermon was ended. The Bishop of North Queensland and the Bishop of Rockhampton presented the Bishop-elect to the Archbishop, who was seated in his chair in front of the altar, and when the official documents had been read, and the oaths of allegiance and obedience taken, Minor-Canon Simmons said the Litany, the Archbishop kneeling at his chair, the assistant Bishops to the east, and the Bishop-elect to the west of the Archbishop, at the sanctuary step. Then followed the examination, at which the Bishop-elect made the answers in a clear voice. The Bishop-elect then put on his cope, assisted by the Archdeacon of Rockhampton, the Administrator of the Diocese who acted as his chaplain. At the singing of the *Veni Creator*, which was very solemn indeed, the Archbishop and assistant Bishops stood in a semicircle around the Bishop-elect, who was kneeling in front of the Archbishop, and at the Act of Consecration the Archbishop and the three assistant Bishops laid their hands upon the head of the elected Bishop, while the Archbishop said the words of Consecration. After the delivering of the Bible to the new Bishop, the Archbishop proceeded with the Communion Service, the assistant Bishops having returned to their places within the sanctuary, and the newly consecrated Bishop with Bishop Le Fanu to seats in the sanctuary. After the blessing the Bishops returned to the vestry, the Archbishop having the newly consecrated Bishop on his right in the procession.

The service was beautifully rendered, and the congregation very reverent. The Cathedral lends itself well with its spacious choir and sanctuary to such a service; everything can be done decently and in order. The Coadjutor-Bishop of Brisbane and the Sub-Dean had carefully planned the details of the service beforehand, everyone knew exactly what was to be done, there was not a hitch, and there

was an absence of anything in the way of fuss. The grouping at the singing of the *Veni Creator* and at the time of the consecration was very impressive. All such things are very helpful to the congregation, and add to the sense of reverence and solemnity.

The third Bishop of Rockhampton, the Right Reverend Philip Charles Thurlow Crick, was educated at Winchester, whence he proceeded to Pembroke College, Cambridge, as a scholar. He took a double first at the University in the Classical Tripos in 1904 and in the Theological Tripos in 1906. He was ordained Deacon in 1906 and Priest in 1907 by the Bishop of Wakefield. He was Curate of S. Mary's, Barnsley, for a year, when he returned to Cambridge, where he was Fellow and Dean of Clare College. After the war broke out Mr. Crick went to the Front as Chaplain, and he had a valuable experience at the Front for four and a-half years. During that time he came into contact with Australian soldiers. He was for a time attached to one of the Tanks Corps. He acted for some years as Examining Chaplain to the Archbishop of York. The new Bishop is a tall athletic man well over six feet in height, and broad in proportion.

On the afternoon of S. Matthias' Day a number of the Brisbane Clergy, with their wives and many of the Church workers in Brisbane, accepted the invitation of the Archbishop to meet the Bishop-Designate of Rockhampton and Miss Crick at Bishopsbourne.

Miss Crick, the sister of the Bishop of Rockhampton, who has come with her brother to make her home in Australia, was one of the "Wrens." She had a very large experience of war work.

The Archbishop of Brisbane and the Bishop of North Queensland were present at the enthronement of the third Bishop of Rockhampton in his Cathedral, Rockhampton, on Sunday, February 27th. The Archbishop was the preacher at the morning service, the Bishop of Rockhampton at the evening service.

The Rev. C. W. Light, Rector of Darwin, was married to Mrs. Hill in the Cathedral, Thursday Island, by the Sub-Dean on January 18th, 1921. Mrs. Hill came up from Brisbane by the "Kanowna," and Mr. Light came across from Darwin by the "Montoro." The bride and bridegroom spent their honeymoon in the Straits as the guests of Mrs. Luscombe at Moa and Mrs. Done at Mabuiag. Unfortunately Mrs. Light went down with dengue a couple of days after she arrived at Mabuiag, and as travelling on the "Herald" is not the most comfortable experience for those who are not good sailors, especially in the north-west season, the choice of the place for a honeymoon was not ideal. However, we doubt not that both Mr. and Mrs. Light are glad to have had some knowledge of the Torres Straits Islands before they went on to Darwin by the "Montoro" on February 11th.

The Rev. A. R. Ebbs, who has been Vicar of S. Andrew's, Lismore, for some time, has been appointed General Organising Secretary for Australia of the Church of England Men's Society. Mr Ebbs is very energetic, and it is to be hoped that he will be able to galvanise the society into vigorous life. There is a very great deal of work for the Church waiting to be done by laymen, and it cannot be said that they have been as eager to shoulder their responsibilities and to recognise their duties as they should have done in times gone by. There are a few notable exceptions in every parish and diocese, but laymen as a rule have been very lax.

S. Martin's Hospital, which is the war memorial of the Diocese of Brisbane, but in which the whole of Queensland has an interest, is making progress. The whole of the foundations are down, and the walls are beginning to rise above ground. The building and the furnishing will cost something like £80,000, and Southern Queensland has responded well to the appeal of the Archbishop. No doubt there are many in other parts of Queensland who would like to have a share in what is the best form of memorial to those who died in the war, and in the thank-offering for all the self-sacrifice that was made. Many from all parts of Queensland will make use of the hospital; some from the Far North we have heard of who have used the Pymont Hospital—which is the Church Hospital in Brisbane, and in a sense the mother of S. Martin's, as the new hospital is to take the place of the old one—larger and more efficient. Those who feel they ought to make this memorial a worthy one should send their contributions to the Registrar, Church House, Ann Street, Brisbane.

The ladies connected with S. Martin's League in Brisbane have started a Tea and Luncheon Rooms in Queen Street with the object of raising money towards the furnishing of S. Martin's Hospital. The ladies give their services and others provide much of the food, so it is not surprising to hear that there is a profit of about £100 a month, which will be a substantial help towards furnishing the Hospital.

The Missions.

The Bishop of New Guinea has had a bad experience of strikes and of the way they interfere with travelling; three times running he has been held up by them, the last time being when he returned from the Lambeth Conference to Australia, to find ships laid up by the stewards' strike. He was kept waiting in Sydney for about six weeks before he could get a boat to New Guinea. Can one wonder he thinks it is well to be out of civilisation! He declared he would not come back to Australia for years.

Mr. and Mrs. Tomlinson returned from England, where they had been on furlough, with the Bishop of New Guinea in December, and went on to New Guinea by the "Morinda" about the end of January. Miss Monypenny, who is to be the school teacher at Mukawa,

went to New Guinea by the same boat. Mr. Tomlinson was kept busy in England revising the proofs of the Bible he has translated into Mukawan.

The Rev. Percy Shaw, who has been in charge of Dogura and of S. Aidan's Training College for some years, has to leave the Mission as Mrs. Shaw is not allowed to live in the tropics again. Mr. Shaw has been on the staff of the Mission for over twenty years.

Aidan Uwedo was to be ordained Priest at the Lenten Ember Season, and the Bishop was very anxious to be back that the ordination should not be postponed. Aidan is the second Papuan Christian to be ordained to the priesthood. There are five other Papuans in Deacon's Orders.

Peter Sukoko, who was ordained Deacon last year by the Bishop of Melanesia, was working for some years on the staff of the New Guinea Mission. Peter is an old S. Barnabas' boy at Norfolk Island. He returned home from there and came to Queensland to work in the sugar plantations. Then he answered the call of Bishop Stone-Wigg for helpers in New Guinea, and after working there for some years went back to the Solomons.

A priest with his wife has been accepted for Dogura to fill the vacancy caused by the resignation of Mr. Shaw; and another has been accepted for Port Moresby, which has been vacant since Mr. Leck resigned more than a year ago.

So far as can be judged the Australian Board of Missions will receive a little more than £15,000 towards the £30,000 appealed for as a thank-offering for victory and peace.

Clement Qaitavora, of Menapi, was a boarder at the Dogura School thirty years ago. There he was baptized and confirmed, and later on he returned to his home. Clement has done a great deal to help the priest at Menapi; taking such services as a layman can take, and that as a voluntary lay reader. The Rev. John Hunt, the priest at Menapi, says, "The Christians at Wakakanaki may be looked upon as Clement's children in Christ. For three years, Sunday by Sunday, he held services and classes for them; rarely did he miss." Would that white Christians were as eager to get others to share with them in their privileges and blessings.

Deaconness Hatton, who has been doing Church work for many years in Melbourne, has arrived in Thursday Island, and will work in the Cathedral parish under the direction of the Sub-Dean. There is a great deal of work, especially amongst the women and girls of the various alien races in Thursday Island, which it has not been possible to do with any thoroughness without one who can devote time to it. We are looking forward with great hopes for much good from the work and influence of Deaconness Hatton.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA.
NORTH AUSTRALIA.

Vol. XXI., No. 82. Thursday Island, April 1, 1921

Sermon

Preached at the Consecration of
The Right Rev. P. E. T. CRICK, D.D.
Clare College, Cambridge,

as Third Bishop of Rockhampton
by The Right Rev. the Bishop of Carpentaria,
in S. John's Cathedral, Brisbane,
on the Festival of S. Matthias, Feb. 24, 1921.

"Ye have not chosen Me, but I have chosen you."
S. John xv. 16.

"As My Father hath sent Me, so send I you."
S. John xx. 21.

The ministry of the Church is of those who receive power and authority from God Himself to act as His ambassadors, as stewards of the mysteries of God, and for those who exercise that ministry there is needed an inward call and an outward commission.

The sense of inward call can only be known fully by him to whom it comes, others may recognise signs of vocation, and all who are responsible for the education of the young are bound to foster vocation where it is evident, to see to it that there is nothing to hinder, to stifle vocation when it comes. It is the duty of the Church, and that means of all Christians, to arrange that there is every opportunity provided for those who are called of God to the special work of the ministry to answer the call, to fulfill the purpose God has for them in the world, that the very best education in its widest sense, that the best professional training be provided, that they who are called may be the most efficient and effective agents through whom God chooses to work. It is true that vocation needs testing, it is also true let us remember that vocation needs nursing. If only we all really mean what we say, if words express realities, then vocation means a call from God, and the call from Him must be obeyed. I appeal then to-day to the whole Church to make our Theological College as efficient as possible. No one who is called of God should be prevented by lack of means from answering the call; if such happens we are opposing the will and purpose of God. I stress this matter because a Bishop is the chief pastor in that part of the Church which is committed to him. On him rests the responsibility of providing for the spiritual nurture of his people. Feed My sheep, feed My lambs, lays a special obligation on him, and from the nature of the case he can only do this duty through the priests and deacons who under his authority minister to the spiritual needs of his people. We are grateful for all that has been done for us by our Mother Church in England, in sending us men trained by her—she has been our nursing mother, indeed, they have been our

fathers; but the time has come—the growth of the Church in Australia demands that we shall provide largely for our own needs, and also become a more and more effective Missionary force in the world. God forbid that we should ever undervalue the great blessing that must come to the whole Church by the interchange of men. We can never shut up the various races within the Catholic Church into water-tight compartments, to do so would be to forfeit our claim to our name. There must be interchange to give true Catholicity to our outlook, that we may share in the fullness of the treasures; but we need a ministry largely recruited from our own people, able to understand the peculiar conditions of our life, to interpret and mould the aspirations of our people, that we may contribute our share to the glory of the whole Church; and it must be a ministry fully trained with the best of education and in the fullness of the teaching and discipline of the Catholic Church. That means parents and parish priests must watch for and nurture vocation. Churchmen provide the means for efficient training.

But besides the inward call, there must be the outward commission, and the commission, the authority, comes from God. It is authority delegated from heaven. So long as we live our life on earth where the body is the vehicle and agent through which normally the spirit works, we are tied to what is called the Sacramental Principle. Authority to act for Christ in the Church, and the grace needed is given by the laying on of hands with prayer, and from the first days of the Church till now this laying on of hands has been the special function of the Bishops. Episcopacy is one of the marks of the Orthodox Catholic Church. There may be different theories as to its meaning, but when one reads the history of the Church in the New Testament and in succeeding ages, one cannot surely but feel that the episcopate is a fact. We do not expect to find in the New Testament a complete history of the Church in Apostolic days. Rather we find there cameos, illustrating principles of teaching and order and discipline. There we have our Lord's own teaching that authority comes from the Father to Him, and from Him to the Church. We are surely right in claiming that S. Timothy at Ephesus, and S. Titus at Crete, act on authority received through S. Paul, the same authority which he as an Apostle received from our Lord, and even if it is true that for a short period the stream runs underground we can fairly claim that the stream which reappears in the Church of S. Ignatius is the same stream we find in the Apostolic days, and the very early and widespread organization of the Church on Episcopal lines is surely sufficient to assure us that such organization comes from the Apostles and is the will and purpose of our Lord Himself. The Episcopate is a fact of Church history, not a theory, a fact that held the field undisputed for 1,500 years, accepted by heretics and schismatics equally with orthodox Catholics, and whatever theories we may hold to explain the fact to account for it, a fact it remains.

I do not want to speak of the value of Episcopacy as the centre of unity, or as the guardian of the faith and discipline of the Church. The usefulness of it may indeed be an argument as far as it goes of Divine origin,

or a reason for its retention, though we want to get to principles and can be confident that if our principles are sound the results will be useful. There is too much tendency to be concerned with results of principles rather than with principles themselves. We still suffer from a utilitarian view—a material standard of values in religion.

But I do want this morning to emphasize what is the great value of the outward part of all sacraments—that it is a pledge. Episcopal ordination is a guarantee with many centuries of proof behind it for those who are ordained and for the laity, a guarantee that the Bishops, Priests and Deacons are acting in their official capacity with a real delegated authority from God. We dare not act as we are called upon to act if we did not feel assured that we represent Divine powers; the responsibility that rests upon us is too great for us to act on anything less. "It seemed good to the Holy Ghost and to us," so wrote the Apostles after the first Council in Jerusalem. We must feel assured that we have received the Holy Ghost for the office and work of a Bishop, Priest or Deacon in the Church of God, and we humbly thank God that we have that assurance.

And the laity have a right to a guarantee that what they receive of teaching and of sacramental blessing is that which comes from God, that the ministers are acting not on their own or on any earthly authority when they minister to the needs of the laity. What Christ has won for all, what Christ gives to His people, those people have a right to claim comes to them with a guarantee. And we do need such assurance, and ought we not to thank our Lord that we can believe that of His love, of His knowledge of the needs of our nature, He has given us an assurance that what He has provided we do receive from Him. I do not think that this aspect of the question receives the consideration it should receive. It is not really—though Bishops are so human that it sometimes seems so—it is not really for the position of the clergy and their rights so much as for the rights of the laity that we are bound to be true to what has been entrusted to the Church.

But while we hold, and are bound to hold, faithfully to Episcopacy as of Apostolic, and therefore of Divine institution, as the means whereby there has been assured to the Church the participation in all that Christ has won and done and does, we do not for one moment deny that God does work, and has worked in other ways; that the Holy Spirit has been and is blessing the work of those not Episcopally ordained. We thank God, humbly and penitently, we thank God for it all. God is not tied to His ordinances—but let us remember we are tied to them; and, may I say it with reverence and without offence, does it not seem that we who humbly love our God have no right to put a strain and stress on the love of God. His love will go far beyond even His promises, but on our part, is it not more filial to work in harmony with the will and purpose of God—with His methods—rather than in other ways? We are bound to confess that it has been, to a very large extent, due to the sins of Bishops in times gone by; their pride, their

ambition, their worldly outlook, their want of spirituality, that separation from Church order has come about. One of the most striking notes in the Lambeth Appeal to all Christians is that note of real penitence. If one could only reproduce the atmosphere of the Conference, the appeal would have the greater force. That appeal is, of course, open to criticism and discussion—to be amended, accepted, or it may be, rejected; but at least let it be discussed and criticised, prayed over, with something of that spirit of penitence and of love for our Lord, so real that, at all costs of the sacrifice of pride, passion and prejudice, it desires above all to help forward the carrying out of His Will. It is just that spirit of penitence that is needed in every department of life in these days; the spirit which honestly confesses both we and our fathers have sinned, which does not seek out the sins of others but our own, that would do more than anything else to bring peace to a distracted world—social, industrial, political, as well as ecclesiastical.

And now, my brother, you are here to-day to receive the Holy Ghost for the office and work of a Bishop in the way He has come in unbroken succession from the Apostles themselves. He will most assuredly come to you to-day that you may be enabled to fulfil the purpose for which God has chosen you as the third Bishop of Rockhampton. You know in your heart He has chosen you. Little more than three months ago you had no idea this call would come. There had been stirrings in your heart, moved it may be by your four and a-half year's experience with the soldiers as one their chaplains—stirrings prompting you, a voice calling you to something wider than your college work in Cambridge, important as that was. But it was all indeterminate till there came this call from God to something definite, and to-day you receive the commission and the grace to authorize and enable you to do that for which you have been chosen.

We need in this land where our furthest past is so recent, reinforcements from the older Church from time to time. There are problems in the Australian Church that need the light of learning and the touch with the past, if they are to be solved on Catholic lines. You come to us with the learning, tradition and training of one of the oldest Universities in England. You stand in touch with the historic past—in touch with the future of a new people emerging into nationhood. You come to us with the practical experience of life amongst men who showed themselves ready to die at the call of duty. All this has been part of the training for the work for which God has chosen you.

You will, of course, find heavy responsibilities and anxious times, not least in the responsibility and anxiety of ministering to the scattered people who have gone out far from civilisation to subdue the earth for God and man. How heavily that responsibility weighed on your predecessor we all know, and his example of self-denial is, and will be, an inspiration to all of us. But just because Christ has chosen you for this work, just because you receive the Holy Spirit to-day for that work, you will go forward, hopefully and bravely, for He who chose you tells you that He has chosen you that you may bring forth fruit, and such fruit as shall remain through all eternity. His purpose never fails.

The following is the text and translation of the Latin speech delivered by the Public Orator (Dr. A. D. Godley) when he presented the Bishop of Carpentaria for the conferment of the degree of D.D. at the Convocation on November 9th, 1920:—

INSIGNISSIME UICECANCELLARI UOSQUE EGREGII PROCURATORES: USITATUM EST IN HAC UNIVERSITATE, CUIUS IN UOTIS SACROSANCTAE MATRIS ECCLESIAE PROPECTUS COMMEMORARI SOLET, EOS BENEVOLENTIAE NOSTRAE TESTIMONIO SIGNARE QUI MAIOREM ALIQUAM RERUM ECCLESIASTICARUM CURAM OBTINENT: QUOD QUIDEM HIC QUEM HODIE AD UOS DUCO PERPETUO UITAE TENORE SI QUIS ALIUS MERITUS EST. EX QUO ALUMNUS NOSTER STUDIIS INTER NOS FELICITER PERACTIS SACRIS ORDINIBUS EST INSTITUTUS, SEMPER ITA UIXIT UT CHRISTIANAE FIDEI LONGIUS PROPAGARET. ADEO NEQUE CAELI NEQUE HOMINUM INIQUITAS PROHIBERE POTERAT QUOMINUS BENEFICENTISSIMI OPERIS CAUSA PER COMPLURES ANNOS INTER PAPUENSES HABITARET: QUORUM UITAE ET MORUM CONDITIONEM ET DECENDO EMOLLUIT ET SCRIBENDO NOTIOREM FECIT. IBI SPECTATA IAM ET COGNITA INDUSTRIA AD CARPENTARIANAE DIOCESES CURAM EUOCATUS EST, QUAM ADHUC EXERCET: QUOD QUA PIETATE, QUA DILIGENTIA FACIAT SCIRE UOS ARBITROR: NEQUE MINIMI ONERII OPUS SUSCEPIT QUI DIOCESES PER TANTA MARIS ET LITORUM SPATIA LATISSIME PORRECTAE SINGULAS PARTES INSPICIERE ET NOSCERE CONATUR. QUID AUTEM MAGIS, QUID UTILIUS, QUAM UT RERUM DIUINARUM ET BENEVOLENTIAE NOSTRAE IDEM INTERPRES ET SACERRIMAS RELIGIONES STABILIT ET AUSTRALIENSES DIMIDIO ORBI DIUSIOS, ANIMIS NOBISCUM CONIUNCTOS, NOVO QUODAM UINCULO AD FONTEM ET ORIGINEM POPULI PROPIUS ADDUCAT? NUNC Igitur CUM ET MUNERIS QUO FUNGITUR MAGNITUDO ET PROPRIA UIRTUS ITA EUM COMMENDARE DEBEAT UT TALI HONORE DIGNISSIMUM ESSE UIDEATUR, PRAESENTO UOBIS UIRUM ADMODUM REUERENDUM HENRICUM NEWTON, BACCALAUREM ARTIUM, E COLLEGIO MERTONENSI, EPISCOPUM CARPENTARIANUM, UT ADMITTATUR AD GRADUM DOCTORIS IN SACRA THEOLOGIA HONORIS CAUSA.

Translation.

Venerable Mr. Vice-Chancellor, and you worthy Proctors: It has been our custom in this University, whose prosperity is regularly mentioned in the prayers of our holy mother the Church, to honour with a proof of our goodwill those who hold the higher offices in the ecclesiastical world; and no one is more worthy of it than he whom I now present unto you, if we consider the whole course of his life. From the time when, having successfully completed his course as a student amongst us, he was admitted into Holy Orders, this scholar's life has been such as to propagate extensively the doctrines of the Christian Faith. He could not be deterred either by the climate and environment or by the barbarity of the inhabitants from dwelling for many years, for the sake of the most beneficent of works, among the Papuan natives; and while by his preaching he produced an amelioration in their morals and habits of living, he added to our knowledge of them by his writings. In recognition of his work there he was called to the Bishopric of Carpentaria, the position he now holds; and I think you know with what earnestness and industry

he fills it. It is no small task that he undertakes who endeavours to oversee and become familiar with every spot in a Diocese that stretches over so vast an area of sea and land; but what work could be better, what more useful indeed, than that he should be the ambassador of the sacred Gospel and at the same time of our goodwill, both establishing our holy religion and attaching the Australians, who, separated from us by half the globe, are yet one with us in soul, by this bond, too, to the home of their ancestors.

Now therefore, since his high office and personal character ought to commend him as worthy in every sense of this distinction, I present to you the Right Reverend Henry Newton, Bachelor of Arts, of Merton College, Bishop of Carpentaria, to receive the degree of Doctor in Divinity *honoris causa*.

The Diocesan Accounts.

In this issue of the *Carpentarian* will be found the audited Statement of the Accounts of the Diocese for the year 1920, and if this Statement is compared with the one published in April last year for 1919 it will be seen that the Diocese is about £100 worse off now than it was then. That means we have used up £100 of our reserves, which are not very large, in spite of the fact that we received over £200 from the Carpentarian Association in England during 1920. We can probably hope for a continuance of support to the same amount annually for the future, but we must also get help from the Australian Church. We cannot expect the Diocese of Carpentaria to raise the money that is needed for general diocesan expenses, travelling expenses of the clergy, insurance and such like expenses. We could not pay the clergy the small stipend they receive were it not for the generous help of the Walter and Eliza Hall Trust, nor could the Bishop travel about in the Diocese as he must but for the help given by this Trust. The parishes are doing all that can be expected of them towards the support of their Priests, and the Diocese does its share for Missions within the Diocese and for the General Fund of A.B.M. What we need is at least £200 a year for the expenses of the Diocese for grants and other things from the Australian Church.

It seems that the Australian Board of Missions cannot under its constitution raise funds for "white" work, Home Mission work, in Australia. It can only receive and transmit money for that purpose. That being so, one of two things must be done; either the constitution of A.B.M. must be amended so that Home Mission work as well as "Foreign" Mission work can be a part of the business of the Board, and such Dioceses as Carpentaria be helped, or we must form a Carpentarian Association in Australia. It is obviously an undesirable thing to increase organizations, so it is to be hoped that at the next General Synod the constitution of A.B.M. will be amended in this direction. We ought to be able to appeal to the whole Church in Australia for our brethren who are scattered abroad in the back blocks, and it is the Australian Board of Missions that should do this. Home Mission work and "Foreign" Mission work are not two distinct duties, but rather two sides of the same duty.

The Church exists that all people without distinction may have the opportunity of receiving what our Lord has done for all. Meantime our expenses are going on and we want all the help we can get, so will our friends please remember the Treasurer's address is:

Rev. F. W. Slade,
Bishop's House,
Thursday Island, Q.

Bawia of Badu is going to Coconut Island as teacher in the place of Aragu, whose death was mentioned in the last *Carpentarian*.

A large party of Missionaries for the Roper River Mission is expected from south in Thursday Island early in April. The party will leave in the "Holly." It is expected that work on Groote Island will be begun during the year. In the party will be the Rev. R. D. Joynt, who has been south on sick leave, and Mr. and Mrs. Dyer who have been on furlough.

Captain Hurley has had an interesting and successful trip in the Torres Straits getting material for his cinema lecture, which should be a very good one indeed. All who are interested in the Missionary work in the Straits should make a point of hearing the lecture and seeing the pictures. It will be the best opportunity ever given to see something of the life of the Torres Straits Islanders, as well as the work of the Mission. People who are interested in Missions need to know as much as possible of the races amongst which Missionaries are working, if their interest is to be intelligent, and the Church life of the Torres Straits Islanders bulks so large that lectures and pictures of the Torres Straits must deal with it to a large extent.

We may hope too that many who are not interested in Missions will realize for the first time what the Missionaries are doing in the Straits. Australians who live South are as a rule woefully ignorant of the conditions of life in the North.

Captain Hurley's first experience in the Straits was to find himself ashore on a reef. The "Herald" struck a reef—fortunately not very hard—on the way out from Thursday Island. Needless to say Mr. Done did not appreciate the value of the experience, but Captain Hurley seemed to think that the incident was specially staged for photographs. We are glad to hear that the damage to the "Herald" was not very great. The loss of the anchor was the most serious thing. The repairs of the "Herald" cost a little over £20.

The Archbishop of Brisbane had a wonderful reception on his return from England. The Exhibition Hall in Brisbane was packed with people who were bursting with enthusiasm, and when the Archbishop rose to speak he was received by the whole assembly rising to their feet and cheering again and again. It was a striking tribute to the affection and esteem of Brisbane people for their Archbishop.

The Coadjutor-Bishop of Brisbane and Mrs. Le Fanu were to leave Sydney on a visit to England on March 12th. It will be remembered that their visit was postponed last year owing to the illness of Mrs. Le Fanu.

The Rev. C. Hall has resigned the Parish of Normanton. He will probably return to Australia and find work in a climate more suitable for his wife and child. The Bishop has not been able to find a priest for the Gulf. One will be available at the end of this year.

A meeting of the Diocesan Council was held at Bishop's House on Wednesday, March 9th, 1921, when there were present the Bishop, the Revs. F. W. Slade, J. J. E. Done, G. A. Luscombe, Messrs. A. T. Sullivan and Geo. Clarke.

Welcome to the Bishop.

After nearly a year's absence from his Diocese, the Lord Bishop returned to Thursday Island by the steamer "Eastern" on Monday, 7th March. The next evening a large number of Church people and friends met in the Parish Institute for the purpose of welcoming his Lordship home again. The Rev. F. W. Slade, Sub-Dean and Administrator, together with the Cathedral Churchwardens, voiced the opinion of all present when they expressed their pleasure at the Bishop's return. Reference was made to the new honours conferred on him by the Oxford University, and Mr. Slade gave a translation of the speech of Public Orator, given on the occasion of the reception of the degree.

The Bishop, in reply, explained that although away for so long he had been only about five months in England, the rest of the time being occupied in travelling. He had addressed something like eighty meetings, and had found that facilities for cross-country travel in England were far from convenient, in fact, it was almost easier to get about in the wilds of the Never Never than to go, say, from Hastings to Winchester. For cross-country travelling apparently the simplest plan seems to be, "go to London." He was able to take a short trip to the battlefields of the Western front, over which the spirit of those who so nobly fought and died still breathes.

He gave a most interesting account of the doings of the Lambeth Conference, tremendously important as it was, from the importance of the subjects discussed, the wide area from which the delegates came—the whole world—

and the various nationalities of the Bishops. His address was interspersed with a few humorous incidents, but he emphasised the wonderful unanimity of the gathering, the spiritual uplift of the Conference services, and the marvellous powers of the Chairman, His Grace the Archbishop of Canterbury.

The Bishop's address was followed by a few songs and recitations, after which the refreshments provided by the ladies were agreeably disposed of.

New Church Window.

Our Cathedral has been further beautified by a second stained-glass window in the clerestory, which was dedicated on February 6th at the ten o'clock Eucharist. This window, like the other one in the clerestory, was painted in Queensland, and the artist has again been successful, the choice of colours being very rich and pleasing. All the seven windows painted in England for our Church are good, and several of them are of unusual merit, but none are better than the two Australian ones, much care having been exercised in the choice of an artist in this difficult art. The small size of these clerestory windows makes the painting of them the more difficult, as does the brilliant light of the tropics; indeed, it is not possible to paint a window which looks its best at every hour of the day; the new window looks best in the morning, those on the other side of the Church in the afternoon.

The subject is the Annunciation—the first in a series which may ultimately fill this series of windows—and the work has been adapted from Burne Jones' famous picture of the subject. The reference is to S. Luke i. 26-38.

The window, together with a brass mural tablet to be erected, bearing the inscription, is a monument to our very good friend Mrs. Newton, and all parishioners will be glad to have this memorial of her in the Church. Such a distinction may be claimed in honour of the memory of any communicant, but is particularly appropriate in this case, on account of the many years of faithful service loyally rendered by Mrs. Newton to the Church.

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F. W. SLADE, Hon. Diocesan Secretary.

1921.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, D.D.
Thursday Island, Queensland.

Administrator :

REV. F. W. SLADE, B.A.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. FRED. PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, M.A., St. Kilda, Melbourne, V.
REV. C. R. MIRRELES, Springhill, Maesmore, Gloucester, England.

Clergy :

REV. B. S. COLE, Cooktown.
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, B.A., Mossman.

Honorary Lay Readers :

MR. H. F. L. FINNISS, Darwin
MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A. | MR. GEO. CLARK.
REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

MR. J. W. CHAPMAN. | MISS CRUTCH.
REV. H. MATTHEWS, J.P. | MRS. MATTHEWS.
(Supt.) | MISS F. SMITH.
J. Geibo, T. Solomon, J. Savo.

Roper River Mission :

MR. DYER. | MISS CROSS.
REV. R. D. JOYNT. | MRS. DYER.
REV. H. E. D. WARREN
(Supt.)

Torres Straits Mission :

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | MRS. LUSCOMBE.
(Th.L.) | †HARRY CAPTAIN.
†BANNI.
* Native Deacons.
†Native Teacher. ‡Native Lay Missionary.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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INTERCESSION PAPER

April, May, June, 1921.

THANKSGIVINGS.

Let us give thanks :

1. For the safe return of the Bishop.
2. For the faithful work of Joseph Lui and Poey Passi, native deacons.
3. For the consecration of the third Bishop of Rockhampton.
4. For the safe arrival of Deaconness Hatton at Thursday Island.

INTERCESSIONS.

Let us pray :

1. For the blessing of the Holy Spirit upon the work of the Bishop of Rockhampton.
2. For the guidance of the Holy Spirit in the choosing of an Archbishop of Melbourne.
3. For Priests for the work in the Gulf.
4. For the work of Deaconness Hatton in Thursday Island.
5. For the people in the bush who have no shepherds.
6. For the work of the Mothers' Union, and of the Girls' Friendly Society in the diocese.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, JULY 1, 1921.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

The Bishop left Thursday Island on Monday, March 21st, by the "Douglas Mawson" for the Gulf, accompanied by the Rev. Harold Thompson, the newly appointed Rector of Normanton. The "Douglas Mawson" has no passenger accommodation, and people can only get a passage by the kindness of the Captain. On this occasion the Captain evidently thought it a kindness to refuse a passage. The wet season was not then over, and there was no shelter on board, the awning would not keep out coal dust let alone rain. Four of the passengers who had started from Cairns had had enough by the time they got to Cooktown, and left the boat there. It required a good deal of persuasion to override the Captain's objections, but at last he gave way. The trip was really not so uncomfortable, and nothing could exceed the kindness of those on board. The Bishop was in Normanton for Easter Day and Low Sunday, going on to Croydon with Mr. Thompson on Tuesday, April 5th. He returned to Normanton on Tuesday, April 12th, and caught the "Douglas Mawson" for Thursday Island on the following Thursday, travelling via the Albert River, but there was no opportunity of getting to Burketown. The Bishop intended travelling overland to the Mitchell River Mission from Normanton, but late rains had made the country impassable, it was all water and bog, and the rivers and creeks a swim. He did not like to wire for the Francis Pritt to meet him at Normanton—she was in Thursday Island at the time for stores—as that would have meant the Mission people waiting an extra week at least, and the time of the year when stores are usually exhausted. He arrived at Thursday Island on April 20th, and remained there till May 4th, when he left for the Mitchell River Mission, returning to Thursday Island on May 1st. He took charge of the Cathedral parish for four days, including Sunday, May 25th, to allow the subdean to get away for a little range, and he left by the "Douglas Mawson" on June 2nd, for Cooktown, arrived there on the following Sunday in time for Evensong, when he was the preacher. On June 7th, he confirmed 8 candidates at Cooktown.

General and Provincial Synods.

Both General and Provincial Synods meet this year. Provincial Synod will meet in Townsville in September and General Synod in October in Sydney. There will be some matters of first rate importance at the Synod meetings and the prayers of the faithful are asked that those who are responsible for the arrangements, and also those who take part in the deliberations may be guided by the Holy Spirit in all things. The Bishop hopes to be present at both Synods.

St. Peter's, Normanton.

The Bishop arrived in Normanton on Saturday, March 26th, Easter Eve, accompanied by the Rev. Harold Thompson, who had been appointed Rector of Normanton. No one in Normanton expected the Bishop, but a band of willing workers was quickly got together and during the afternoon the Church was decorated for the Easter Services. Though it was nearly twelve months since service had been held in the church, the building was beautifully clean, as some faithful people had cared for it. On Easter Day, there were two celebrations of the Holy Communion—at 6.15 a.m., when the Bishop was the celebrant and there were 13 communicants, and at 7.30 a.m., when Mr. Thompson celebrated, and there were 11 communicants. At 11 a.m. Matins was said, and the Bishop catechized the children, and at Evensong he inducted Mr. Thompson as Rector, and preached.

On March 31st, there was a good attendance at the Easter meeting, when the wardens and members of the Parochial Council were elected and the accounts showed that there was a credit balance to the Church account of over £130. The rectory had been let for some months, the rent being paid to the credit of the Church account. The people of Normanton are thankful that a Rector has been appointed.

The Bishop took Mr. Thompson round to introduce him to the people, and he left for Croydon by train on April 5th.

St. Margaret's, Croydon.

The Bishop arrived in Croydon on April 5th accompanied by the Rev. Harold Thompson, the newly appointed Rector of Normanton, and during the week he was very busy taking Mr. Thompson round to introduce him to the parishioners. The arrangements have been made for Mr. Thompson to visit Croydon once a month, coming by train from Normanton and spending a week in Croydon. The Croydon Churchwardens have undertaken to provide the Rector of Normanton with a season ticket on the railway, so that if there is need for additional visits they can be made without extra expense, also to pay his board while in Croydon and give a donation to the Normanton Church funds.

On Sunday, April 9th, Mr. Thompson celebrated the Holy Communion in St. Margaret's

when there were 24 communicants, and said Matins at 11 a.m., at which service there was a good roll up of children. The Bishop celebrated the Holy Communion at 11 a.m. the same day at Golden Gate, and he preached at St. Margaret's in the evening.

The Easter meeting was held on Monday, April 11th, when the wardens and members of the Parochial Council were elected. The treasurer's report showed a small credit balance with no liabilities.

There were a number to be baptised, and one that had been baptised privately to be received into the Church.

Christ Church, Cooktown.

In spite of the fact that the population of Cooktown is still becoming smaller—families are leaving from time to time and few new residents arrive—the Churchwardens were able to present a very satisfactory report at the Easter meeting. The financial report shows a balance on the credit side of the account of £60 for the year, and there was a credit balance at the end of the previous year. There were entertainments during the year, but as a matter of fact the freewill offerings of the people were more than sufficient for current expenses. The stipend of the Rector has been raised to £240 a year. The Rector has been able to do some country visiting, getting to the Ross River Tin Mines, and other places. Cooktown people have hopes of a revival of commercial prosperity—they have waited patiently for it for many years. The Bishop visited the parish early in June and confirmed 8 candidates on Tuesday night, June 7th.

Christ Church, Darwin.

During the last three months there has been a distinct awakening in Parish life, which is a cause of much thankfulness to God. The congregations have grown considerably, the Sunday school has increased in numbers, the number of communions made at Easter was larger than it has been for some years, and the choir has really come to stay this time, after several futile efforts to exist. To crown all, the awakening is being shown by the willingness with which candidates have come forward for Confirmation instruction, there being a record number of 21 confirmation candidates awaiting the Bishop's visit, of whom 8 are also candidates for Holy Baptism.

The services on Good Friday were well attended considering the fact that we had seven inches of rain between the morning and evening services. Easter Day was most uplifting, at the 10 o'clock celebration of the Holy Eucharist the choir sang Woodward's setting of the Holy Communion with great effect, and the Evening service was a really Festal Evensong. At the Memorial Services for Anzac Day, the soldiers were remembered in a fitting way, very large congregations gathering in the Church to remember that solemn anniversary before God.

The Easter meeting was held at the Rectory on April 11th. About 70 parishioners were present. The balance sheet showed that the church was free of debt, nearly £240 having been raised by a sale of work to clear the debt on the Rectory. The reports, however, all stressed the need for better attendance at the Holy Communion service, and the necessity of holding the ground which has been gained.

It is much to be hoped that this newness of life may grow and manifest itself in other directions. A little leaven leaveneth the whole lump, and Darwin as much as any place needs the leaven of a strong Christian society within it.

The Church wardens of every parish in the diocese of Carpentaria have decided to increase the stipend of the Rector, and so, in spite of the depression from which the North suffers, perhaps more than other parts of Australia, the Church people are trying to do their duty to the parish priests. The Church wardens, of course can only deal with money contributed by Church people. They have no magic with which to obtain wealth; so the fact that they are able to increase the stipends, shows that Church people in general are to be congratulated. With the cost of living still very high, the stipends are not even yet sufficient; but the Rectors are grateful, not so much for the easing of financial strain which they do appreciate, as for the evidence of interest in the work of the Church.

Archdeacon and Mrs. Nash have left for England. It is a good many years now since Mr. and Mrs. Nash came out from England to work in Thursday Island, where they are remembered with affection. For over four years Mr. and Mrs. Nash have been in the diocese of Willochra, of which diocese the Archdeacon was Administrator during the absence of the bishop in England last year. Mrs. Nash has done a great work for the Mother's Union in South Australia.

Personal.

The Rev. Harold Thompson, lately Rector of Roebourne, in the diocese of North West Australia, has been appointed Rector of Normanston. He will visit Croydon once a month, spending a week in that centre.

Mr. Thompson had just finished a holiday spent in the Malay States, where he was acting as Chaplain for some months, when he was offered and accepted the parish of Normanston. He stayed over at Thursday Island on his way South, hoping to see something of the work of the Torres Straits Mission. Unfortunately he just missed the Herald, and was not able to get to the Islands before he left for Normanston with the Bishop.

Miss E. Taffs, the younger daughter of the Rev. E. Taffs, rector of Mossman, was married to Mr. J. R. Dick, on Wednesday, April 13th, at St. David's, Mossman. Mr. and Mrs. Dick went South for their honeymoon, and are to live at Rossall Island, where Mr. Dick has a position as manager of a Plantation. Rossall Island is about 200 miles to the South East of Samarai. Mr. Dick is a returned soldier; he gained the military medal for bravery in the field.

SUBSCRIPTIONS TO "THE CARPENTARIAN."—Miss Miller, 10/-; P. R. Allen, Mrs Dove, each 20/-; Mrs McLeod, Mrs Woodhead, Rev. F. H. T. Lane, Rev. W. H. MacFarlane, Mrs Norgate, Mrs G. Clarke, Deaconess Hatton, Mr Toulasik, Mrs H. G. Simpson, Mrs Ashley, Rev. H. Thompson, each 2/6.

Visit to the Mitchell River Mission.

I have never had such a happy visit to the Mitchell River Mission as the one I paid in May of this year.

Readers of the "Carpentarian" have often read of the way we travel to the Mitchell, the slow progress in a sailing vessel, the long dreary time in the river, when one depends on tides; the voracity of the mosquitoes, and so on; so I will say no more about the trip down than that we left Thursday Island on Wednesday, May 4th, and arrived at the Mission Station on Monday, May 9th, having travelled a little more than 300 miles. We had sent a boy up from the mouth of the river to the Mission Station, and Mr. Matthews was at the landing with the car within half-an-hour of the time of our getting there. So little time was lost there. That car has been a wonderful comfort, and a very great service. It was a relief to be taken up the last 12 miles quickly. Again and again have the members of the staff been grateful to the good lady in Melbourne who gave them the money to purchase it. Tons and tons of loading were taken up from the landing last year by it, with little loss of time, and with a minimum of worry. Then, last year, when Dr. Vernon visited the Mission on behalf of A.B.M. to report on the health conditions of the station, Mr. Matthews took him nearly 200 miles to Gamboola Station on the way to the railway at Mungana. There must have been some excitement for Mr. Matthews on his return journey. The car negotiated many difficult crossings with little trouble going and returning, but on the return journey benzine and lubricating oil ran short. The benzine was spun out with kerosene, and for oil Mr. Matthews substituted beef fat. At one station the manager had just killed a beast, and Mr. Matthews got the fat, rendered it down, and poured it into the breather while boiling hot just when he was ready to start, and hey presto! the car ran sweetly. The time of excitement came when he had to start again after camping for a night, more fat was boiled, and the engine warmed up with hot water, and away she started with about half a turn. Of course, whenever "oil" had to be supplied, a fire had to be lit, and more fat made to boil. Certainly a Ford car can do nearly anything! The car is getting the worse for wear, of course. She has done a good deal of work in three years, and some very rough work too; but she still goes though she needs more attention as time goes on. She was also adapted for pumping for irrigation last year. The back axle was jacked up, the belting passed round one wheel, and the driving wheel of the pump. The only inconvenience was, that it was difficult to keep the pace slow enough for the pump. That use for the car is not needed now, as the Stockton (Newcastle, N.S.W.) people have sent us a portable engine for pumping for irrigation. This is a great convenience. The steam engine of the saw mill, which was used at Trubanaman for pumping in the old days, has too much to do at its own job now, and besides it is too heavy to be dragged about from place to place. The new oil engine has been fixed on a trolley, and can easily be taken from one part of the cultivation to another.

I spent eight days on the Mission Station, leaving there on May 17th, Tuesday in Whit-Sun week, and it was a very busy time. We had a Rogation Procession—a week late, in the week after Ascension Day—from and to the Church. A path had been cleared round part of the cultivation for the procession. We assembled in the Church at 5 p.m., and after a hymn and prayers we set forth. Mr. Chap-

man, in cassock and surplice, was crossbearer; after him came the small girls, then the women and the women on the staff, then the small boys, the men, the choir, and male members of the staff in cassock and surplice. There were two stations in the cultivation, and one at the school for intercessions. At each a psalm was sung, hymns were sung as we went from station to station. The procession was, perhaps, somewhat straggling, but the hymns and psalms were sung well, and the responses at the intercessions well said. It was a very reverend and impressive function. When we returned to the Church, thanksgivings were said, and after that, Evensong.

Whit Sunday was a red letter day in the history of the Mission. There was a celebration at 7.30 a.m. At Mattins I baptized five adults, and in the afternoon confirmed 34 others (20 males and 14 female candidates), and Evensong was said at dusk. The candidates for baptism and confirmation had been under preparation for a long period. I catechised them on the Saturday night. Their answers, when they answered in a body, were very good. It was difficult to get answers from individuals. When a name was called out, the person's head dropped to the chest, and the voice seemed lost! but even so some mustered up courage to answer in a not very audible voice.

When all the station people had gone to bed on the Sunday night, we had compline for the staff, and the first address for a quiet day. The station was a very quiet and peaceful place on Whit Monday, when we continued our Quiet Day Services and Meditations. A celebration at 7.45 a.m. Mattins at 10. Intercessions at noon, and nones at 3.30 p.m. All the people went bush immediately after Mattins at 6.30, and did not return till about 5 p.m.

Mr. Matthews took me across to Trubanaman in the car. The old station is nearly dismantled, but Mr. and Mrs. Murphy have their home there, and the cattlework is done from there. The mangoes, the lemon and lime trees look well, and it is good to have some one living there to look after these, at least until those at Kowanyama come into bearing.

I also went in the car to where the new establishment for the children is to be, about two miles from the head station. There a large sawn timber house is in course of erection, and will be ready for occupation about the end of June. The timber was sawn at the mill, the iron for the roof comes from the old building at Trubanaman. The house is large enough to have two good sized dormitories, and two bedrooms for the staff. There are wide verandahs all round the building, on which can be the kitchen and dining-room, and school can be held on one verandah until such time as a school room can be built, and also a temporary chancel for a school chapel can be enclosed at one end. Some native buildings will be needed for the children in the day time, and for Jack Geibo and his family, who is to be in charge of the outside work, and be generally useful to Miss Smith, the Matron. Miss Crutch will live there and have her school. The plan is to keep the boys at the school till they are 13 or 14 years of age, and then draft them to the head station, to be taught there gardening and other work, and on the head station they will then have their own dormitory till they can be passed on to live with the older boys. The girls will in all probability be kept at the boarding-school till they are ready to be married, and be taught sewing, housework, and such like. This is, perhaps, the most important development of the mission work that has been made yet. It will be possible to have the children more under discipline, their school work should improve and they will be more away from the influence of the old people—especially the camp people—which tends to perpetuate superstition and evil

customs. Children of various tribes growing up together will also become more of a social unit. The new establishment is close to a magnificent lagoon and above flood mark. It is intended to fence in about an acre of ground with a sawn paling fence for gardens, so that the children will have some occupation outside school and play. The soil is very good, and there will be opportunity for gardens outside the compound. Gradually Kowanyama will extend in that direction. With the car Mr. Matthews can run up to the new place in a few minutes, and there will be opportunities for intercourse so that the children will not be too much cut off from the general life of the mission.

There has been wonderful progress in the agricultural work of the mission, and the station is a very beautiful place. There are large plantations of bananas and pawpaws; it is very beautiful to see the roofs of the houses peeping out from the groves, and as the roofs are mostly of palm leaves they fit in well with the foliage. One hopes that it will not be necessary to roof all the buildings with staring galvanised iron. There are large plantations of sweet potatoes, pea-nuts, cassava, pumpkins, and kaffir corn all doing well, and promising good crops. The rice and taro are not doing so well, possibly because the irrigation scheme was not in full working order, and the ground may still be a little too sour for rice.

There are also a number of fruit trees, oranges, lemons, mandarins, and mangoes, all of which look well, and there are other things with which Mr. Chapman is experimenting. There is every prospect of the ration bill of the station being reduced, and if it has been necessary during the last two or three years to get into debt to enable the staff to get things going by having enough rations to keep the people on the station, the whole year, the result is satisfactory, and the increased cost in the past will eventuate in the reduction of the debt in the near future. Mr. Chapman is to be congratulated.

One of the most satisfactory signs of progress is the interest taken by the people in the gardens. The married men all have little gardens of their own, and some of them were able to sell some produce last year, when the "Pritt" went to Normanton, and still more important is the fact that half-a-dozen camp men asked if they might be allowed to make a garden for themselves. They had the use of mission tools, and were supplied with seed and cuttings. It is only a small plot but it is a sign of a change. All the more important as one white man has been telling the aborigines that garden work is derogatory, "they are like pigs rooting in the ground!"

The mission is solving the first and most difficult problem of mission work amongst the aborigines, and that is to convert a nomad people into a settler community growing its own food, and the change in this direction is remarkable. The old-fashioned "walk about" which meant that the station people were out bush for weeks at a time is being done away with. There is still a walk about, and there must be as one does not want the people to lose their bushcraft altogether, and there must be some change for the people, some variety in their life; but now when they go out for a week or two they come back to the mission station every night to sleep. The people are quite satisfied with this.

Then the discipline is able to be made better. It is true that there are not so many people on the Mission Station as there were. The number is now about 115; but these are the better and stronger characters, and will form a stronger influence when others are brought in, these will come to a better atmosphere. The numbers have been reduced partly by the fact of the change of the head station from Trubanaman to Kowanyama, partly by the very heavy work of the last three years in getting the new station into working order, thus making it impos-

sible for Mr. Matthews to bring in others; partly also by the new line that has been taken up which is this—The aborigines have been told that they may of course live on the reserve; but if they want to live on the Mission Station, they must abide by the rules of the station. They are perfectly free to choose which they will do. Then those who leave have to work their way back as it were. There are half-a-dozen for instance at the present time who left the station some months ago, and now wish to come back. They have been told they must do some work, clear some ground without receiving rations from the Mission, they receive only a little tobacco every day, and if they stick to that they can come back when it is finished. Five of these men came to see me about this, and agreed to do the work. The object, of course, is to make it a privilege for the aborigines to live on the station, not a compliment to us when they do so, and it is working. It is better to work with and on a few who are in earnest, and so have a better influence on those who come. Of course the Mission is in touch, in some cases, in close touch, with the 500 aborigines on the Reserve, as is evidenced by the fact that half-a-dozen have their garden at the station, and when the new establishment for the children is in working order, Mr. Matthews hopes to get some 20 children from the reserve to add to the 36 they have on the station.

There are still difficulties with the old superstitions, and these affect the Christians. In January last 22 people left the station—several came back the next day, others amongst them some undesirables have not returned. Five are working their way back now as mentioned above. The cause was the death of two old men belonging to the camp, one of whom died in December, 1920, on the station; the other in January of this year, in the camp. At that time of the year the camp people work along the river to get the wild fruits that grow in the scrubby country on the river bank. This brings them into close touch with the station people, and it is always rather an anxious time for the missionaries. The fellow tribesmen of these two old men living on the station began to accuse another tribe of being the cause of the deaths. "They had taken the fat out of the old men and so caused their death." Probably they were being "pushed," as the aborigines say, into it by their relatives in the camps. At all events, these mission boys raided the camp; there was some spear throwing, but no one was killed. Mr. Matthews had both parties up and talked the matter over, with the result that the station boys gave the others their day's allowance of tobacco, and it was thought all was over. A night or two afterwards some of the Mission boys came to Mr. Matthews and said they were afraid to remain on the Mission, that they had better go to their own part of the reserve as the camp people intended to have revenge. Mr. Matthews told them not to be foolish, that they were safer on the station than anywhere else. However, it seems they were not satisfied, and 22 left the station that night; some to return the next day. No doubt the others will come back in time, at least as many as it is desirable to have back, and in the end the incident will do good.

The arrival of Mr. Tonkin to join the Mission staff will make it possible to do much more work with the sawmill—and there is a couple of years work ahead to supply the needs of the Station; so that permanent buildings may take the place of the temporary ones that have had to satisfy the staff up to the present, and what a relief it will be to be able to say, "that need not be done again for years." Mr. Matthews will be relieved from the work of the saw mill, which took up a great deal of his time, and he will be able to devote himself more to his work as Chaplain, and general superintendence. The

real spirit of reverence, which could be felt at the Baptism and Confirmation on Whit Sunday, and again on Tuesday in Whit Sun week, when the newly-confirmed made their first Communion, shows how great has been the spiritual influence of Mr. Matthews, and it is the more wonderful when one remembers the multitudinous things to which he has had to give his mind.

The herd of cattle on the Mission Reserve has increased, and will increase more rapidly. There were, according to the books, 1387 head on the reserve at the end of 1920, and it is estimated that the brandings this year will be over 400. There seems no prospect of any sales this year. We should be glad indeed to sell the 100 fat bullocks we have at last years price, £11 a head. That price is not likely to come again; but we hope for an improvement in the market next year. A beast a week will be killed from now on for the Mission Station. We are glad to be able to give our people more meat. Of course the cattle are there for the benefit of the aborigines in one way and another.

I left the Mission Station on May 17th, with a heart very full of gratitude for all I had seen, and thankful not the least for the encouragement it all means to the members of the staff. There are some on the Mitchell River Mission Station who have battled on for many years, in spite of difficulties and disappointments, and they begin to see very definite results, justification of their faith. There will, of course, be ups and downs, but the progress is definite and real. Church people in Australia little know how much they owe to those who are working amongst the aborigines. If they did they would see to it that nothing is wanting to extend the work. There are other places in the diocese of Carpentaria alone where mission work amongst the aborigines should be begun at once. In more than one, if it is not begun soon, there will be no need for it at all, for the aborigines will have disappeared before the evils and vices introduced by other races.

Torres Straits Mission.

ACCOUNTS FOR THE YEAR ENDING DECEMBER 31, 1920.

As usual in the July issue of the "Carpentarian," we publish the accounts of the Torres Straits Mission for the previous year. We cannot afford to publish all our accounts in pamphlet form, which would be the most convenient form for those interested in our work, we have to consider expense, and so our accounts are published piecemeal in January, April and July. It will be noticed that we have increased our debt by a little more than £71, but our expenses increased—owing to the work of the new deacons—and we did not receive quite so much from the islands as we expected, though as a matter of fact some of this money was paid in after the year's accounts were closed, also we had some heavy expense in refitting the "Ortuli." Our debt has grown owing mainly to the high cost of materials and supplies for the boats, wages, and repairs. We hope that as the costs go down the debt will be reduced by degrees. It is quite impossible to reduce the expenses, they are at bedrock, if the work is to be done efficiently. The priests must have boats in which to travel, and it is the cost of the boats which is so heavy. We hope to live within our income this year and perhaps reduce the debt by a little.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XXI., No. 83. Thursday Island, July 1, 1921

A Pilgrimage Towards Unity.

The following article by the Bishop of Western New York, will interest our readers. The Bishop of Willochra was present at Geneva as the representative of the Church in Australia.

Ten years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not a man-made scheme but a humble endeavour to put ourselves in accord with the mind of our Lord expressed in His prayer, that they all may be one. From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order, which has just closed at Geneva, eighty churches and forty nations were represented. This Conference marks a stage on our journey, and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities according to God's design are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and collectively, is pitiful measured by their high sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own

and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is—and gloats over a defeated foe. The spirit of conference is the slave of the Truth and weeps because gulfs remain unbridged, and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions, and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the centre of being, was that difficulties boldly exposed and openly met, were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavour to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The Conference was a living body. Life touched life, nation touched nation, the spirit of the East held Communion with the spirit of the West as perhaps never before. By invitation on the last day of the Conference we gathered together—it was the Feast of the Transfiguration in the Eastern calendar—in the Russian Orthodox Church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker were all there,

and all there to worship. The Metropolitan of Seleucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled his temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with pain benit and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on co-operation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say? But it is in the hands of God from Whom it came and to Whom it belongs. It is ours only so far as we recognise it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, Whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact, and promise to pursue our journey until we reach the Heaven where we would be.

C. H. BRENT.

Chairman of the preliminary meeting of the World Conference on Faith and Order.

Geneva, Switzerland,
August 21, 1920.

Roper River Mission.

We were glad to welcome a large party of missionaries of the Church Missionary Society, who arrived in Thursday Island on April 9th, on their way to the Roper River. There were six members of the staff, amongst them the Rev. R. Joynt. Mr. and Mrs. Dyer, who had been south on furlough; Mr. and Mrs. Forbes and Mr. Perriman, new members of the Roper River Mission staff.

The party remained in Thursday Island for a fortnight, and then left for the Roper in the auxiliary ketch, "The Holly." The missionaries had a very busy time getting the boat ready for sea before they left on April 23rd, intending to call at Mapoon on the way. The last news we had of them was that they left Mapoon on April 26th.

The bishop celebrated the Holy Communion in the Cathedral, Thursday Island, with special intercessions for the work of the mission on Saturday, April 23rd, when all the missionaries communicated. This year there is to be an extension of the work of the Mission to Groote Island, and those who are responsible for this new development will need all the support we can give them. Let us at least remember them in our prayers. The C.M.S. are to be congratulated on making this forward movement of work amongst the aborigines. Church people are very slow in realizing their duty to the aboriginal inhabitants of the country of which they have taken possession.

Financial Position of the A.B.M.

The finances of the Australian Board of Missions is causing a good deal of anxiety at the present time. The year 1920 ended with a deficit of over £3,000, and there were other serious liabilities, so that the Board is asking for £40,000 this year to enable it to carry on its present work, and pay its debts. It is unthinkable that the church should withdraw from any part of her work in the Mission Field. Of course the expenses have been very heavy during the past few years with the high cost of travelling, of living, and the high rate of exchange in the East. The Board has responsibilities in China, Japan, and India, besides its work in New Guinea, the Pacific, and amongst the aborigines of Australia. The Mission work of the Church is expanding, and that means there is needed an expanding income. Let us remember that missionary work is the primary duty of the Church, that we owe all we have in the way of Christian civilization to Missionaries, who came to our forefathers with the same message we send to other races now, and above all, as our Lord's sufferings and self-sacrifice were for the salvation of mankind we ought not to shrink from self-sacrifice to carry on His work in the world, the completion of which depends on our sense of gratitude and loyalty and love for Him. Let us see to it that our own contributions are increased, and that we interest others in the cause. The Diocese of Carpentry is expected to raise £75 a year for A.B.M. It is really not much when one thinks of all we spend on ourselves. Let us see if we cannot double the amount this year. Individuals can do much, cannot Churchwardens and Parochial Councils realize the claim missions have? Nearly all, if not all, our parishes are free of debt, and some have a creditable balance in hand. Vote some of the balance to A.B.M. What a relief it is when the parish ends the year with no burden of debt. Churchwardens know the harassing anxiety that parish debts mean. Fellow feeling makes us wondrous kind, take off some of the anxiety from the minds of the executive officers of the A.B.M. It is quite a legitimate object for which to use some of your funds!

Industrial Problems.

One of the most important of the reports of the Lambeth Conference was that on the opportunity and duty of the church in regard to industrial and social problems. The key note of the Encyclical of the Conference was fellowship, and in this connection the letter says:—"The relation of men one to another in industry or trade is another fellowship which God intended to exist, and created to be good. Yet to-day we are confronted with a world-wide upheaval, and embittered antagonism in social relations, the course of which none can foresee. We seem to be involved in an internecine conflict between capital and labour in which each aims at exclusive supremacy. Any such supremacy would be inconsistent with the Christian idea of fellowship. And the church insists that, in its essential nature, industry is not a conflict, but a fellowship. Again every trade or profession ought to be producing something which men want or ought to want; and so far each is doing service to the community. But in industrial life all such service depends on combined effort. It is rendered in co-operation. The message of Christianity in this matter is to make men see that here they can and must "in love serve one another." To all concerned,

employer and employed, director and workman, investor of money, and investor of brain or muscle—to all alike the Church must say: "Put first your service to the community, and your fellowship in that service. Do your work heartily, keenly, carefully, as to God, because you are benefiting His children. Have good will and expect others to have it. Rearrange your mutual relations, as men co-operating in fellowship not competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts the Church has no authority. But whenever in the working out of economic or of political theory, moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met. The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labour. For this is a part of Christian justice. "The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the Divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the spirit of God. In no other way, as we believe, can society recover itself than by recovering one plan of God for its well-being, and by reliance on His inspiration for realizing that plan." The vast majority of the British race, no matter to what section of the community they belong, with its instincts of liberty and fair play will agree with these words. The whole question of industrial problems needs to be studied in this spirit. A meeting was to be held at the end of June, in the Chapter House in Sydney for this purpose, and it is hoped that a movement may be started there to study the questions involved. Of course, as always, the trouble is, that while people agree in principles they are not prepared to put the principles into practice. What a fine thing it would be if, when some question came before the Industrial Court, each party would look at it from two points of view, the other side and the side of the community, and say to the judge, we agree that the claim is just and fair, and for the good of the community, and though it will reduce dividends, or restrict our privileges or mean more work or less pay, we will agree to it. What a change from wrangling over disputes, trying to score every point, and to minimise every claim. The industrial courts would get through their business more quickly, and might even find they had no business to do, no reason for their existence!

Missions.

The Bishop of New Guinea has had to return to Australia under doctors orders, after being in his diocese a few weeks. It seems the bishop hit his shin against the cover of a steam pipe on the boat by which he returned to Australia from England. Some skin trouble followed and after he arrived in New Guinea this became so troublesome that the doctor ordered him back to Australia for treatment. After being in hospital for three weeks in Brisbane, the bishop was much better; but he cannot return to New Guinea for some time. Meanwhile he is acting as locum tenens at St. Andrews, South Brisbane, to give Mr. Needham two months' holiday. No

doubt the bishop is especially glad to do this, as Mr. Needham is one of the most enthusiastic workers for Missions in Australia.

The Reverend P. C. Shaw, late of the New Guinea Mission, is curate of St. Thomas', Toowong, Brisbane.

The Reverend S. R. M. Gill is administering the diocese of New Guinea during the absence of the bishop.

Mr. and Mrs. Warren, who are south on furlough, expect to return to Samarai, New Guinea, shortly. Mr. and Mrs. Benson are doing their work.

The Bishop of Polynesia (Dr. Twitchell), has sent in his resignation to the Archbishop of Canterbury.

The Bishop of Melanesia has propounded a scheme which would give three suffragan or assistant bishops to the Church in the Pacific. The new responsibilities for the Pacific mandates to Australia and New Zealand will include the extension and the developing of missionary work in those parts.

Mr. Lyon, the Superintendent of Yarrabah, has been ordered to take a long furlough by the doctor. Mr. and Mrs. Lyon intend to go to Scotland, and the Rev. S. C. Smith, the rector of Cairns, will be acting superintendent while Mr. Lyon is away.

The Rev. E. Harrison, the A.B.M. Missionary to Japan, passed through Thursday Island, on his way to Australia on furlough, by the Eastern.

A new launch for the Forrest River Mission has been bought, and was dedicated by the Archbishop of Perth before it left Perth. The boat is called the F.R.A.M., the initials of the Forrest River Aboriginal Mission.

Early in July there will be special services in the Torres Straits to commemorate the Jubilee of Missionary work in the Islands.

It is just fifty years since the first L.M.S. Missionaries landed in the Straits, and that was really the beginning of their work in New Guinea. The work in the Straits was undertaken with a view to work in the larger island.

The chairman of the Australian Board of Missions—the Rev. J. Jones—has had to give up his intended visit to the North. Mr. Jones was to visit New Guinea, and he hoped to be able to get to the Torres Straits as well. There are many in Thursday Island, where Mr. Jones was subdean for some years, who would be glad to see him again.

Two Important Ventures.

First:—Four priests, three of whom are Australians, born and bred and educated; while the fourth has had long experience in Australia, are about to found a Community, to be called the Community of the Ascension. The first home of the Community will be near Goulburn, in a cottage within the grounds of what was the home of the Bishop of Goulburn for many years. The priests will live a community life, under vows, and we pray that they may have a strong influence upon the spiritual life of the Australian Church. It is a bold venture of faith, and it is encouraging that within the Church in Australia, there should be some who are definitely prepared to give up all in answer to a call from God. We all need the inspiration that comes from self sacrifice, and a single eye to the supreme importance of spiritual things. It is not all whom God calls to this life of self sacrifice, but the community will keep before all of us

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clergy and laity, the fact of the essential value of spiritual things. The very fact that we have to live in the world means temptations to adapt ourselves to worldly material standards, and it is well we should have a constant reminder that the standard of the world is not the one by which to measure our aims and our work. We shall watch the development of the Community with interest and sympathy, and we would assure the members of the help of our prayers that in all things they may be guided aright.

Second:—Dr. Halford, who resigned the bishopric of Rockhampton last year and gave up all his possessions in order that he might be free to give himself up wholly to evangelistic work, is coming back to Queensland to place himself in the hands of the Archbishop of Brisbane for any work the Archbishop may give him to do as a missionary. Dr. Halford, as we all know, is most of all concerned for the spiritual care of the people outback far from opportunities of spiritual life. It is not known whether some others will come out to work with Dr. Halford in Queensland, nor what particular work the Archbishop will have for him. We may surely hope that there will be some Australians, priests and laymen who will feel inspired by this example of self-denial and a passionate love of souls, and giving up all to be free for evangelistic work will join Dr. Halford in his Christlike work.

Possibly the more practical nature of the second venture will appeal more to the practically minded Australian than the first venture. Let us remember that the Church is Catholic, and at least one reason for that is that she can find room for quite different vocations. One reason why we long for the Re-union of Christendom is that we want to gain in spiritual life and power from the gifts which other bodies of Christians have, and which are needed for the fullness of life of the Church of God. We believe we have something to give and also something to gain.

These two ventures are a sign of real spiritual life in the Church in Australia, and also examples of the differences of operation of the Holy Spirit.

Azac Day, 1921.**FESTIVAL OF ST. MARK, EVANGELIST AND MARTYR.**

The soldiers who died for us in the war, all others who suffered, and the lessons of self-sacrifice we were taught during those years were well remembered in the various parishes of the diocese of Carpentaria. In every one there were one or two celebrations of the Holy Communion, and the congregations were large. At the Cathedral in Thursday Island the bishop was the celebrant at 9.30 a.m., and the subdean was the preacher. The Cathedral was filled with a reverent congregation.

The people of the Cathedral Parish, Thursday Island are raising funds to re-roof the Cathedral. On Thursday, May 26, the picture show company gave an exhibition, the proceeds of which were given to this object. The gross receipts were over £32, and enthusiastic ladies sold sweets during the entertainment, which brought in another £8. In July there is to be a moonlight fete in the Cathedral grounds for the same object. The Cathedral is the parish church of Thursday Island, but it is also the Mother Church of the diocese, and as such has a claim on the whole diocese.

The Continuation Committee of the World Conference on Faith and Order is to meet on August 17th, in America. Unfortunately, partly owing to the expense, and partly because it is difficult for him to leave the diocese again so soon, the Bishop of Willochra will not be able to attend the meeting. It is hoped that Archbishop Clarke, late of Melbourne, may be able to attend on behalf of the Church in Australia, but it will be necessary for his expenses to be paid. It is impossible to estimate the importance of the work which the organisation of the World's Conference has done for Reunion, more than any other organisation, it has created the atmosphere in which, and laid out the lines on which Reunion may come. Its influence is evident in the Appeal of the Lambeth Conference. An enormous amount of work has been done by bringing Christians of different and divergent views into personal relations, by publishing and distributing literature and information over the whole world. The printing and postage must be heavy items. The whole expense for some years has been borne by two loyal Churchmen in America, now the Committee is appealing to all Christians for financial help, and they ought to get all they need, for their work is most important.

The statement has often been made that it was strange that our church should contain no monument to its founder. Recently, however, the vicar ascertained definitely that there is such a monument, though it bore no inscription; a document in the handwriting of Deaconess Buchanan has been discovered proving that the silver chalice used on ordinary Sundays was given in his memory, and a silver plate has now been inserted into the base of the chalice inscribed in Latin to this effect: "For use by the faithful; given and dedicated to perpetuate the name of Albert Alexander Maclaren, priest, who was the first to make an effort to erect this church, whom God called to his own home on St. John Evangelist's Day 1891."—"Parish Gazette," Thursday Island.

We must compliment a Saibai boy on his manliness at the loss of the k. Assan Ceylon, 14 tons, which foundered after being struck by a squall near Dugong Island, about 25 miles from Mount Adolphus, on 21st February. Had he been on deck, it is very probable that he could have saved the ship with her valuable

cargo. Feeling the inrush of water while cooking below, he sprang on deck to find the vessel sinking by the bows, and the rest of the crew, who were foreigners, too astonished to do anything but wait calmly for death. He first rescued from the hold a boy of fifteen years, a fellow-countryman, then succeeded in launching one of the boats, and in placing in it the whole company, eight souls; the other boat went down with the ketch. Grievously overloaded, they made for Dugong Island, where they found some turtle eggs and lighted a fire (without matches). Next day they made for Mt. Adolphus, where they found water and cocoanuts; and the day following they pulled into Thursday Island harbour. The rescue throughout depended solely on the promptitude and resourcefulness of one aboriginal. Similar courage and seamanship are practised daily in our narrow seas, but it is seldom that an occasion arises to remind landmen that those virtues are constantly exercised. For one wreck there are a hundred close shaves, but when there is no disaster the jeopardy is not noticed.—"Parish Gazette," Thursday Island.

Venturers for God.

FLORENCE BUCHANAN, the little Deaconess of the South Seas. By E. Jones.

Sydney. The Australian Board of Missions.

2/6

We may express our thanks to A.B.M. for publishing this small book; its cover displays the legend with which we have headed this notice, thereby indicating that other similar books are to follow. Too often it has happened that the biographies of pioneers are not written while there is opportunity to collect authentic materials, then when it is too late there is abiding regret that the inspiration of such lives can only be imagined, their results only dimly seen.

This book is but slight, and professes only to convey an "impressionist sketch"; some of its readers have complained that it does not tell enough of its subject. Miss Buchanan's memory is of peculiar interest to this diocese, since for over twenty years from 1895 she witnessed so nobly for God here, where the older residents still revere her name, and afterwards returned and commenced the Moa Mission in 1908, and remained there until the year before her death in 1913. She is commemorated in our Cathedral by a window with a figure of St. Catherine of Genoa, the mediæval saint whose life was so strangely like her own, and the face is a portrait of Miss Buchanan. The permanent value of her work is unquestionable, and we thank God that he raised up one with such devotion, insight and ability as to undertake a task for which few would have volunteered and at which fewer still could have achieved any success.

RECEIPTS and EXPENDITURE.

RECEIPTS.				£	s.	d.
Contributions from Islands	...	...	...	119	18	6
Grants : A.B.M.	...	...	...	1,500	0	0
S.P.G.	...	...	...	12	10	0
St. Andrew's W.M.	...	...	...	20	0	0
Interest	...	...	...	4	3	6
Morrison Fund	...	...	...	7	8	6
Excess Expenditure over Receipts	...	...	...	71	6	9
				£1,735	7	3

EXPENDITURE.				£	s.	d.
Stipends	...	...	...	472	17	8
General Expenses	...	...	...
Rent, £1/17/-; Audit Fee, £1/1/-; Exchange and Bank Charges,	...	...	...
£8/19/9; Workers' Compensation, £20; Agency, £18; Interest,	...	...	...
£6/1/10; Sundries, 14/10	...	...	...	56	14	6
Training College, S. Paul's	...	...	...
Stores and Allowances, Students	...	...	...	135	3	8
Invalid Food and Medicines	...	...	...	31	0	9
"Banzai" Repairs	...	...	...	11	10	6
S. Paul's, Moa	...	...	...
Stipends, £209/10/1; new Bell, £19/4/10; Stores,	...	...	...
£11/19/9; Tobacco, £7/7/6; Church Roof, £3/11/9;	...	...	...
Wages, two policemen, £2; Sundries, 18/-	...	...	...	£254	11	11
"Banzai": Captain, £34/15/-; Gear and Mast, £51/7/7;	...	...	...
Stores, £67/15/2; Insurance, £4/0/3	...	...	...	157	18	0
				412	9	11
Less Government Grant, £250; Donations, £5/10/-;	...	...	...
Roof, £2/5/-; Bell, £11/1/4; Church Collections,	...	...	...
£5/15/9; Refund, £2/1/6	...	...	...	276	13	7
"Oituli" Repairs	...	...	...
"Oituli" Working A/c	...	...	...
Wages, £43/7/6; Stores, £22/0/6; Gear, £20/19/7; Insurance,	...	...	...
£8/0/6	...	...	...	94	8	1
"Herald" Working A/c	...	...	...
Wages, £185/8/11; Gear, £65/7/5; Stores, £110/16/6; Dinghy,	...	...	...
£11/10/-; Insurance, £16/1/-	...	...	...	389	3	10
Property Repairs A/c	...	...	...
Mabuag, £8/12/3; Moa, £5/10/-; Adam, £2/4/3; Darnley, 3/6;	...	...	...
Tobacco and Nails, new Houses, £5/11/5	...	...	...	22	1	5
				£1,735	7	3

1921.

Diocese of Carpentaria.**Bishop:**

RT. REV. HENRY NEWTON, D.D.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

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Clergy:

REV. B. S. COLE, Cooktown.
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. HAROLD THOMPSON, Normanton.

Honorary Lay Readers:

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MR. D. A. ROBERTS, Darwin.

Diocesan Council:

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REV. J. J. E. DONE. | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE. | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

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REV. H. MATTHEWS, J.P. | Mrs. MATTHEWS.
(Supt.) | Miss F. SMITH.
MR. E. C. TONKIN.
J. Geibe, T. Solomon, J. Savo.

Roper River Mission:

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REV. R. D. JOYNT. | Mrs. DYER.
REV. H. E. D. WARREN | Mrs. FORBES.
(Supt.) |
MR. WALTER FORBES.
MR. H. L. PERRIMAN.

Torres Straits Mission:

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | Mrs. LUSCOMBE.
[Th.L.] | †HARRY CAPTAIN.
†BANNI.
* Native Deacons.
†Native Teacher. | †Native Lay Missionary.
DEACONESS HATTON, Thursday Island.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 85,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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Diocese of Carpentaria.

INTERCESSION PAPER

July, August, September, 1921.

THANKSGIVINGS.

Let us give thanks :

- For 50 years of missionary work in the Torres Straits.
- For the appointment of a priest to Normanton.
- For the progress and development of the Mitchell River Mission.
- For baptisms and confirmations at the Mitchell River Mission.
- For evidence of spiritual progress in the various parishes of the Diocese.

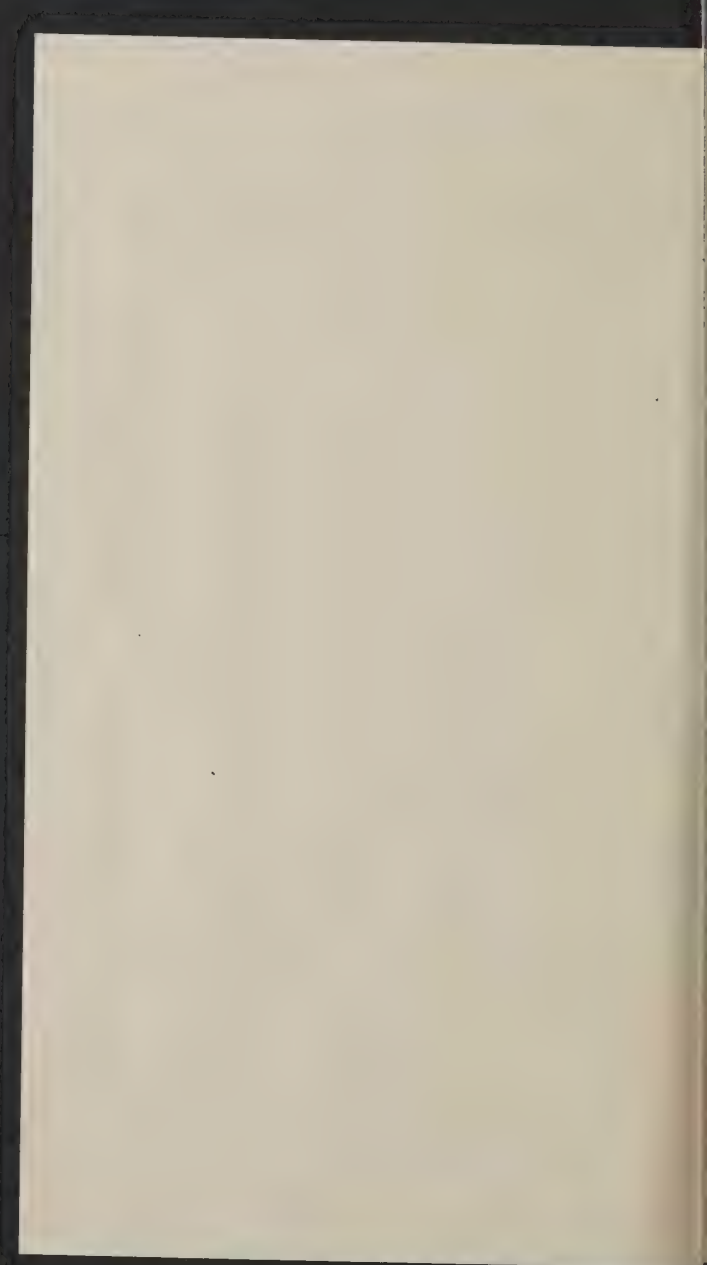
We thank Thee and bless Thee, O Lord.

INTERCESSIONS.

Let us pray :

- For the work of the Torres Straits Mission.
- For those baptized and confirmed at the Mitchell River Mission.
- For the work of Harold Thompson, Priest, in the Gulf.
- For the Community of the Ascension.
- For the work of George Halford.
- For the meetings of General and Provincial Synods.
- For the Australian Board of Missions, that it may be free from debt.
- For the reunion of Christendom.

We beseech Thee to hear us, good Lord.



The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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THURSDAY ISLAND, OCTOBER 1, 1921.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Searth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Fish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

I returned to Thursday Island from Cooktown by the "Douglas Mawson," on Monday, June 13th, and left again on the following day to visit the Torres Straits Islands. I arrived back in Thursday Island on Friday, July 8th, and left by the "Marella" for Darwin on July 14th. Unfortunately, the train service from Darwin to the Katherine is fortnightly, and the train left the week we arrived. The Confirmation was fixed for the following Sunday, and so it turned out that I was not able to get up the line during the month I was in the Territory. By the kindness of Judge Hubert, who drove me out, I was able to visit Koolpinyah Station, where we had a celebration of Holy Communion on Tuesday, August 2nd.

The "Marella" was a few days late on her return trip from Singapore, so I did not get back to Thursday Island till Wednesday, August 17th. Fortunately, the "Francis Pritt" was in, and had been kept a day or two to enable me to get to Normanton. Means of travelling in the North are not convenient. The "Francis Pritt" left Thursday Island on Friday, August 19th. We had Mr. Matthews on board, and also an old Gulf stockman, who had been away in Western Australia for some years, and was returning to his old beat looking for work. We dropped Mr. Matthews at Koongalara to walk up to Trubanaman, and keeping a fair, though light wind, most of the time, we did the trip from Thursday Island to Karumba in a little under six days. The pilot launch took me up the River so that the trip had taken less than a week.

On the following Monday I went on to Croydon by train, and, after the Confirmation on Tuesday night, I left by coach early on Wednesday morning for the Gilbert River.

There we had service on Wednesday afternoon, and a celebration of the Holy Communion on Thursday morning. Mr. McIvor drove me part of the way to Forrest Home, Mr. Johnson meeting us in the car. At Forrest Home we had a celebration of Holy Communion, and Mr. Johnson drove me into Georgetown. I gave the children a lesson in the State School on Friday and on Monday; held services in Georgetown on Sunday. Went to Mt. Jackson on Monday for a baptism. Mr. Lewis kindly drove me out and back. On Tuesday, September 6th, I got to Forsayth by coach, and gave the children a lesson in the State School on Wednesday and Thursday mornings. Services were held in Forsayth on Wednesday night and Thursday morning, and on Friday I left Forsayth by train for Cairns, on the way to Townsville for Provincial Synod.

The Churchwardens of the Cathedral, Thursday Island, have sent a special donation of £5 from their funds to A.B.M., in answer to the suggestion in the July "Carpenterian." It is to be hoped other parishes will do likewise.

The Bishop's Visit to the Straits

When I returned to Thursday Island from Cooktown on June 13th, I found Mr. Luscombe waiting for me with the "Banzai," but as Mr. Walker was going out in the "Goodwill," and kindly offered us a passage, we chose the quicker and more comfortable way of travelling, leaving the "Banzai" to follow us, and take us round to S. Paul's. At Badu we had service on the Wednesday night, and a celebration on the next morning, when there were 52 communicants. Here, as at every place on the trip, we emphasised the duty of thanksgiving for the fifty years of missionary work in the Straits, and the Churchwardens were instructed to have special hymns and thanksgivings on Sunday, July 3. The "Banzai" took us across the Strait between Badu and Moa, on the Thursday afternoon, and we had service at Adam that evening. At the celebration next morning there were 18 communicants. We had intended going round by the "Banzai" to S. Paul's, but the wind was very high, and we decided to walk across the Island, leaving the "Banzai" to come as soon as she could. We walked across in about five hours, and the cutter arrived soon afterwards, the sea was not so rough as we thought. Service that night, a celebration on Friday morning when there were 26 communicants. The confirmation of the wife of one of

the Students—she has missed her confirmation before, not from her fault—a talk to the students, time spent in discussing some new rules for the settlement, and a meeting of the people at night to discuss the rules, made a very full day. Mr. Luscombe has been very busy measuring out the garden. Each householder at S. Paul's is allowed five acres, but some of the people have many small plots in different places, and it was found some had more than their allowance of ground. It is almost necessary for the allotments to be in different places, as land for yams and bananas must be in good scrub soil, while other more sandy soil does for other crops. We have to be on our guard that there is land for future families. It was decided at the meeting that typewritten copies of the proposed rules be made, and that the people discuss them in the village, and a general meeting be held later on to accept or alter them. Of course the trustees of the Reserve have to decide matters, but it is well to have the opinion of the people. We want them as far as possible to govern themselves.

On Friday, Mr. Done arrived at S. Paul's in the Herald, and on Saturday, June 18th, we left for Mabuiag. There we had a preparation service for the Sunday Communion, and there were 78 Communicants on Sunday morning. The usual Sunday services were held, and after evening song the congregation remained to sing hymns. They evidently enjoyed it.

On Monday we had to wait till midday for the tide to allow us to get out by the smaller passage, and we had to anchor that night in a nice quiet lagoon at Mangrove Island, which is not inhabited. The next day we got to Boigu and found that the Government teacher was held up there by heavy weather. He had a small sailing boat, but the weather was too bad for him to get back in it, and the sails of the Island cutter were not good enough to stand the heavy beat down.

Poey Passi had four candidates for confirmation, whom he had prepared under Mr. Done's direction. We had the confirmation on Tuesday, and a celebration on Wednesday morning, 50 communicants on Wednesday. I examined the children in the school, and was more than pleased with the progress they had made after nine months' regular teaching. Their reading and writing and sums were good, and their knowledge of the catechism would put the white children of many schools to shame. The "New Guinea" Islands, as Saibai, Dauan and Boigu are called, have not come into such close contact with white people as the other islands of the Straits. The Government teacher at Saibai had the impossible task of teaching in three

schools, the extremes being some 25 miles apart. So nothing effective could be done by him except at Saibai. This means that the people and especially the children, do not know so much English as the people in the other islands; so when I was catechising the children, in English, of course, they very often answered in their own language, and I have had to turn to Poey to ask him what the answer was. The most encouraging thing was the keenness of the children. They were quick and alert, and interested. The venture has been a great success. The Boigu people have their gardens on the other side of the island from the village, and they spend a good deal of their time there, especially when the island boat is away pearling, so Poey has to go with his school children and take school material with him. He was very glad to get a second blackboard so that he has not to transport that from place to place. There are 42 children in the school at Boigu, and the attendance is very regular indeed.

We left Boigu about 4.30 p.m. on Wednesday, June 22nd, taking the Government teacher with us as far as Dauan, but we could not get through that night, and had to anchor till morning. With a heavy wind to beat against, progress was slow, and when the tide turned we would go backwards instead of forwards. We anchored at Dauan soon after mid-day on Thursday, and the Government teacher went on home to Saibai in the Dauan boat. We had evening service and a celebration of Holy Communion the next morning, the festival of S. John the Baptist, when there were 38 communicants. Joseph Lui had candidates for confirmation, but we decided to take them over to Saibai to be confirmed with those Joseph had prepared there. On Friday I examined Joseph's school; he has 24 children, and has even better results in some ways than Poey at Boigu. At both schools it was remarkable how well they had learnt their tables, and it was not merely that they had learnt them by rote, but they could answer correctly no matter how they were dodged about, and they could do simple mental addition quite correctly and quickly. At Dauan it was necessary to suspend one of the churchwardens for a time, as he had acted foolishly in a matter, and though his explanation had to be accepted, it was necessary to express disapproval of what he had done. We left Dauan on Friday afternoon, taking with us Joseph and his wife, and also the candidates for confirmation. The confirmation was held that evening, when there were seventeen persons confirmed. On Saturday morning there were 125 communicants. We had to leave on Saturday, as we were due at Wariber for S. Peter's Day. We landed Joseph and his party at Dauan, had celebration there on Sunday, left immediately afterwards; anchored at Two Brothers for the night, and arrived at Yam on Monday. Service there that evening, and after the celebration of Holy Communion the next morning, we left for Wariber, where we found, on our arrival about 3 p.m., that the "Banzai" with Mr. Luscombe on board, had anchored just before us. We went ashore and had service in the open-air under a wide-spreading Wangai tree. It looked once as though there would be a shower of rain, but fortunately it did not come.

During the night boats came from Yam and Coconut Islands, bringing people to take part in the dedication of the new church, which took place on S. Peter's Day, and has S. Peter for its dedication. The service was early in the day, and followed immediately by a celebration of the Holy Communion, when there were a large number of communicants from Yam, S. Paul's and Coconut. Of course the church could not hold all the people, not even all who wished to communicate could get inside, for it is a small building to accommodate about 30 people. It is built of plaited coconut leaves for walls, and has a grass roof, and was built entirely by the people themselves. The people of Wariber—which is the native name of one of the "Three Sisters," Bet, Sue, and Poll—are an offshoot from Coconut Island. Efforts have been made to get all the Coconut Island people to migrate to Wariber, and why they do not do so no white man can say. Coconut is a small island, with no wood, no water on it, and very poor soil. Water and wood have to be brought by a sailing-boat from one of the neighbouring islands, much of it from Wariber, which is a fairly large island, has plenty of wood, water, and fairly good soil. There is every advantage on the one island; every disadvantage on the other—except that on Coconut Island the people have a large number of coco palms in bearing. Yet they will not move. There must be some sentimental reason that we have not been able to understand. However the little colony at Wariber determined to have a church and built one themselves. Mr. Done had a marriage and a baptism, after we had partaken of a very light breakfast on shore. The Herald was anchored about a mile away. Of course the Wariber people had a feast for their visitors.

We left Wariber early in the afternoon of June 29th, having Mr. Luscombe on board with us, as he wished to be at the Jubilee of Missionary work in the Straits to be observed at Darnley Island on July 1st, and he preferred to travel in our company on the Herald rather than on the Banzai. We arrived at Coconut Island just before dark, and went ashore for service, and left again at midnight for Darnley Island, as the tide suited, and we did not know what wind we should have, nor did we know what arrangements Mr. MacFarlane had made for the Jubilee celebrations. We passed Yorke Island as we were to call there on the way back very early, and then lost the wind for the greater part of the day; so we were thankful we had taken time by the forelock. Up to then we had had more wind than we needed; in fact we had been reefed down most of the time. By working the tides, and using a very slight breeze in the afternoon, we managed to get to Darnley about 7.30 p.m. on Thursday, June 30, well up to time. It was a wonderful reception we received. There were crowds of people on the beach and numbers of hurricane lamps moving like giant fire-flies amongst the coco palms. Just where we landed we had a short service, and it was wonderfully impressive. Then we separated nominally to go to bed after we had had some refreshments. No doubt the people did go to bed. Certainly Mrs. MacFarlane and the children did—but the Bishop and the three Priests of the Torres

Straits mission were talking and arranging about the various services and other functions till very late!

On Friday, July 1st, we began the services with the dedication of the new chancel at Matins. Then the dedication of the Memorial Cross to commemorate the fifty years of mission work in the Straits; then some 70 of us walked about 3 miles along the beach to Treachery Bay, where the first L.M.S. Missionaries landed on July 1st, 1871. Here we had a short service, and one of the few remaining Darnley Islanders, who was present at the landing, gave us an account of what took place. We were back at the Mission Station for evensong before dark, and afterwards the people had a short dance. On Saturday, after Matins, we had a meeting of Churchwardens to talk over matters in connection with the work of the church in the islands. In the afternoon there was a feast for the visitors, when about 120 people sat to enjoy the good things provided by the Darnley people. There were representatives from nearly every island in the Straits, except the New Guinea Islands and Murray. After evensong there was more dancing till about 10 o'clock, when the people dispersed to get a good night's rest before the Sunday services. Sunday, July 3rd, was a very full day. There was celebration at 8 a.m., with 120 communicants, Matins with the confirmation of 12 candidates (11 male, 1 female); service for children in the afternoon, when a number of Heralds were admitted, and an informal service out of doors at night, when the older people recounted the stories of the early days of the Mission on the various islands.

On Monday, July 4th, we left Darnley, taking with us Mr. MacFarlane and Mr. Luscombe and we arrived at Murray about 5 p.m. Mr. MacFarlane was very busy with confirmation candidates, of whom 31 (17 male and 14 female) were confirmed on Tuesday morning. There has been a good deal of trouble at Murray with some of the young men, and Mr. MacFarlane had been obliged to try and awaken a sense of sin by refusing to have any hymns for the services for some time, and also forbidding any service to be taken after dark. I am thankful to be able to say that of the number of young men implicated, only one had been confirmed, and he claimed he was forced to take part in the offence. That means the others who had had opportunity of being received into full communion with the church had definitely refused to do so. Also of 40 people who during the last two years have asked to be prepared for confirmation three only were refused because of immorality; so it is those who have refused to identify themselves with the church who have caused the trouble, and over them we can claim no direct influence. We left Murray on Tuesday afternoon, with little wind, but managed to get out a few miles before dark and anchored under a reef. Another boat was anchored near by, so we hailed the crew to come to the Herald for service. During the night we drifted, but were able to get back again to our anchorage as we had the light of the other boat to guide us.

On Thursday morning we were at Yorke Island, and after the confirmation of eleven can-

didates (7 male and 4 female), we sailed again to anchor for the night near an island on the way to S. Paul's. As we passed Coconut the next morning a dinghy came off with the mail, school returns, and some money, part of which dropped into the sea as the dinghy jumped up and down near us. We arrived at S. Paul's in the afternoon of the same day, landed Mr. Luscombe, and after service and tea returned on board the Herald to sleep, as we wanted an early start the next morning. There was a heavy sea as we rowed out to the Herald at S. Paul's and both Mr. Done and I got a good ducking. We were back in Thursday Island by mid-day on Friday, July 8th, having been 25 days on the visit to the islands. We visited every island, except Stephen's island, on which there are inhabitants. There were not many cases of discipline requiring attention. The work of the church is going on steadily and surely in the Straits, and there is abundant cause for thankfulness. The church has, indeed, been fortunate in the three Priests who have guided the people through the change from Christian life under the London Missionary Society to the fuller life of the Holy Catholic Church. It was a great thing to have representatives from so many islands at the Jubilee services at Darnley, and to be able to thank God for the self-sacrificing labours of men like Murray and MacFarlane and Chalmers. It was an inspiration to think of the Light that shineth brought from England and Scotland to the Loyalty and other South Sea Islands, and passed on by those who had received it there to others in dark places. From Jerusalem west to the British Isles, and on to the South Pacific, and from there to the Torres Straits and New Guinea, through all the centuries of the life of the Christian Church the Light has been passed on and on. May we have the faith and love to pass it on to others.

S. Peter's, Normanton.

The people of Normanton held a Bazaar during race week in July, and over £150 was raised by the effort. The financial result was due partly to raffling and, as it is against the regulations of the diocese that money should be raised by such means, the Churchwardens have agreed at the suggestion of the Bishop, that so much of the money as can be estimated as having been raised by raffles shall be put to a separate account in the bank, and not to the credit of the church funds. The disposal of the money will be decided later on.

The Bishop took the funeral of a returned soldier who died in the Normanton Hospital. He confirmed six candidates (4 male—2 female) on Friday, August 26th, and left for Croydon on Monday, August 29th. Mr. Thompson hopes to be able to visit Burketown and the Stations in that direction shortly.

S. Margaret's, Croydon.

The Bishop paid a hurried visit to Croydon in August, arriving there on Monday, August 29th and leaving for the Georgetown district

on Wednesday, August 31st. He confirmed 21 candidates (7 male—14 female) on Tuesday night, August 30th. Mr. Thompson has visited Croydon every month from Normanton, but has not been able to do any work in the district outside Croydon.

The Bishop of Carpentaria entered upon the seventh year of his episcopate on September 21st, S. Matthew's Day.

The Diocese of Carpentaria reached the age of twenty-one years on August 24, 1921. It was on the Feast of S. Bartholomew, 1900, that the first Bishop, the Right Revd. Gilbert White, now Bishop of Willochra, was consecrated in S. Andrew's Cathedral, Sydney. Bishop White occupied the See of Carpentaria for 15 years.

The Provincial Synod.

The Synod of the Province of Queensland met in Townsville on September 12th and following days. All the Bishops of the Province were present, and a fair number of the clerical and lay representatives of the dioceses of the Province. Unfortunately, owing to distance, and still more to the expense of travelling, it was necessary to call upon North Queensland Churchmen to represent the dioceses of Carpentaria and New Guinea. We are very grateful to those who represented us, but obviously they are not able to speak and vote with knowledge as to how matters will affect a diocese of whose conditions they know nothing. Larger and more wealthy dioceses can afford to pay the travelling expenses of their representatives. It is difficult if not impossible for others to do so. Laymen give up a good deal of their time to attend Synod, and the Church ought not to ask them to make other sacrifices, besides which the scope of choice should not be limited to people who can afford to travel in these days of high fares. Few, if any, of the clergy could afford the money.

The business of the Synod began with the delivery of the Charge of the President in S. James' Cathedral, Townsville, after evensong had been said on Tuesday, September 12th, and the Synod sat on Wednesday, Thursday, and Friday. The corporate communion was in the Cathedral on Tuesday morning. The greater part of the time was taken up in considering a canon to establish a fire insurance fund for the Province. The Canon was passed, but is not to come into operation until certain legal formalities have been arranged, and also not until the Canon has been considered by the Synods of the Province, and any amendments to be suggested have been considered at the next Provincial Synod. While the Provincial Synod has power to legislate for the Province on such a matter, it was felt that there were good reasons not to act without first consulting the various dioceses, two of which have established Fire Insurance schemes of their own.

Canon Batty proposed that should the committee for the election of the Archbishop of

Brisbane decide to delegate its powers, such delegation should be to the Archbishop of Canterbury, or to the Archbishop of York, or the Bishop of London. This was really a more or less formal matter, and the motion was passed. The Canon of Provincial Synod, regulating the election of the Metropolitan, gives the committee power to delegate to a Bishop or Bishops who have been appointed, and as it was uncertain whether the committee has power to decide to whom the delegation should be made, it was advisable to have the matter quite clear in case it should be decided to delegate.

There was an important debate on a motion proposed by the Bishop of North Queensland, and seconded by the Bishop of New Guinea, dealing with Reunion, accepting the Lambeth proposals, and authorising the Province to act subject to initiation by the General Synod.

A motion recommending the Reformed Public House System was lost, as was also an amendment to give the imprimatur of Provincial Synod to Prohibition, and a further amendment was passed commending the sympathetic study of Temperance efforts, especially the Reformed Public Home System, and the working of the Prohibition laws in America and Canada to all Church men in the Province.

There were other motions of a more or less important nature, which were passed, and just before the close of the Session the Bishop of New Guinea proposed a motion dealing with the translation of the Archbishop of Brisbane to Salisbury, expressing the thankfulness of the Church of the Province for all the Metropolitan has done, and assuring him of our prayers for his future work.

The motion was seconded by the Rev. Canon Norman, Sub-Dean of S. James' Cathedral, Townsville, and supported by several laymen. The Archbishop, who was evidently much moved, spoke in reply, and amongst other things expressed the hope that the wonderful unanimity of the Province, and the loyal acceptance of the Provincial System would be maintained, but he warned us that it would need self-sacrifice and consideration each for other parts, if it is to be maintained.

During the Sessions of Synod, opportunity was taken to hold a public meeting in support of the League of Nations. This was held in the Townsville Town Hall, with the Deputy-Mayor in the chair. There was a large attendance; the chief speaker was the Archbishop of Brisbane. A visit was paid to S. Anne's school, and also on the Thursday night, there was a large attendance at the school, when the teachers and children gave a Missionary Pageant of the Coming of Christianity to England, the three scenes being the Mission of S. Columba to the North from Ireland, the Mission of S. Augustine from Rome to the South of England, and the Mission of S. Paulinus from Canterbury to Northumbria. After the scenes the Archbishop spoke about the Missionary Work of the Church, and the Bishops of New Guinea and Carpentaria spoke of the work of the Church amongst the Papuans, and the aborigines. Refreshments were provided by the school.

The Mayor and Aldermen of Townsville welcomed the members of Provincial Synod to the City at a reception in the Mayor's Room on Tuesday morning, September 12th. It was a very pleasant gathering at which the Mayor and some of the Aldermen spoke, and the Archbishop and the visiting Bishops replied.

The people of Townsville were very hospitable, and the Church people of the parishes in the city provided tea for the members of the Synod on each day the Synod sat. It was an important session of Synod, and especially memorable as the last one over which Archbishop Donaldson presided.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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At Darnley Island, July 1st, 1921.

We were looking out over the waters across which, just 50 years ago, had come the little sailing-ship carrying the light-bearers to the Torres Straits islands and the great mysterious island of New Guinea.

Behind us rose the green-covered hills, guarding their secrets of bygone days, and looking down upon the sheltered cove close to which the blood of European sailor and island savage had not so very long ago mingled in fatal conflict. In a glade some little distance off was the "zogo-ground"—the sacred place where, in the giant clam-shells, were the two circular stones, "Meb" and "Yerger" (the shrine of the moon and the sun), round which many a mystic religious rite had once been made. And as, on that sunny afternoon of July 1, we listened to one of the old men of Darnley Island recalling the events of that auspicious day just half-a-century back, to which he himself had been witness, one's thoughts flew to the far-off isles of Thanet and Iona and Lindisfarne—to the days of Columba and Augustine and Aidan, the light-bearers to the distant shores from which our own Faith has come, and it was significant too, that with us in the service of thanksgiving at the site of the landing of the first missionaries to Torres Straits and New Guinea was one,—our Bishop,—who himself had been a light-bearer to New Guinea's eastern shores.

Early missionaries to Britain came by way of France. It was from French possessions, the Loyalty Islands, that Dr. Samuel MacFarlane and Mr. Murray came with their band of Lifuan native teachers to Darnley 50 years ago. The London Missionary Society, itself originally founded partly by Anglican vision, but later passing under Congregationalist direction, was responsible for the venture.

New Guinea was the goal, but it was felt that approach had best be by way of the islands of Torres Straits, just then becoming attractive to seekers of pearl-shell and beche-de-mer. Of the people of the islands much information may be gleaned from "The Voyage of the Rattlesnake," "The Wreck of the Charles Eaton," and other journals, in which the "Indians" (as they were usually called), are described as being intelligent, fine physical specimens, and of independent spirit. In common with other savage races, they possessed their worship-cults, their rules of social organisation, their ceremonies of malevolent magic. Infanticide, and strangulation of infants were amongst some of the usual practices, though they possessed many customs undoubtedly good. There seems to have been a fairly strict moral law. Certain offences were punishable by death. Unlike the mainlanders, they had fairly comfortable grass dwellings. They were for the most part ac-

counted treacherous, and, if not actually fierce, at any rate people upon whom one would not call unless armed. Their own legends and stories record many instances of dark deeds—murder of shipwrecked crews, the killing of Europeans; but it must be remembered that, even apart from the old superstitious fear of "the white spirits," they suffered much at the hands of unscrupulous representatives of civilisation.

And so the mission, planted on the virgin soil of Darnley Island, grew. Teachers were placed at Saibai, Warrior, Mabuiag, and other islands in due course. Murray Island, at the head of the Barrier, was reached by one of the Lifuan teachers from Darnley, who made the risky voyage in a canoe, and prepared for the seminary for training native teachers which was afterwards established. The first European headquarters were at Somerset, Cape Yorke Peninsula; but later were removed to Murray Island.

In Dr. MacFarlane's "Amongst the Cannibals," and also in "The story of the L.M.S.," are given vivid pictures of those early years, and on the various islands one will meet grey-headed old men and women whose faces glow as they speak of their own coming to the Light through the waters of baptism, or whose eyes, again, will fill with tears as they speak of one or another of their early teachers, or of their own beloved "Tamate."

It all seems so recent, and yet so long ago. Entering the fine concrete church at Mabuiag (like all the churches of the islands, erected and paid for by the people themselves), who would dream that but a bare 50 years past the joy of Christian worship was a thing unknown? And the memorial cross at Darnley, fashioned by native hands from native stone, reminding all who gaze upon it, that "the Light Shineth," is symbolic of that transforming power that works and is still working.

At Boigu and Dauan one is greeted by the two recently-ordained deacons—the first natives the Australian church has given, and themselves the descendants of the old "zogo-men." Within the leaf-walls of S. Paul's college at Moa, brown-skinned Christian students are being fitted to become "stewards of the mysteries," not of old-time dark practices, but "of God!" On the island of Coconut (or Parema—let it retain its native appellation!) an island native imparts instruction to the grand-children of those who looked upon, perhaps even took part in, the ghastly spectacle which accompanied the tragedy of the "Charles Eaton's" passengers. And so one could go on.

And thus the Torres Straits mission has been keeping its jubilee this year, marking the great event by special services of thanksgiving and intercession by festive gathering, and in other ways. It is not good to measure God's work by figures and statistics, since in any event these can be known only to Him; nevertheless there is no reason to look with anything but happiness—and, shall we say awe, also?—at the results of the carrying of the message to the islands of the Straits. In general discipline and observance of religious duty, the people compare more than favourably with many a "white" parish. They are not perfect—no one

expects them to be. Into that fuller conception of Catholic faith granted to them through the handing over of the mission to us, a few years ago, the islanders are entering more and more; and perhaps it is they who realise, more than some of us do ourselves, something of the vision of the Unseen that comes through her teaching of the Communion of Saints. It is to the islands that we look now for teachers and light-bearers to the remnant that is left on the mainland of Australia. Already they are realising their duty in maintaining their own teachers, and in contributing to what people are generally accustomed to call "foreign missions." As has been said before in these columns, language, native customs where they are good—both are retained. It is sought to develop the church in accordance with native temperament and surroundings so far as possible—to make it not a transplanted flower that must wither and die unless fertilised by English-fed sustenance; but a healthy, vigorous plant nourished by the people themselves. The Mission still requires European supervision, and will need it for many years to come, perhaps. And because of its geographical position, and its intimate trade relations with Thursday Island, it must necessarily imbibe much that is "white man." Naturally it looks for a lead to the town where stands its mother church, and where dwells its Father in God. More or less intimate association with the European church there must always be. Which is good for both, for by such comes the constant reminder that the holy church of Jesus is a Catholic society.

Resignation of the Metropolitan

It was with very great sorrow, and a sense of real loss, that we heard the news that our Archbishop was to be translated to Salisbury. There was a feeling of sorrow, for it meant the personal loss of a friend and adviser who has endeared himself to all of us who have come into contact with him, and they are very many, for Archbishop Donaldson has never spared himself, he has visited every diocese of the Province, and some of them on several occasions. There is not a parish, there is no part of the work of the church in the Province with which he is not familiar. There are none of the Bishops, there are few of the clergy who have not had the benefit of his advice and encouragement.

There is a feeling of real loss, not only to the Province of Queensland, but to the whole Church in Australia, for he has been the leader of the Church to whom all looked up, and whose lead the church was glad to follow. His intense interest in and support of the missionary work of the church is perhaps of first importance, and because of that he has had wide vision in other matters. His guiding hand in the development of Provincial life in Queensland has been invaluable. The Province was formed after his arrival in the State, and the church in Queensland will ever be the stronger for his wise guidance during the first years of its Provincial life. He has been the friend and guide of Church Education, and of the religious life.

Of his work and influence in his own diocese it is not for us to speak, nor can we say anything of the power he has been as a citizen of Queensland. We are grateful for the seventeen years of his life he has given us. We know it is only because he feels he has a call which he ought not to disobey that he is leaving us, and much as we regret his going, we have in his decision but another example of obedience to the will of God, which is the lesson he has been teaching us in many ways for seventeen years.

The church in Australia is poorer by the death of the Right Reverend Cecil Druitt, the first Bishop of Grafton, N.S.W. He came out to Australia, and was consecrated as Coadjutor to the Bishop of Grafton and Armidale in S. Andrew's Cathedral. His first great work was to raise the endowment for the See of Grafton, which was formed out of the Diocese of Grafton and Armidale, and when the See was founded he was elected the first bishop.

Always a very delicate man, he managed to do work which a man of strong physique would have thought too much. Of a deeply devoted nature, as shown by a valuable Book of Prayers, he has left a mark on the Diocese of Grafton of very great value. The prayers for General Synod were drawn up by him, and were received by the Primate at the same time as the news of his death.

All Souls' Quetta Memorial Church, Thursday Island.

On July 8th, the Bishop confirmed 28 candidates (8 male, 20 female) in the Cathedral. The racial origin of the candidates is interesting as showing the diversity of races in Thursday Island. Of the candidates of the white races there were descendants of English, Scotch, Norwegian, and Danish parents; there were some of Manila, Torres Straits Island, Loyalty Island descent, there was a native of the East Indies, and one who has Jamaica (Negro) blood in her veins.

The church people of Thursday Island arranged for a Fete which was held in the Cathedral Grounds on the night of July 21st, at which the sum of over £165 was raised. While the completion of the Cathedral cannot be taken in hand for some time, it has become necessary for something to be done to the roof of the Cathedral and the roof of the Institute. The iron on both is rusting, and the churchwardens hope to reroof the Cathedral shortly.

The Right Reverend Gerald Sharp, Bishop of New Guinea, has been elected Archbishop of Brisbane and Metropolitan of Queensland.

The Rev. J. W. Ashton, Rector of All Saints', S. Kilda, Melbourne, has been elected Bishop of Grafton in succession to the late Right Reverend Cecil Druitt.

Missions.

The Rev. G. A. Luscombe has resigned from the staff of the T. Straits Mission and with his family left for south in the Victoria in September. His resignation takes effect on October 31st, and Mr. Luscombe will act as the representative of the Diocese of Carpentaria in General Synod in October.

Mr. Luscombe has done valuable work for six years at S. Paul's, Moa, where he was Principal of the Training College and prepared the first candidates for Deacons Orders from the Torres Straits, besides having the pastoral care of Badu and Adam. He felt that his children are getting of an age when they ought to be in different surroundings, and much as he regretted doing so, he resigned for that reason. Mrs. Luscombe will be missed from S. Paul's where she did much work in the school and with the Mothers' Union, besides carrying on the lace-making which Miss Luscombe started when she was in charge of the school at S. Paul's. We wish them every happiness in whatever sphere they are called to.

The Rev. J. W. Schomberg has been appointed a member of the staff of the Torres Straits Mission, and Principal of S. Paul's College, Moa. Mr. and Mrs. Schomberg, with their infant son, arrived in Thursday Island on August 19th, and left for S. Paul's on August 22nd. He had a short time at S. Paul's with Mr. Luscombe before he left.

Our congratulations to Mrs. MacFarlane, and also to Mrs. Matthews on the birth of their sons.

Miss Crutch, of the Mitchell River Mission, has been obliged to go south, as her health has given way. We hope it will soon be restored by the change of climate.

The Rev. H. E. and Mrs. Warren have had a very sad time on the Roper River. There was a great deal of illness there, fever with gastric complications, just before the party from south arrived in May. There were several deaths on the Mission Station, amongst them the infant daughter of Mr. and Mrs. Warren, and their little boy was so ill that his parents gave up hope of his recovery. They did all they could for the little chap, and God answered their prayers. We assure Mr. and Mrs. Warren of our deepest sympathy in their trouble.

The Bishop of New Guinea is very much better, and hopes to be able to return to his diocese by the first boat after General Synod. He would have gone earlier, but the resignation of the Archbishop of Brisbane made it important that he should delay his return till after the election of the Metropolitan of Queensland. The Bishop of New Guinea, as Senior Bishop, is chairman of the election committee, and on him devolved the making of the arrangements in connection with the election. This also meant that he would be able to be present at both the Provincial Synod of Queensland and the General Synod of Australia.

A technical school for training boys in carpentry, etc., is to be established in New Guinea in connection with the New Guinea Mission.

All Saints' School, Charters Towers.

Certainly the most interesting and inspiring event of Provincial Synod week in 1921 was the Dedication of the School at Charters Towers. From first to last the arrangements were perfect, and there was not a single hitch or false note. Arrangements had been made for special carriages with sleeping-car to be attached to a goods train which left Townsville on the Friday night for the members of the Synod, many of whom travelled to Charters Towers by that train or by a special train on Saturday morning. The Archbishop and Bishops and the clergy all went up on Friday night. We arrived at the Towers about midnight, and the carriages were shunted to a side line, so we had not to turn out till daylight, when motor-cars arrived to take us to All Souls.

There was a celebration of Holy Communion, with special prayers for the school. The Archbishop was the celebrant, the Bishop of Carpentaria read the Epistles and the Bishop of New Guinea the Gospel. All the Bishops were vested in cope and mitre, the Archbishop taking off his cope and vesting in chasuble when the procession arrived at the altar. The Archbishop and Bishops were each attended by a Chaplain and two Acolytes, and in nearly every case it was possible to have boys for attendants who came from the Diocese of its Bishop. The service was beautifully reverent and dignified, and a very large number of the boys made their communion.

After breakfast, there were various functions. Trees were planted by the Bishops and others. The Archbishop declared the tennis court open for play. The Bishop of New Guinea talked to the boys about the New Guinea Mission, and at 11 o'clock we were taken in cars to visit the Girls' School—S. Gabriel's—where there are 25 girls. After dinner there was a short time for rest, and at 2.30 the procession was formed in the Community House for the Service of Dedication, which was taken by the Archbishop of Brisbane. Again the Archbishop and Bishops were vested in cope and mitre, and had their chaplains and acolytes; each chaplain carrying the Bishop's pastoral staff. The procession, headed by the Cross-bearer, who was followed by the clergy and then the Bishops, went first to the Chapel, then to the dining-room, to the school-room, to the dormitories, ending at the Community House, after the dedication of which the general dedication of the whole school took place.

The boys of the school joined the procession as it left the Chapel, and formed up outside the various portions of the buildings as each was dedicated. The singing, led by a cornet, was wonderful, and had so been arranged that it exactly fitted in with the distances traversed. There was a very large number of people present—estimated by some at 1000, a large contingent arrived by the special train on Saturday morning, including about 60 girls and teachers from S. Anne's School, Townsville. S. Gabriel's was present in full force, and there were visitors from Blackheath and Mount Carmel. Afternoon tea was provided, and then came the speeches. The Archbishop was in his best form and made a magnificent speech from the steps leading to the Community House. He was followed by the Bishops of the Province. The Bishop of North Queensland had a wonderful reception. People rose and cheered him again and again. He was able to announce that the donations received that day amounted to £1000—which includes a grant from the Walter and Eliza Hall Trust. Of course holidays were given to, and accepted by, the boys! Each Bishop gave a half-holiday, and the Archbishop a whole holiday. So ended a wonderful day which no

GLENNIE MEMORIAL SCHOOL, TOOWOOMBA

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GLENNIE PREPARATORY SCHOOL, TOOWOOMBA

Principal: MISS SUTTON.

Church of England School for Girls, Toowoomba. Under control of the Brisbane Diocesan Council.

Patron: His Grace the Archbishop of Brisbane.

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 THE PREPARATORY SCHOOL receives pupils up to 13 years of age, and prepares candidates for the State Scholarship Examination.

Reduction for Sisters.

Fees for both Schools on application.

one who was present is likely to forget. Special carriages were attached to the 5.50 p.m. train from Charters Towers, and by that some 300 people returned to Townsville.

The perfect arrangements perfectly carried out were due to Canon Halse, the headmaster, and to the hearty way in which all, boys as well as masters, did their part.

The tone of the school is evidently very good indeed in every way. The relationship between masters and boys is so natural, and yet the discipline is good, boys and masters equally feel that they are members of a body. There is a natural homey atmosphere which is delightful, and religion is just as natural a part of the atmosphere as anything else. It was an inspiration to see how naturally the boys entered into the religious part of the proceedings, and how naturally they took part in the dignified ceremonial. There was no suggestion of self-consciousness. To pray, to sing, to worship, was just as natural as to play tennis or join into the songs and good humour at the planting of the trees, or to eat their meals, or attend to their guests.

The Church in North Queensland has much to be thankful for in the founding of All Souls, and it is going to have a very great and important part to play in the strengthening of the Church in Queensland. We in the North especially need to thank God for the work of the Bishop of North Queensland, Canon Halse, and the Masters of the School.

The fees are only £50 a year with extra for laundry. It seems impossible that it can be done for so little, and to ensure such good and cheap education. It is of vital importance such a chance should be within the reach of all, not only the children of the rich—Churchmen ought to rally to the support of the school. There are now 75 boarders in the school, and there is accommodation at present for 90.

We should make it possible for far more to be taken, and of course the more there are the easier will be the financial strain.

Finally, All Souls is a memorial to those Queenslanders who died in the war. What better memorial could we have than a school where boys will be trained in the lessons of devotion and self-sacrifice of which our men gave such a noble example?

Carpentarian Association

The Association was represented at the celebration of Holy Communion for the Province of Queensland which was held at S. Martin's, Trafalgar Square, London, on June 14, 1921, and which was a very inspiring service. The celebrant was Father Wigram of the Society of S. John the Evangelist, Cowley, who worked for some years as a parish priest in the Diocese of Brisbane before he joined the Cowley Fathers. The preacher was Father Waggett, S.S.J.E. A meeting on behalf of the Province was held on the same day, of which Dr. Kidd, the Warden of Keble College, was chairman; and the speakers were the Coadjutor-Bishop of Brisbane, Rev. Walter Scott (late of Brisbane), and the Rev. F. Proctor of North Queensland. The alms were given to S. Francis' College, Nundah. The annual meeting of the Association was held, at the invitation of Mrs. Mayne, at her house in Queen's Gate, South Kensington, on June 30th. There was a good attendance. The Vicar of S. Peter's, Cranly Gardens, took the chair, and amongst the speakers were the Rev. C. B. Mirrlees and Mrs. Zahel.

Church Schools in North Queensland.

The following particulars should be known by all churchmen. There are four church schools in the Diocese of North Queensland, one for boys, three for girls. They are:

All Souls, Charters Towers, for boys, with 75 boarders.

S. Gabriel's, Charters Towers, for girls, with 25 girls.

S. Anne's, Townsville, for girls, with 150 girls (60 boarders).

S. Mary's, Herberton, for girls, with 100 boarders.

To S. Mary's is attached a preparatory school for small boys who may go on to All Souls.

In the establishment of these schools the sum of about £28,000 has been spent, and of this about £22,000 has been raised, partly in England but the greater part in Australia. Let us relieve the Bishop of anxiety and help the masters and mistresses, the boys and girls, by removing that debt of £600. It means a regular donation of the interest which has to be paid.

Christ Church, Darwin.

The chief event of importance here since the last issue of "The Carpentarian" has been the visit of the Bishop. His Lordship arrived on Sunday afternoon, July 17th, and such is the nature of the boat service here that he was unable to leave until Sunday, August 14th. The Bishop stayed, by the kind invitation of the Administrator, at Government House.

A reception was held at the Rectory to welcome the Bishop, when a large number of Church people were present to meet His Lordship and hear of his experiences in England during his visit there for the Lambeth Conference.

The Bishop gave confirmation on Sunday night, July 24th, to twenty candidates, a record number for Darwin. There was a very large congregation, a great number being unable to get into the church, who, however, owing to the mildness of the climate and the many open French doors, were able to take part in the service. The preparation of the candidates had concluded the previous evening with an address by the Bishop, after a day of intercession, which was very well attended. Each of the candidates has been provided with a confirmation Godparent, according to the Third Rubric after the Catechism in the Prayer Book. It is hoped that by this means in years to come the number of lapsed communicants will be greatly lessened and that church people here will learn to have a greater sense of responsibility for the younger members of the Church.

Owing to our poor means of communication, the Bishop was unable to go down the line to Pine Creek during his stay.

The Ladies' Working Guild has taken in hand the task of beautifying the sanctuary. Some difference has already been made, but it is hoped that with the proceeds of a Moonlight Fete in the Rectory grounds in October, much more will be able to be done. The Guild also hopes to run a stall for Missions, which is to be more or less of a permanency, open only while boats are in port for the sale of aboriginal curios to through passengers to and from Singapore and the East.

We are hoping to see the Bishop again in November or December on his way overland from the Roper River. Confirmation classes are again being held, and it is hoped there will be another fifteen or twenty candidates ready to receive confirmation when the Bishop comes through.

The Truth of Christianity.

BY LIEUT.-COL. TURTON.

London: Wells, Gardiner, Darton Ltd.
 515 pp. Price in Australia, 3/-.

We welcome a new edition, the ninth, of this popular manual, and if our notice of it is late, that is only because our copy from the publishers did not reach us sooner. It has become a text book, and we have an idea that most of the many thousands of copies sold have been studied by theological students, of more than one denomination; for that reason the reduced price, the lowness of which in these days we cannot explain, is a recommendation. This manual of Apologetics repeats fairly and concisely all the arguments for and against Christian Evidences, and is for its purpose excellent. The author has not grasped the standpoint of modern critics who are Christians; that is not to be wondered at, for since this work was planned and first published, the centre of interest and the centre of attack have shifted; the hostile German criticism of the nineteenth century has now been ignominiously routed, and all its positions abandoned.

Quite recent research has brought new problems to light; since the present century began, the study of the holy books for instance is affected and their interpretation influenced by discoveries of archaeologists by knowledge gained from the papyri and ostraka, by the study of the mystery cults and the apocalyptic literature, and by the progress of psychology. A preacher will therefore fail to convince his hearers by using the arguments of this book, but they are valuable as showing that all the arguments against Christianity which have become popular have been effectively answered. The most useful part is the third (the fourth of older editions) occupying more than half the volume. We wish for a new book dealing in the same popular manner with the assertions of such as Winckler, Schmiedel, Carpenter.

PAROCHIAL STATISTICS.

† Some adults and children not enrolled in Schools are receiving regular instruction.

+ Vacant: the Bishop of Carpentaria has ministered as far as possible.

* Including aboriginals and aliens.

PAROCHIAL FINANCES

(To the nearest pound sterling)

F. W. SLADE, Hon. Diocesan Secretary.

F. W. SLADE, Hon. Diocesan Secretary.

1921.

Diocese of Carpentaria.

Bishop:

RT. REV. HENRY NEWTON, D.D.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. CHANCELLOR PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., 242 Pitt Street, Sydney.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. J. W. ASHTON, M.A., St. Kilda, Melbourne, V.
REV. C. R. NIBBLEES, Springhill, Maesmore, Gloucester, England.

Clergy:

REV. B. S. COLE, Cooktown.
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFES, Mossman.
REV. HAROLD THOMPSON, Normanton.

Honorary Lay Readers:

MR. H. F. L. FINNISS, Darwin
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. | MR. GEO. CLARK,
REV. J. J. E. DONE, | MR. GILSON FOXTON.
REV. G. A. LUSCOMBE, | MR. A. SULLIVAN.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN. | Miss CRUTCH.
REV. H. MATTHEWS, J.P. | Mrs. MATTHEWS.
(Supt.) | Miss F. SMITH.
MR. E. C. TONKIN.
J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER. | Miss CROSS.
REV. R. D. JOYNT. | Mrs. DYER.
REV. H. E. D. WARREN | Mrs. FORBES.
(Supt.) |
MR. WALTER FORBES.
MR. H. L. PERRIMAN.

Torres Straits Mission:

REV. J. J. E. DONE. | *REV. JOSEPH LUI.
REV. G. A. LUSCOMBE. | *REV. POEY PASSI.
REV. W. H. MACFARLANE, | *Mrs. LUSCOMBE.
(Th.L.) | †HARRY CAPTAIN.
†BANNI.
* Native Deacons.
†Native Teacher. | †Native Lay Missionary.
DEACONESS HATTON, Thursday Island.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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Diocese of Carpentaria.

INTERCESSION PAPER

Oct., Nov., Dec., 1921.

THANKSGIVINGS.

Let us give thanks :

1. For the work of Archbishop Donaldson in the Province of Queensland.
2. For the life and work of Cecil Druitt, Bishop.
3. For the election of the Metropolitan of Queensland, and of the Bishop of Grafton.
4. For the Church Schools in North Queensland.
5. For Confirmations in the Islands, Thursday Island, Darwin, Normanton and Croydon.

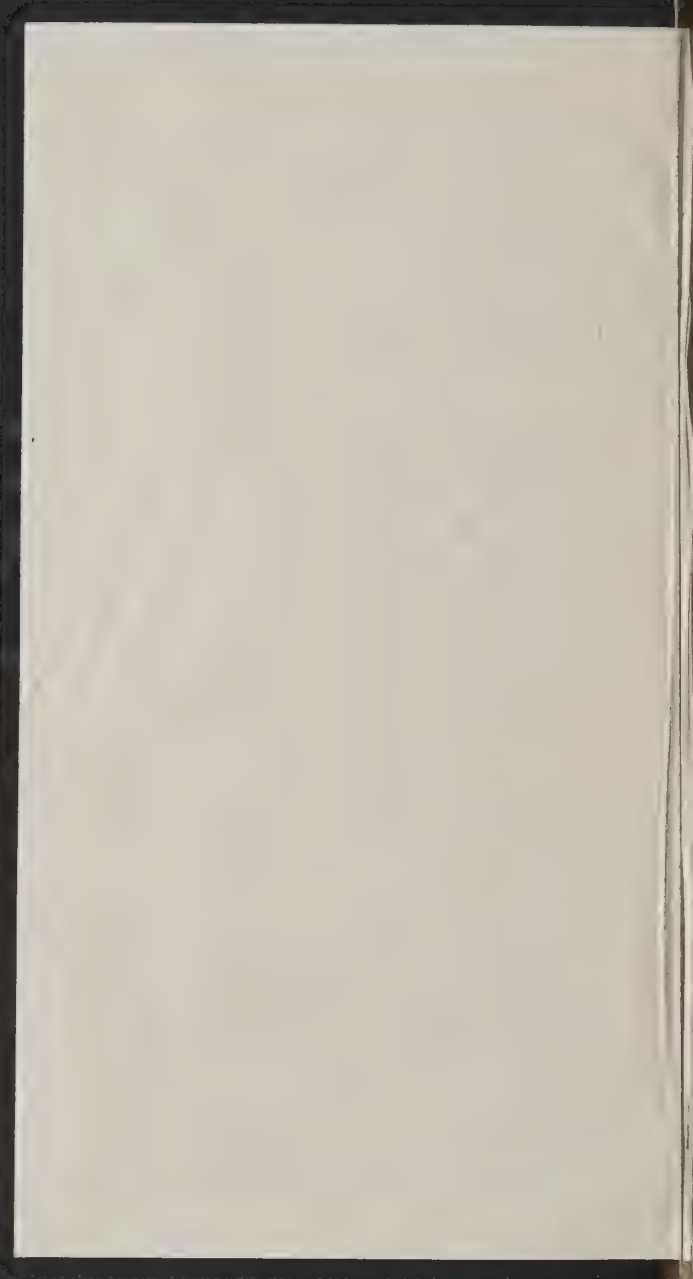
We thank Thee and praise Thee, O Lord.

INTERCESSIONS.

Let us pray :

1. For the help and guidance of the Holy Spirit for the newly elected Metropolitan of Queensland, and for the Bishop of Grafton.
2. For the work of G. A. St. Clair Donaldson, Bishop of Salisbury.
3. For the election of a Bishop for New Guinea.
4. For the blessing of God upon the Church Schools in North Queensland.
5. For the Community of the Ascension.
6. For all who have been confirmed in the Diocese of Carpentaria.
7. For the Missionaries and their work on the Roper River and on Groote Island.

We beseech Thee to hear us, good Lord.



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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XXII.—No. 85.]

THURSDAY ISLAND, JANUARY 2, 1922.

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NOTICE.

All communication to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Searth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

I left Brisbane on Saturday, September 24th, for Lismore, N.S.W., and went on to Sydney, via Tenterfield, on the following Tuesday, arriving in Sydney in time for the first of the Bishop's meetings on Wednesday afternoon, Sept. 28th. The week was a very busy one with meetings at Bishops Court morning and afternoon. Then came General Synod from October 4th to October 12th, with sessions on some days morning, afternoon, and evening. I had to leave on Wednesday, October 12th, before the business was finished, as I could not be sure of boats, and there were things to be done in and about Brisbane. I left Brisbane by the Gladstone mail on October 21st, caught the Bingera there on Saturday, transhipped to the Kuranda in Townsville on the following Monday, and arrived at Port Douglas on Tuesday, October 25th. The week was spent in the Mossman—Port Douglas parish, and I returned to Cairns by the Kuranda on Thursday, November 3. There I was fortunate enough to catch the Changsia the same day for Thursday Island. We had a good quick trip, and I was home on the Saturday afternoon. The four days I was on the Island were very busy days, and I left for Darwin by the Marella on November 10th. We arrived there early on Sunday morning, but had to wait for the doctor, and so did not get ashore until just before morning service. During my stay in the Territory I was able to visit Pine Creek, but only for a day. I returned to Thursday Island by the Marella.

Resignation of the Bishop.

The second bishop of Carpentaria, the Right Reverend Henry Newton, D.D., has sent his resignation of the See to the Metropolitan of

the Province of Queensland, to take effect on January 24th, 1921, on his acceptance of the See of New Guinea, to which he has been elected by the Bishops of Australia.

The present bishop has occupied the See of Carpentaria for a little over six years. He was consecrated on St. Matthew's Day, September 21st, 1915, in St. John's Cathedral, Brisbane, by the Archbishop of Brisbane, assisted by the Bishops of New Guinea, North Queensland, and Bishop Stone-Wigg. On the same day the Right Reverend H. F. Le Fanu was consecrated Co-adjutor to the Archbishop of Brisbane.

Letter from the Bishop.

My dear People,—

The time has come for me to wish you good-bye, as I have accepted translation to New Guinea. I am, for many reasons, sorry to resign the See of Carpentaria. I have been very happy amongst you for more than six years, and I think I have made many friends. There are, I believe, interesting developments in the work of the Church in the Diocese, and especially in the Missionary work. It has been a great pleasure to get to visit the outback people, and to minister to them, and one of my greatest regrets is that those visits must come to an end. It has been a joy to see how the work of the Torres Straits Mission has prospered, the Mitchell River Mission has developed, and to know that the extension of the Roper River Mission to Groote Island has been taken in hand. I wish I could leave them all free of debt, so that progress would be unhampered by the need for economy. If only the church-people of Australia could be made to realize what wonderful work the missionaries in the Diocese of Carpentaria are doing, how unselfish and self-sacrificing they are, and how God has blessed their work, what a power to uplift is the Gospel of our Lord Jesus Christ, then not only would all that is needed to carry on the work be supplied, but also it would be possible to extend that work. It has been proved that the aborigines can be raised to a high level of spiritual life and of economic value.

To the clergy of the diocese, and to the members on the staffs of the various missions I would offer my thanks for all the loyal help and devotion I have received from them. Seldom has a bishop had a more loyal and devoted staff, and what has been done is due almost entirely to them. It is a wrench to have to part from them in active work. I want also to thank the laity of the diocese for all the work that they have done, and for the many kindnesses I have received from them personally. I have had dreams

and plans for developing the work of the church amongst the people of our own race and colour, and amongst the aborigines and other races in the diocese. The war, and the depression and difficulties following the war have made it impossible to attempt to carry these out, and now the course of the future must be decided by another. We have had to be content to carry on and do the best we could under difficulties. We, bishop and clergy, could not have done so much but for the loyal help of the laity, and I believe the laity of the diocese are realizing more fully their duties and responsibilities.

When the Bishop of New Guinea was elected Archbishop of Brisbane, and Metropolitan of Queensland in September last, at once all those who know most of New Guinea and of me said I ought to go to New Guinea. I could not refuse to listen to the advice of those who had a right to say what is best for the Church and as I am freer than most to go wherever and do whatever it is thought right for me to do, I ought to go and do it, and so when other openings were closed I accepted.

I go back to where I began work as a missionary 22 years ago, and where I worked for 16 years. It will be in many ways difficult work, and I am sure that I may depend on the prayers of the Church in the Diocese of Carpentaria for the blessing and the guidance of God upon the work of the New Guinea Mission.

May God Almighty bless you all in all things and at all times.

I am,

Yours affectionately in Christ Jesus our Lord.

HENRY, Bishop of Carpentaria.

The Bishop-Elect of Carpentaria.

As we go to press the news is received that the Reverend Stephen Harris Davies has accepted the offer of the Bishopric of Carpentaria made to him by the Bishops of Queensland. The appointment is most thankworthy and hopeful. Mr. Davies was formerly Head of the Bush Brotherhood at Charleville, where he did splendid work in the great area of country which the Brotherhood serves. We understand that he intends to leave England early in the New Year, and it is hoped that he will be consecrated in Brisbane on March 25th. We invite our readers to pray for God's richest blessing upon him in preparing himself for his new office.

Mossman and Port Douglas.

The bishop arrived in the parish on Tuesday, October 25th, and spent a week in Mossman and Port Douglas. The sugar season, which has been a very successful one in every way, was just coming to an end, and the floating population, which is large for the harvesting, was rapidly leaving the district. On the festival of S.S. Simon and Jude the bishop celebrated the Holy Communion at S. David's, Mossman, confirmed one candidate, and preached at Evensong, and on the following Sunday he again celebrated the Holy Communion, and preached at Mattins and Evensong. There were large congregations at all the Sunday services. On the Saturday, Mr. and Mrs. Taffs gave an at home at the Rectory to enable the bishop to meet the parishioners.

A little more work has been done to the Stone Church, and some of the pillars are rising. There is a sum of about £80 in hand, and it is hoped that another £80 will be raised by a parochial effort early next year, so that during 1922 a good deal more may be done. It is slow and tedious work, but the result will be worth patience and perseverance. Perhaps when the building has more shape the Church people in Mossman will take more interest and pride in the building.

The bishop returned to Port Douglas on Monday, October 31st. He preached that night at Evensong, and celebrated the Holy Communion on All Saints' Day. The ladies arranged for a very successful at home in the School of Arts, Port Douglas, to give the bishop an opportunity of meeting the people. It is impossible for him to get to see all when visiting the parish.

Some of the ladies have been busy getting together some funds for the painting of the church, and a tender for the work has been accepted. They do not intend to rest on their oars, but are already doing something for the beautifying of the altar.

Missions.

The Rev. J. J. E. and Mrs. Done, with their children, are to be away for three months' furlough early this year. Mr. MacFarlane and Mr. Schomberg will do what they can to provide the people of the Western Islands with the Sacraments during the absence of Mr. Done. May their furlough be a time of physical and spiritual refreshment to Mr. and Mrs. Done. Travelling at sea constantly with the anxieties of work on seven islands is a severe tax on any man, and Mrs. Done does not see much of her husband when he is "at home."

Mr. Warren, of the Roper River Mission, has begun to put up the buildings on Groote Island, and Mr. Dyer with Mr. Perrimon have been there for some weeks getting things ready for the new station there.

Mr. Warren came across from Groote Island to Thursday Island at the end of October for stores, and also to take the Bishop to the Mission. He had a wonderful trip across the Gulf, doing the trip in less than three days.

The Bishop intended going to the Roper River Mission in November, to visit the new site at Groote Island, and to ordain Mr. Joynt priest

at the Roper River Mission Station. It would have been specially appropriate that Mr. Joynt should receive Priest's Orders amongst the people for whose spiritual welfare he has given 13 years' work, and that Mr. Warren should be able to take part in the service. But it was not to be. It was very important that the Bishop should get back to Thursday Island early in December, as he is to leave for New Guinea early in January. The plan was for Mr. Warren to take the Bishop across in the "Holly" to call at Groote Island, and at the Roper River Mission Station, ordain Mr. Joynt there, and then ride the 200 miles to the head of the railway line from Darwin. But the trains from Darwin are fortnightly, and when the Rector of Darwin wired the dates as November 24th and December 8th, it was obvious those would not do. The Bishop would not have time to get to Katherine by November 24th and December 8th would mean missing the steamer for Thursday Island at Darwin. Wires were sent, enquiring the cost of a special train about December 4th, but when the answer was £131!—the distance is 200 miles—that was out of the question. The Bishop was prepared to spend £50 for the pleasure of visiting the Roper. Mr. Warren suggested bringing the Bishop back in the "Holly," leaving out Darwin, either to the Mitchell or to Thursday Island. That would mean travelling in the Gulf, late in December, when Mr. Warren went back, and the Bishop thought the risk too great. So it had to be decided that Mr. Warren go across as quickly as possible, and send Mr. Joynt to Darwin to meet the Bishop. As there would be no delays, he might catch the train on November 24th, which he did by forced marches. The Administrator of the Northern Territory kindly arranged for fresh horses to be waiting for Mr. Joynt at Mataranka, and Mr. Earle the manager of Elsey Downs also lent him a fresh horse. This made it possible to get to Katherine the day before the train left.

Mr. J. W. Chapman, of the Mitchell River Mission, returned from furlough to Thursday Island by the Changsha on Saturday, November 5th. Mrs. Trellogen arrived by the same boat to join the staff of the Mitchell River Mission to take the place of Miss Crutch, who had to resign owing to ill-health. The Francis Pritt was waiting in Thursday Island, and Mr. Chapman and Mrs. Trellogen were able to get away from Thursday Island on November 9th.

The "Francis Pritt" made her last trip before the wet at the end of November for stores for the wet season. The Mitchell will be cut off from outside communication till April next. The members of the staff may get a mail now and again overland from Normanton, if somebody happens to be coming that way, but it is doubtful.

The Right Reverend Gerald Sharp, Archbishop of Brisbane, was bishop of New Guinea for more than eleven years. He was consecrated in St. John's Cathedral, Brisbane, on St. Mark's Day, 1910. He was very disappointed when the doctors told him it would be a risky experiment for him to return to New Guinea. He would not have allowed himself to be nominated for Brisbane but for the opinion of the doctors. There has been great progress and development of the Mission during the eleven years of the Episcopate of the second Bishop of New Guinea.

Every Churchman should get and study the Report of the Australian Board of Missions, and the Report of the Church Missionary Society of Australia for the year 1920, which have lately been published.

On the staff of the New Guinea Mission there are 13 priests, two being Papuans, 5 Papuan deacons, 4 laymen, 16 ladies, 15 South Sea Islanders, 35 Papuan Mission Teachers, 19 Papuan Lay Readers, and 6 Papuan Pupil Teachers.

On the staff of the Melanesian Mission there are 24 priests, of whom nine are Melanesians, 7 deacons, of whom 6 are Melanesians, 4 laymen, 15 ladies, besides 641 Melanesian Lay workers.

So the two largest Missions of the Church in the Pacific are largely manned by native Christians.

The Australian Board of Missions is wholly or partly responsible for Mission Work in New Guinea, Melanesia, Torres Straits, Mitchell River, Yarrabah, Forrest River, China and Japan—and is wholly or partly responsible for the support of the Bishops. 44 priests (11 being native Christians), 13 deacons (12 being native Christian), 18 laymen, 52 ladies, and 722 native workers.

Besides the salaries and keep of these Missionaries, there are heavy travelling expenses, furloughs, schools, boats of various sizes, and buildings to be provided. The total income of the Board for 1920 from all sources was just over £37,000, and out of that organizing expenses had to be paid. So evidently the Church in Australia is not doing her share in work for which she is especially responsible. And great as is the work being done, there are people asking for light to whom it has to be denied, because the Church cannot adequately maintain existing work.

A copy of the report of the Australian Board of Missions for 1920 from which the above statistics are taken, can be obtained from the A.B.M. office, 242 Pitt Street, Sydney, price sixpence. Stamps can be sent as payment.

Ordination of the Rev. R. D. Joynt.

The Reverend Reginald Desmond Joynt, a member of the staff of the Roper River Mission, was ordained priest by the Bishop of Carpentaria in Christ Church, Darwin, on the second Sunday in Advent, December 4th, 1921. Mr. Joynt arrived in Darwin on November 25th by train from Katherine having ridden over 200 miles to the railhead in less than a week.

There was a daily celebration of the Holy Communion during the week preceding the ordination, as well as other services every day, and the Bishop gave addresses on the questions in the Examination of Candidates in the service for the ordination of Priests, in the Church Saturday, December 3rd, was kept as a day of Intercession when there was continuous prayer from 7 o'clock in the morning till 8 o'clock at night for God's blessing on the ordination, and for other matters parochial, diocesan, and missionary.

SUBSCRIPTIONS RECEIVED.

Mrs. F. S. Jones 3/-, Mrs. Kirk, Mrs. Burnett, Miss E. M. Neame, Miss Davidson, Rev. G. A. Luscombe, Mrs. Allan, each 2/6; Rev. W. M. Wilkinson 10/-; per Mrs. Greig, Croydon—Miss Pass, Mrs. Greig, Mrs. Patteu, Mrs. Lee, Mrs. Shield, Mrs. Ogilvie, Mrs. Willocks, Mrs. Aplin, Mrs. Sabine, Mrs. Thomas, Mrs. Rains, each 2/6; per Rev. E. Taffs—Mrs. Crees, Miss Tunnie, each 2/6; per Mrs. Greig—Mrs. Ganly 2/6; per Rev. C. W. Light—Rev. C. W. Light 5/-, H. Iliffe 10/-; per Miss F. Byrnes—Cooktown subscribers, 12/6; per Rev. E. Taffs—Mrs. Chantry, 3/-; Rev. R. D. Joynt, 2/6.

Roper River Mission.

A RIDE OF 250 MILES FOR ORDINATION.

The following contains an interesting account of Mr. Joynt's trip from the Roper River Mission Station to the head of the line from Darwin. It may seem to many in better climates that 32 miles a day is not very much to travel by horse, even if it means every day for eight days. But conditions in the North in November are not the same as in other parts of Australia. Horses are grass-fed and soft, even the grass does not give the staying power which it does further south; the heavy sweltering heat at the time of the thunderstorms is very distressing to man and beast; while heavy thunderstorms may mean boggy tracks, and very slow travelling; then horses may stray at night or the pack-horses leave the track when travelling, which means a loss of time. Under the best conditions, 25 miles a day is a good stage in the far north for continuous travelling. One can double that, but it will probably mean killing the horses.

Since the arrival of the "Holly" at the Roper in May last, we have been preparing for Groote Eylandt, making every effort to occupy it, and have representatives of the Gospel on the Island. Sickness and death hindered us, but at last the party was able to leave for the Island, and after a thorough search and examination to decide on a site about two miles up a creek, the "Emerald," on the western side of the island. A petty and one house was built, and ground prepared for gardens. The party arrived back at the Roper in September, and soon afterwards the "Holly" left for Thursday Island for stores and to bring the Bishop over. On the way, Mr. Warren called at Groote Eylandt to leave Mr. Dyer and Mr. Perriman there to carry on while he was away. The plan was for Mr. Warren to call at Groote Eylandt on his return, pick up the two missionaries, come on to the Roper, and, after the Bishop's departure for Darwin, for the "Holly" to return to Groote Eylandt with three of the staff, and remain there during the wet season.

Meantime we at the Roper were preparing in accordance with the plan. There was a full programme for the bishop, a baptism, a confirmation, a wedding, and an ordination. On Friday nights special hymns were taught the children, the instruction for baptism and confirmation was nearing completion. One of the staff had composed two verses of welcome to the bishop. I was drilling the children for a fitting reception of the bishop, when the "Holly" should arrive, when we got a wire from Mr. Warren to say that the bishop's movements were uncertain. We were disappointed, but we hoped for the best. We knew the bishop would come if he could possibly do so, and we continued our preparations.

On Tuesday, November 15th, at 10 p.m., the "Holly" arrived sooner than we expected her. Most of us were asleep. I jumped up and rushed down to the jetty in my pyjamas to welcome the party. Imagine my disappointment when Mr. Warren called out, "No Bishop."

We soon learnt the reason of it, and that I was to do what at first seemed impossible, ride

to Katherine, catch the train on the 24th to meet the bishop in Darwin, so as to be ordained to the Priesthood there in Christ Church.

We could only muster three horses in the time fit for the journey, and I left at 10 a.m. the next morning, with a black-boy and one pack-horse. I had before me an average of about 32 miles a day if I were to be sure of the train. Day and night we travelled, through thunder and lightning and rain, mud and scrub. Sometimes the boy took me a short cut, they never, it seemed to me, saved time, and they were always through rough country.

One horse got so puffy that I was afraid I should have to leave the packs, and just carry a small swag on my own horse, but we managed to push on to Elsey Station, as we had a cool day, after a thunderstorm. By the kindness of the manager, I was able to leave one horse at Elsey and get a fresh one to go on with. At Mataranka I was able to get fresh horses, which made all the difference on the last 90 miles. We arrived at Maranboy in good time, and on the last two stages from there to Katherine I travelled in company with the mailman. We arrived at Katherine at 4.30 p.m. on Wednesday, November 23rd. I was able to breathe freely. We were in time for the train, and all our hard days and nights, sometimes tuckerless, as we would not "pull off" for fear of the horses straying and so losing time, were not in vain.

I started from the Roper with some cooked damper and tinned meats. We did not cook anything on the way, getting to camp late at night, and starting at daylight in the morning, our damper was soon very dry, and covered with mildew. My blackboy was very good; he agreed with me to sink our personal feelings and appetites until the winning post was passed, and then to make up for lost time, which we did. Again and again we tried to get ahead of our schedule, but so sure as we managed it one day we lost the next. Once we got over our distance by going on well into the night, but our horses strayed back to the water we had passed, and we lost time looking for them the next morning. Once we had a frightful storm, with thunder and lightning which terrified the horses.

It was a pleasure to meet the bishop at Pine Creek, on the way to Darwin. We had a service there on Thursday night, a celebration of Holy Communion the next morning, and arrived in Darwin on Friday, November 25th, in good time. "Praise God from Whom all blessings flow!"

R. D. JOYNT.

Personal Notes.

The Right Reverend G. A. St. Clair Donaldson left Brisbane for England on November 2nd. He travelled overland to Adelaide to catch the "Narkunda" there. He hoped to be in England early in December, and arrangements were made for his enthronement in Salisbury Cathedral on the feast of St. Thomas, December 21st.

The Church people in Brisbane gave the Archbishop a great send-off in the Exhibition Hall on the night of October 28th, 1921. It was the feast of S.S. Simon and Jude, on which festival the Archbishop was consecrated in St. Paul's Cathedral, London, seventeen years ago.

There were many farewell functions to show the love and respect the Archbishop had gained. One of the most important was an "at home," given by the citizens of Brisbane in the University Grounds on Saturday, October 29th.

The Right Reverend Gerald Sharp, D.D., was enthroned as Archbishop of Brisbane on November 16th in the Cathedral Church of St. John. The sermon at the enthronement was preached by the Bishop of Goulburn.

The Right Reverend J. W. Ashton was consecrated bishop for the See of Grafton in the Cathedral Church of St. Andrew, Sydney, on the Feast of St. Andrew, November 30th, 1921.

The Reverend G. A. Luscombe was engaged in doing deputation work for the Australian Board of Missions in Victoria during October and November.

The Reverend F. W. Slade, Sub-dean of the Cathedral, Thursday Island, and vicar of the Cathedral parish has been appointed vicar-general of the diocese of Carpentaria during the voidance of the See by the Metropolitan of the Province of Queensland, the most Reverend the Archbishop of Brisbane.

When a See becomes vacant owing to the death or resignation of the bishop or from other causes, the Metropolitan of the Province becomes administrator of the See, ex-officio—and he usually appoints a priest to act for him as his vicar-general.

The Rev. J. B. Drabble, some time Rector of Darwin, returned from England early this year, and is working in the diocese of Willochra.

The Venerable the Archdeacon of Willochra—the Rev. E. J. Nash, M.A.,—is at present in England, and has kindly undertaken to speak and preach for the Carpentarian Association in England on behalf of the diocese of Carpentaria. The Archdeacon's knowledge of the diocese and of its needs is very great and up-to-date, and his interest in the diocese very sincere. We are grateful to him for this help, and we know he will enjoy speaking about Thursday Island, the Mitchell River Mission, and the Torres Straits. One of his greatest joys when he was subdean of the Cathedral, was to take visitors to Thursday Island over the Cathedral, explain the interesting memories preserved there, and the story of the "Quetta."

The Rev. J. Jones, Chairman of the Australian Board of Missions, and some time Subdean of the Cathedral, Thursday Island, has been appointed Vicar of All Saints, St. Kilda, Melbourne, in succession to the Right Rev. J. W. Ashton, who has been consecrated to be Bishop of Grafton.

The Community of the Ascension.

Three priests were professed as the first members of the Community of the Ascension on the Feast of St. Michael and All Angels, September 29th, 1921. Father Jeyes, of the Community of the Resurrection, Mirfield, England, has come out to Australia for a time to give the new community the benefit of his advice and experience. The community has its home for the present, at Old Bishopthorpe, near Goulburn. The first three members of the Community of the Ascension are the Rev. E. C. Kempe, the Rev. S. Homersham, and the Rev. R. M. Kelly.

It is to be hoped that others will find a vocation and help to keep before the Church in Australia the supreme importance of spiritual things, by the abandonment of material blessings.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA.
NORTH AUSTRALIA.

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The Legal Nexus.

The question which aroused most interest and produced the keenest debates in General Synod, 1921, was without doubt the question of the Legal Nexus. When it was being debated the galleries were full, and at times the interest of visitors manifested itself in applause, faint yet noticeable, and the President had to say that the galleries would have to be closed if visitors did not restrain themselves. Probably the debate was the most educative one ever held in General Synod.

It is a little unfortunate that, in discussing the question in the Press, and in ordinary every day life people talk of the "Nexus" question. It is a bad habit we have got into, and it leads to slovenly thinking, to cut down phrases and expressions and titles of subject to something short and convenient. The Nexus is the connection between the various branches of the Church Catholic, and in the present particular between the various branches of the Anglican Communion, and when people write and talk of breaking the Nexus, there is some excuse for pressmen and others who have not thought out the question to translate that into the convenient expression, and the catchy head line, "Cutting the Painter." And as that expression has a political signification, it tends to confuse the issue.

The Nexus, which binds together the various parts of the Anglican Communion is Spiritual. It is the life which each part receives in common because of its union with our Blessed Lord and it finds its expression in loyalty to the common Lord, in the common faith and sacraments and order. There cannot be a breaking of that Nexus, which would be schism, except by the acceptance by one part or another of some heretical teaching, or by some rejection of what is fundamental in faith or order. And this spiritual life, this nexus, is independent altogether of the accidentals such as forms and ceremonies which express the life, and may be different in different times, under different conditions, and for different peoples.

But there is a Legal Nexus, in Acts of Parliament and trust deeds, which confines the expression of spiritual life to particular methods. In the early days of the Church in Australia, our fathers rightly accepted the methods of the church in England as the expression of spiritual life, and we hold our property under trusts so defined, and can only settle matters in non-essentials in accordance with what is decided by the Church in England, living under different conditions. We cannot alter the prayer-book; we cannot add or take away rites and ceremonies; we cannot adapt the Catholic Faith and Sacraments we have received so that these may have their effective influence in moulding the character and shaping the destiny of this new race sprung from the old stock, which is

having its definite character formed by the conditions under which we live in the Southern Seas. There is an Australian nation with its own peculiar gifts and outlook. We inherit the common tradition of our race, the love of liberty, the ideals of our fathers, and it is such things as these with the outward expression of a common language and loyalty to the throne which binds the Empire into one. In the political world we have recognised that giving to the dominions within the Empire the right to order their own life has not weakened the tie between the Motherland and her children, and we may well believe that in spiritual life we should have the same liberty to order the externals, the expression of life in the way best suited to our conditions and needs. The exercise of this right and duty has not destroyed the spiritual nexus between the Church in England, the Church in Canada, and the Church in South Africa. Even a greater change has not broken the Spiritual nexus between the Church in England and the Dominions with the Church in the United States of America. The unity of the Spiritual life, the reality of the Spiritual nexus was manifested when the Bishops of the Anglican Communion from all parts of the world, England, Scotland, Ireland, and the Dominions, America, and the Mission Field assembled at the Lambeth Conference, and knelt together to receive the Holy Communion in Westminster Abbey and in St. Paul's.

One reason why the doctrine, sacraments, and discipline of the Christian Church may rightly be called Catholic, is that they are adaptable to perfect the various gifts of the various sections of the human race as of individual members of the race. The very Catholicity demands variety of expression, adaptability to circumstances. We look not for a barren uniformity of expressing life and character, but the perfecting of each gift for the glory and beauty of the whole. It is a matter of life not of mechanics. The fullness of meaning of the Catholic Faith can only be manifested when it has received expression from the various minds of the human race, and the glory of the whole when it has polished all the jewels to be set in the Crown of our Lord. And the breaking of the Legal Nexus has a real bearing and connection with Reunion. The Church must be free to approach other bodies of Christians unhampered by bonds which in non-essentials tie her to the past, and to other conditions of life.

The severing of the Legal Nexus is but the application in the twentieth century of the root principle of the Reformation in the sixteenth century, and the conditions are closely parallel. When the break-up of the Roman Empire came with the breaking through the barriers of Roman civilization by the Huns and Goths, the Papacy was the divinely appointed means by which the church in the west of Europe was saved, and the conquerors conquered, and during those periods of unrest before the nations of modern Europe were born it was the power of the Papacy which protected the weak and saved the Church. But when the nations of modern Europe were born, and national feelings demanded expression in religion, the power of the Papacy, which was now a hindrance, the legal nexus

between Rome and the National Churches, had to be broken. In England the essential principle was asserted when it was decided by Church and Parliament that the Bishop of Rome had no authority over the Church of England, and this need have entailed no breach of the Spiritual connection between Rome and Canterbury had not Rome insisted on the recognition of Papal Power as a condition of Communion. To have accepted that would have been false to the Catholic organization of the Church; it would have savoured of heresy.

In the growth of the British Empire during the latter centuries it was essential that the Church in the Dominions in their earlier stages should be closely tied to the Church in England. But in time when nations were born, and the Church became strong enough to stand alone, to manage her own affairs, to order her own life, to influence the development of new nations, it becomes necessary for the legal nexus to be broken and the Church in any particular nation to become free. The daughter is grown up and must be free to be mistress in her own house. Australia is a nation, the Church must be free in all non-essentials so to order her life that she may be able to shape the destiny of the nation. Her work in that particular is difficult in these modern days under the best conditions, it is impossible if her hands are tied, if she is handicapped with a burden neither we nor our fathers were able to bear.

Meeting of the Diocesan Council.

An important meeting of the Diocesan Council was held at Bishop's House, Thursday Island, on Wednesday, November 9th. The Bishop was in the chair, and there were present, the Subdean of the Cathedral, the Rev. J. J. E. Done and Dr. Vernon. The Rev. W. H. MacFarlane was elected a member of the Council in the place of the Rev. G. A. Luscombe. It was decided to postpone all ordinary business till the next meeting. The Bishop announced that he had sent his resignation of the See to the Metropolitan of the Province as he had accepted translation to the See of New Guinea, and that the Metropolitan had appointed the Subdean, the Rev. F. W. Slade as Vicar-General to administer during the voidance of the See. He explained the procedure in the election of a Bishop for the See of Carpentaria as fixed by a Determination of General Synod, which gives the right of election to the Bishops of the Province of Queensland, until such time as there shall be a Synod of the Diocese of Carpentaria, after such consultation as may be possible with the clergy and laity of the Diocese. The Bishop gave it as his opinion that the Diocesan Council was the only body that represented the clergy and laity of the diocese, as it is elected by the Diocesan Conference, and the Metropolitan had evidently agreed to that as he had asked the Subdean to obtain the views of the Diocesan Council so that the Bishops could proceed to election without delay. It was decided on the suggestion of the Bishop, that the

Rev. H. E. Warren of the Roper River Mission, the Rev. J. W. Schomberg, of the Torres Straits Mission, and Mr. J. W. Chapman of the Mitchell River Mission all of whom were in Thursday Island, be asked to attend the meeting of the Council to strengthen whatever opinion the Council came to. After some discussion it was decided that it was not advisable for the Council to suggest names to the bishops of the Province, but rather to express an opinion as to the qualifications needed in one to be elected Bishop of Carpentaria. Eventually it was decided to inform the Metropolitan, that in the opinion of the Diocesan Council, any one elected to be Bishop of Carpentaria should have had Australian bush experience such as would be gained as head of a Bush Brotherhood.

It was then proposed and carried that the parochial Councils in the diocese be informed of the decision of the Diocesan Council, and asked if they concurred, that this should be done by telegraph, and answers asked for by Monday, November 14th, and that as soon as the Diocesan Secretary had received word from the parochial Councils he should communicate with the Metropolitan.

The Rev. G. A. Luscombe, Clement Bellamy, Esq., and S. C. Donaldson, Esq., were the representatives for the Diocese of Carpentaria at General Synod. Mr. Bellamy is the Treasurer of the Australian Board of Missions, and Mr. Donaldson an enthusiastic worker for Missions, and a member of one of the Committees of A.B.M. It was appropriate that laymen interested in Missions should represent a Missionary Diocese.

General Synod.

The proceedings of General Synod, 1921, began with a corporate Communion in the Cathedral Church of S. Andrew, Sydney, at 10.30 a.m. on Tuesday, October 4th. The Primate was the celebrant, and the sermon was preached by the Most Reverend the Archbishop of Perth. All the bishops of Australia were present with their Chaplains, and a large number of the clerical and lay representatives. The Sydney Cathedral does not lend itself to such a function. It is difficult in the cramped space and the low chancel to have the dignified setting for important functions such as a Synod service, and dignity is not a thing to be despised.

The Synod met for its first session at 4 p.m. in the Chapter House, when the Primate delivered his address. The body of the Chapter House was filled with representatives, and the galleries were filled then and on many other times by the general public who followed the debates with keen interest. The only vacancies on the dais where the House of Bishops sat, were Melbourne and Grafton, both of which sees were vacant at the time of the meeting of General Synod.

There was a very full business paper, which grew as more and more notices of motion were given, and it was soon apparent that there was no hope of dealing satisfactorily with every part of the agenda, even though members had come prepared to work. Representatives from the distant dioceses, insisted first that meetings should be earlier than four in the afternoon, and, later on, that meetings should be held in the mornings as well as the afternoon, and they nearly carried a motion that Synod should sit on the Saturday morning. It was only consideration for the Primate, who had a very strenuous time, that defeated the motion, and the

Secretaries had to plead that they could not get the printing of the daily agenda done to keep up with strenuous desires to use all available time, and more than once the President had to warn members, that they had better be careful to keep their agenda papers, as fresh ones might not be forthcoming the next day.

The representatives from distant dioceses claimed that some of them had come some two or three thousand miles to do business, and they were not prepared to waste time. The plea carried weight, and the earnest desire to do work was excellent.

At the same time they were not unreasonable as they agreed that contentious business should not be taken before 4 p.m. each day, which would enable Sydney folk to be present when it came on, while much formal business could be cleared out of the way in a smaller house. There was a noticeable determination that the Sydney diocese should not have too much influence, and a suspicion that some felt it had been considered too much in times gone by. The more important subjects on the agenda paper were those dealing with the Legal Nexus, the Reunion, the Ministry of Women, and other matters arising out of the report of the Lambeth Conference. The debate on the Legal Nexus was long and keenly contested, the chief opposition came from representatives of the Sydney Diocese, and a few of the older clergy and laity of the other dioceses. The Bishop of Bathurst, who was in charge of the subject, introduced it in a masterly speech, which took two hours and 45 minutes to deliver. The debate was begun on the evening of Wednesday, October 5th, and was continued on Thursday and Friday, on the second reading of a Determination brought forward by the General Synod Committee appointed to consider the question. When the vote was taken late on Friday night, it was found that all the bishops voted for the principle of the freedom of the Church in Australia, and they were supported by a majority of both clerical and lay representatives, the voting being: Bishops, 20, 0; Clergy, 55, 19; Laity, 48, 13. There was a scene of great excitement when the results were made known. Later on the Bishop of Bathurst announced that it had been decided not to continue with the Determination. As the principle was asserted by so overwhelming a majority, it was felt that it would be better to refer the matter to the Diocesan Synods and have a committee of General Synod to collate the suggestion received from the Diocesan Synods and after Conference to draw up a new Determination. This would also meet some of the objections of those who had voted against the principle. It is of great importance that on such a matter there should be general agreement, and the procedure would not take much longer.

It was a fine thing that Synod was willing to put aside the excitement of debate on such a question as the Legal Nexus, to listen to speeches on Missions, of the duty of the Church with regard to them, by the Archbishop of Brisbane, the Bishops of New Guinea and Gippsland, and Mr. C. R. Walsh.

A definite advance in dealing with Reunion was made in the election of a committee to work with Provincial Committees on the subject, and lines laid down on which discussion of the problems with representatives of other bodies of Christians could be carried on. The Lambeth suggestions were accepted, and the feeling of Synod was against free interchange of pulpits. The conditions of such interchange laid down at Lambeth were emphasised, and also the danger of hasty, ill-considered action.

There was a long debate on the Lambeth Proposals with regard to the ministry of women, but the subject had to be adjourned. There was not time for full consideration of a matter of such grave importance.

Determinations were passed accepting the representation of the dioceses in General Synod as fixed by rules passed in 1916 as such rules were

almost certainly unconstitutional, allowing the Diocese of the North West to be included in the Province of West Australia, and dealing with other matters of less importance, but simplifying procedure of Synod.

There were resolutions passed dealing with matters of importance, and one wishing the Bishop Elect of Salisbury Godspeed in his new work, and expressing regret at the loss the Australian Church will suffer by his departure from Brisbane. Another congratulating the Bishop of New Guinea on his translation to Brisbane, gave the Bishop of New Guinea an opportunity of saying how little he would have considered leaving New Guinea but for the strong opinion of the doctors that he ought not to return.

The most striking speeches in the debates were made by the Bishop of Bathurst, the Archbishop of Perth, the Archbishop of Brisbane, and Mr. Justice Harvey. The plea of the Archbishop of Brisbane that various schools of thought have a right not merely to be tolerated but to be recognised in the Church was warmly applauded.

The hospitality of the Sydney parishes was lavish. Every day the members of Synod were entertained at tea in the Waratah Rooms. It is no wonder if, on the first night, the great crowd of hungry Synodsmen waiting to be fed, almost disorganised arrangements. It is a wonder how those responsible managed so well after their first experience of doing the apparently impossible. The Archbishop of Brisbane very graciously, and with much humour, thanked our hostesses for all they had done.

Synod came to an end on Wednesday, October 12th, with a short service of thanksgiving in the Cathedral, about 11 p.m., when the members were dismissed with the Primate's blessing. By this many representatives had left Sydney, and much business had to be left undone. What was done will be of very great importance to the Church in Australia.

The New Bishop of Grafton.

The Right Reverend J. W. Ashton, who was consecrated to be the second bishop of Grafton, on S. Andrew's Day, in S. Andrew's Cathedral, Sydney, was an exhibitioner of Hertford College, Oxford, and took first class Honors in the Mathematical School. He worked for some years in the diocese of Brisbane, as Rector of Bundaberg, and afterwards as Rector of S. Andrew's, South Brisbane. He returned to England where he was for a short time engaged in organizing work in connection with Sunday Schools, coming back to his old parish, S. Andrew's, South Brisbane, where he remained until his appointment to the important Melbourne parish, All Saints, S. Kilda. So the new bishop has had a good deal of experience in Australian Church life. He has been connected with the diocese of Carpentaria for many years as he was commissary for the first and second bishops of the diocese. We owe him a big debt of gratitude for finding our present subdean for us, when Archdeacon Nash left Thursday Island for Laura. Mrs. Ashton, who was Miss Anderson, is the daughter of the late Under-Secretary for Education in Queensland.

The election of the present Archbishop of Brisbane is the first under the new method of election, which was agreed to by the Brisbane Synod, when Queensland became a Province, their Bishop an Archbishop and Metropolitan of Queensland. The method of election is unique, and it worked so well on this occasion, that it is worth while giving an account of it. Other Provinces with their Metropolitan Sees might consider the advisability of adopting it.

There are two things to be considered, the Archbishop is the diocesan bishop of the Metropolitan See; he is also Metropolitan of the

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Province, and so there are two sets of rights to be balanced, the rights of the Diocese and the rights of the Province. An individual may be suited for either duty, he has to satisfy both parties. The Province can hardly be expected to accept whoever is chosen by the diocese, without some real voice in the choice, something more than the confirmation by the Bishops which is required for every diocesan, nor on the other hand can the diocese be expected to accept a bishop chosen by the Province. One way out of the difficulty would be to have a moveable Metropolitan See, allow the dioceses to elect their bishops in their own way, and then for the Province to decide on which of the Bishops should be Archbishop and Metropolitan. As a matter of fact, that is the present arrangement for the Primacy.

The Archbishop of Sydney is not ipso facto Primate of Australia. When the See of Sydney—or whatever may be the Primatial See—becomes vacant it is filled irrespective of the Primacy, and then the Bishops of Australia elect their Primate, their choice being limited to the occupants of the Sees of Sydney, Melbourne, and Brisbane. Perth is not included as it is so far from the preponderating weight of population.

There are objections to a moveable Primatial or Metropolitan See, but if a particular diocese wishes to be Primatial or Metropolitan, then it is obviously fair it should surrender some of its own private rights and claims. The problem is to decide how the different rights may be duly recognised.

The election committee for the Archbishopric of Brisbane is made up of six clergy in Priest's orders of the diocese of Brisbane, and six laymen; both these bodies are elected by the Brisbane Synod, and the bishops of the Province of Queensland are members of the Committee, the senior bishop being chairman. This provides for the interests of both Diocese and Province. Further, only the priests may nominate a person to be elected bishop of the diocese, which guards the rights of the diocese very carefully. On the other hand, no one is duly elected unless he have a majority of the three Orders on the Committee, which prevents the bishops being placed in a false position by having to accept or reject one already elected by the diocese. The fact that the bishops are members of the Committee sitting and discussing the matter with them, makes for harmony. They know the wishes of the diocese at first hand, and are able to keep the claims of the Province before the Diocesan Representatives.

Of course, the successful working of any method of election depends largely on the spirit in which it is worked. And the wonderful success of the first use of the method in Queensland is not due simply to its justice in recognising different claims and rights and its bringing all representative to meet and pray and discuss together.

It is due to the wonderful spirit of unity in the Province, which was the impress made on the Province by Archbishop Donaldson, and perhaps still more to the way in which he impressed the duty of the sinking of all sectional and party feeling by his call to prayer in his own diocese and the Province, some weeks before the date of the election. The holding of a day of Prayer and Intercession in the Cathedral

on the day preceding the election was the culminating act of a long period of preparation. All this prepared the committee as nothing else could have done, and the committee met in an atmosphere of prayer, and with a real sense of responsibility. On the day of the election all the members were present at a celebration of Holy Communion in St. Luke's Church, at 8 a.m., when the Bishop of New Guinea was the celebrant, and Mattins and Evensong were said in the church. A room at St. Luke's was provided for the meetings, and meals were served in the basement and so, after prayerful consideration which took up the whole day in four sessions, the decision was come to about 10 p.m. A word of thanks and appreciation is due to the six Brisbane laymen, some of them now holding important positions in the business world, who arranged to be absolutely free for the whole day that they might devote themselves wholeheartedly to a duty they showed they realized to be one of supreme importance. While the Church can command such devotion and high sense of duty she need have no doubt of the reality of her influence in the world.

Christ Church, Darwin.

The Ladies' Guild held a small sale of work on the night of October 18th, in the Rectory Grounds, the proceeds, which amounted to £65 are to be devoted to reducing the debts of the parish, and to beautifying the Church.

The Rector of Darwin has been busy preparing a class of candidates for Confirmation, the second during the year, and he presented five candidates to the Bishop for Confirmation on Tuesday, December 6th. Sunday, December 4th, was an important day in the history of the Darwin parish, as on that day the first ordination held in Darwin took place, the Rev. R. D. Joynt being admitted to priest's orders by the Bishop of Carpentaria. There was a large congregation, the service was beautifully reverent, conducted with dignity and without fuss. The Rector of Darwin presented the candidate and took part in the act of ordination. The sermon was preached by the Bishop, and there were 24 communicants.

Mr. Joynt celebrated the Holy Communion on Monday morning, and left for the Roper again on Wednesday, December 7th.

In spite of other attractions and engagements a large number of parishioners came to the Rectory on the night of Monday, December 5th, to a social gathering for the opportunity of wishing good-bye to the Bishop. The Administrator of the Northern Territory, F. C. Urquhart, Esq., who was in the chair, spoke of the high appreciation in which the Bishop is held by the people for his devotion to his work. He referred to the long journeys the bishop had made to outside places, and of his 16 years work in New Guinea, followed by six years in the North of Australia, and he wondered if ever one who had worked for 22 years in the Tropics had been willing as a matter of simple duty to accept a change which meant more work in such a climate as New Guinea. Mr. Barnes and Mr. Millican, the wardens, also expressed on behalf of the people their appreciation of all the Bishop had done for Darwin. Refreshments had been

provided by the ladies of the parish, and when justice had been done them, the evening came to an end.

The Parishes.**THURSDAY ISLAND.**

All Souls' Day was observed by a requiem and a dirge after evensong, as has been done here for some years past. As our church is a memorial church, and All Souls its dedication, this duty, is the more important here, and we hope that the day will be more widely observed each year, to commemorate our departed friends and to strengthen our hope of meeting them again in a happier world.

Bishop's House has had as guests this year missionaries and their families to the number of thirty persons, for an average of thirty days each. Recent visitors have included the Rev. H. E. de M. Warren, who navigated his own ship on an adventurous voyage from Roper River and remained with us three weeks; he reached his home safely, and duly, on the 16th November.

On October 28th the opportunity was seized of holding a concert in aid of our building funds, through a generous offer made by H.M.S. Fantome, and the entertainment was in every way a pronounced success. The large audience appeared well pleased with the efforts of the artists, who were both meritorious and popular; it was a pleasure to have such a good concert. The programme was very full and varied, and was performed without a hitch. Our best thanks are tendered to the Fantome's ranks and ratings for their goodwill and voluntary work, and to our friends who reside here, who helped in large measure.

The local response to the appeal for funds from St. Martin's Hospital, Brisbane, the Church of England War Memorial for Queensland, was something to be thankful for, and it shows what good-hearted people are in the town. We telegraphed £30 to the hospital on the morning after St. Martin's Day (Armistice Day). We are grateful to the collectors and to all the kind donors.

The G.F.S. annual sale of work for missions was held in the parish institute on the 24th November, and was unusually successful; the Australian Board of Missions will benefit to the extent of about £25. This year the function was made more interesting and attractive by an entertainment provided by a chorus of the little girls, with some bigger ones to help, who had been well trained by Miss May. Her work produced a pretty concert, which was much enjoyed by the large audience, the choral songs and recitations, duet, rhythmic drill, morris dance, all being equally effective. All the workers of the evening displayed the harmonious and willing spirit which is such a pleasing feature of Church work in this parish. The amount of money given in this parish to the missions is exceptionally large, which is a good advertisement for the missions, for our parishioners see them in operation daily.

Mrs. Williams, the Queensland National Bank, kindly entertained the Bishop on his visit to Port Douglas early in October.

1922.

Diocese of Carpentaria.

Bishop :

RT. REV. HENRY NEWTON, D.D.
Thursday Island, Queensland.

Administrator :

REV. F. W. SLADE, B.A.

Sub-Dean :

REV. F. W. SLADE, B.A.

Diocesan Secretary :

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries :

REV. CHANCELLOR PONSOMBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., All Saints', S. Kilda, Melbourne.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. C. B. MIERLEES, Springhill, Maesmore, Gloucester, England.

Clergy :

REV. B. S. COLE, Cooktown.
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. HAROLD THOMPSON, Normanton.

Honorary Lay Readers :

MR. H. F. L. FINNISS, Darwin.
MR. D. A. ROBERTS, Darwin.

Diocesan Council :

REV. F. W. SLADE, B.A. MR. GEO. CLARK.
REV. J. J. E. DONE. MR. A. SULLIVAN.
REV. W. H. MACFARLANE, DR. VERNON.
Th.L.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River :

MR. J. W. CHAPMAN. MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. MISS F. SMITH.
(Supt.) MRS. TRELLOGEN.
MR. E. C. TONKIN.
J. Geibo, T. Solomon, J. Savo.

Roper River Mission :

MR. DYER. MR. H. L. PERRIMAN.
REV. R. D. JOYNT. MISS CROSS.
REV. H. E. D. WARREN MRS. DYER.
(Supt.)

Torres Straits Mission :

REV. J. J. E. DONE. REV. J. W. SCHOMBERG.
REV. W. H. MACFARLANE, *REV. JOSEPH LUI.
(Th.L.) *REV. POEY PASSI.
DEACONESS HATTON, Thursday Island.
* Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Letter from the Bishop.

My dear friends,

I find that I am in time to get a letter into this quarter's *Carpenterian*, so I am taking the opportunity of sending you greetings. Those of you who live in the Diocese I hope to see personally at the earliest possible opportunity, as it is my intention to pay a hurried visit round the Diocese soon after my enthronement; this visit will only be to the larger centres—but I feel that I must get a first-hand impression of the work being done before making any plans. This flying visit will also enable me to get some estimate of the needs of the future.

Some of our English friends I have had the pleasure of seeing; many of them who know Thursday Island send greetings through me to their various friends still in the Diocese, assuring them of their continued interest and support.

Why I was chosen for this great work I do not see yet; all that I know is that these words were continually in my mind at my consecration, "Ye have not chosen Me, but I have chosen you," meaning for me that God knew that I had something to give to you in the Diocese. What that something is I pray that He will shew me in His own good time; further, that there may be something that you in the Diocese have to give to me, helping me one step higher in the spiritual life. I hope that you will pray for me as I do for you, that on neither side will anything be kept back that God wishes us to impart to the other.

I must tell you that some of the best information I received about my future place of life

was at a picture show in Melbourne, where F. Hurley was shewing a most excellent series of pictures on the Torres Straits and New Guinea.

As a close I ask you again to pray. Those old friends of mine in the Charleville Brotherhood District who were praying for me, knowing that my future sphere of work was quite uncertain, have had their prayers answered in a way that neither I nor they ever dreamt of; as their prayers were answered, so will yours be also.

STEPHEN,
Bishop.

The Consecration of the third Bishop of Carpentaria.

On Lady Day in March, the Feast of the Annunciation, the Rev. Stephen Harris Davies was consecrated Bishop of Carpentaria in S. John's Cathedral, Brisbane. The consecrating prelates were the Most Reverend Gerald Sharp (Lord Archbishop of Brisbane), the Rt. Rev. Philip Crick (Lord Bishop of Rockhampton), the Rt. Rev. George Dowglass Halford (formerly Bishop of Rockhampton), and the Rt. Rev. Henry Frewen Le Fanu (Coadjutor-Bishop of Brisbane). There were nearly 50 clergymen in the choir, including the Rev. F. N. Eldershaw, the Rev. C. Nommensen, and other members of the Charleville Bush Brotherhood. The Archbishop was attended by the Worshipful Chancellor of the Diocese (Mr Percy Hart), and Mr Gordon E. Gall (Diocesan Registrar), and by the Rev. P. C. Shaw (formerly of New Guinea) and the Rev. W. H. W. Stevenson (of S. John's College), who were the Archbishop's Chaplains. The Bishop-elect was attended by the Rev. John Done (of Torres Straits), and the Rev. Ivor Skelton (who is joining the Diocese of Carpentaria). Mr E. R. Crouch was present as Notary Public. The choir and clergy and the Bishop-elect having taken their places, the Archbishop's procession entered the Cathedral and proceeded to the Sanctuary. The service followed the Prayer Book—Mattins having been said at an earlier hour.

The Archbishop was the Celebrant, the Bishop of Rockhampton Gospeller, and Bishop Le Fanu Epistoler; all the Bishops wore copes and mitres.

After the Creed, Bishop Halford went to the pulpit for the sermon. The Bishop-elect then came from his place in the nave to the Archbishop seated in his chair before the altar. The Bishop-elect was presented by the Bishop of Rockhampton and Bishop Le Fanu. The

Chancellor then read the certificate of confirmation of the election—signed by the Archbishop—and the Registrar administered the oaths of allegiance to the Sovereign and of canonical obedience to the Metropolitan, which were duly taken by the Bishop-elect. The Litany was then said by the Sub-Dean (Canon Batty). The Veni Oreator was said in alternate lines by the Archbishop and the congregation. All the Bishops present joined in the laying-on of hands, before which the Bishop-elect, who previously had been in rochet and stole, was vested in cope. After the delivery of the Bible, the Archbishop placed the mitre on the new Bishop's head, and he then proceeded to the Sanctuary taking his place with the other Bishops. At the administration of Holy Communion, the Archbishop gave the Holy Communion to the new Bishop and Bishop Halford, who were the only communicants in the service. At the end of the service, the Archbishop, preceded by the staff-bearer and having on his right hand the new Bishop and followed by the assisting Bishops and officers, left the Cathedral in procession.

The service was notable for being well arranged and not being unduly prolonged, and also for having only such music as the congregation could join. Merbecke was used for the Eucharist, the responses to the Commandments being said—notsung. The hymns were: Introit, "Holy, Holy, Holy"; Offertory, "Thou Whose Almighty Word"; the Communion, "O Saving Victim"; the Ablutions, "Shall we not love Thee, Mother dear."

THE SERMON.

At the Consecration Bishop Halford took for his text part of the Holy Gospel of the Feast: "The angel Gabriel was sent from God."

The preacher linked his remarks to the event of the day, the Annunciation of the Blessed Virgin Mary. He said that they went back in thought to that day, which was surely the greatest since creation. God had then announced in the world the most stupendous revelation of divine love, and the beginning of a new era for the human race. The Bishop went on to speak of how God had chosen Gabriel from among a great host to bring His message to the Blessed Mary, who, by the power of the Almighty, was to bear His Son, Jesus Christ, for man. After asking his congregation to let their thoughts roam over what that message had made possible, the preacher discoursed upon that phase of the subject. "The message of the day is Jesus," he declared at the conclusion of the remarks he made in that direction. "It is Jesus in the world of men, God's gift to men in the world to-day, Jesus whom we may love and serve and suffer and die for."

PRESENT LINKED WITH PAST.

The Bishop proceeded to remark that in the consecration about to take place they saw Saturday linked back to the day about which they had been thinking. 'The event was to be the empowering and sending forth by God of a chosen messenger with a message.

"Does the day bring you a message, my brother?" asked the preacher, speaking directly to the Bishop-elect. "You have been chosen," he went on, "out of the many in the society of the Church for special apostolate by Christ, and He has called you to Himself, as God called Gabriel, as Jesus called out of the number of His disciples Peter, Andrew, James and John. In a few moments you will say that you are persuaded that you are truly called of God Himself to this ministry, according to the will of our Lord Jesus Christ. That is your own security and stay in days when a sense of impotence and futility, and even failure, is pressing sore. You come back to this: 'I did not take this ministry upon myself—God called me. I have not come of myself, God sent me unto you.'"

"Through this solemn sacramental act, God sends you to a definite region. The scene of your labours is among scattered communities, isolated settlers and in islands of the sea. Your work, please God, will not be overwrought with office routine or burdened with detailed administration. It is rather a return to the apostolic ministry of a Paul or Barnabas, and you come to the people to bear Christ to them; to manifest Christ to them, to make them see Jesus and to call them to personal attachment and devotion and obedience to Him, both for His glory and for the highest satisfaction of their own ideals of humanity.

"The personal influence of a Bishop counts for a great deal, and the visit of a Bishop may mean a social event. But first it must mean the coming of Christ to the isolated. You represent and bear the Lord Jesus Christ to your few Priests, living amidst surroundings which so little help to maintain spiritual force and to them your visit must mean a vision and a touch of Christ. And to tiny communities with limited interests and perhaps narrowed vision, your coming is primarily to bear Christ to them. However little they may show it, the inarticulate request is there: 'Sir, we would see Jesus.' They must know that you come from God to them fully absorbed in His trusts and message—the thing trusted to you to do being, like Gabriel, to announce Jesus on earth.

"I have seen in western bush—as you have seen—the influence of the God-fearing man or the holy woman, an influence radiating far and affecting all the district through those who visit that station home. I believe that for you, and most of us, our ministry and our message is more to individual than to the mass. I believe that God sends us to individuals to bring them into touch with Jesus, and try not to give them up until they have surrendered. There you have a new centre, a Nazareth, where Jesus is, or a house of Lydia, or of Jason, of Stephanas, or of Prisca, and Aquilla.

THE NEED OF TO-DAY.

"That was the way the Name of Jesus and the Kingdom spread in the first three centuries. We need a return to just those methods to-day." Bishop Halford concluded: "And a Bishop can create those centres arising round a Christ-possessed individual perhaps better than anyone else."

The Parishes.

THURSDAY ISLAND.

A reception was held in the Parish Institute on the eve of the departure from the Diocese of the second Bishop of Carpentaria, to bid his Lordship farewell. It had become known that the Bishop desired not to receive any parting gift; he will remember the people well without having anything to remind him, and he felt that after the handsome token of appreciation that was given him less than two years previously, it would not be fair to allow the people to be asked for anything further. A programme of music brightened the evening, and farewell speeches were made. The Bishop expressed his personal regret at leaving the Diocese, and explained the necessity of his translation, and his conviction that it was his duty to become Bishop of New Guinea.

The coloured residents of the Island also arranged a farewell meeting in the South Sea Home, to take leave of the Bishop, and managed the function well and with good success. The Islanders expressed their regret at the loss of their Bishop, who had been "good and kind" to them, and had watched their interests, and asked his Lordship to accept a present of beautiful shells, richly carved. The Bishop thanked the people for their good wishes, and explained that they were certain to get another Pastor who would care for them.

The money now held by the Vicar in trust, at the request of the Parochial Council, for repairs and improvements to buildings, will be expended as soon as the season of the year permits.

As usual, offerings of money are invited during Lent from worshippers for the A.B.M., and envelopes are provided in the Church for that purpose; also the children of the Sunday School have their envelopes for the same purpose.

For a number of years, until last month, a blacks' camp lurked in our vicinity (at Hammond Island), and was a constant menace to the health, physical, civic, and spiritual, of the town; but what was far worse, it was known to be a plague spot to its inhabitants, who were certain to degenerate rapidly in such circumstances, as they actually did. In obedience to an order of the Chief Protector of Aborigines, these natives have now been removed to Adam Village, on Moa Island—not "evicted from home," for Hammond Island was never their home; they had wandered to it as a convenient camping ground. The degradation among them was shocking, and the strong terms used in Parliament by the Home Secretary, in answer to a question, are fully justified, as the best friends of the natives are sadly aware. The Government, in removing them to a decent

village, where they can have proper protection and full freedom, with reasonable assistance and guidance, has the hearty approval of the Church.

The cry, "Leave the blacks alone," is ignorant folly, when it is not worse, seeing that it is impossible to leave them alone; these poor fellows cannot be unaffected when the march of civilisation surrounds them. The only rational and righteous treatment is to make proper reserves for them where they can live secure, and have a chance to progress instead of lingering in wretchedness, and poisoning the country while dying off.

Our little Cathedral has had the good fortune to secure some old stones from great and ancient Cathedrals in England, which are of much historic interest, and which will be built into the walls of the Church at its completion. Westminster Abbey, Gloucester, Salisbury, Southwark, St. Paul's, Canterbury, have sent each a stone, mostly wrought in Centuries XIII. to XV. The oldest of the relics is a brick, made by the Romans in Britain, at the site of St. Alban's martyrdom, and used afterwards in the old foundation of St. Alban's Abbey.

The Customs Department has performed the difficult feat of excelling itself; the stones above referred to were charged import duty, on the grounds that these relics could be manufactured in Australia!

Requiescat.—Margaret Dunwoodie, December 17th; Gunda Josephine Young, February 13th. Both departed this life in Brisbane, whither they had gone for medical treatment. Miss Dunwoodie will be long missed by many who knew her as a good, true friend. Mrs. Young leaves a husband and young family to mourn their loss. Both were active Churchwomen. Our faith is that they are in sure consolation and rest, and await a joyful resurrection.

NORMANTON.

The Rector, the Rev. Harold Thompson, who gallantly volunteered, and has now fulfilled his promise to the Bishop of Carpentaria, and whose work has been accomplished under the most trying conditions, leaves this month for New Guinea, having volunteered as a Mission Priest there, and carries with him our prayers and best wishes. The vacancy so caused at Normanton will shortly be filled by another competent and self-denying Priest.

Major Armstrong has defrayed the cost of renewing the gas plant at St. Peter's Church, and it is working splendidly. It is quite a treat to have the gas again, after much trouble with lamps. Some repairs have been done also to the fabric and to the organ.

We regret having received no news from the other parishes.

The Missions.

The Diocesan Secretary acknowledges having received a case of goods marked "Torres Straits Mission, c/o Mr. Slade, Thursday Island." It appears to have come as an enclosure to Hodels Ltd., and there is no trace of the sender. Its contents have been distributed, and we are desired to express the thanks of the recipients to the kind donors.

Mr. J. W. Chapman acknowledges with hearty thanks two parcels of literature from unknown friends.

The property known as Mitchelton, between the Edward and Mitchell Rivers, and bounded by the shore of the Gulf of Carpentaria, has been resumed by the Government and proclaimed an Aboriginal Reserve. Particulars are in the *Government Gazette*, 14/1/22, p. 129.

The ketch "Herald," after six years of active service in the Torres Straits, is to go on the slips this month for overhaul and extensive repairs, which will cost hundreds of pounds. She has proved a very satisfactory ship.

In a place where there is as yet no Mission to the heathen within our borders, visiting traders warned the natives that if a Mission came, they would better run away, or they would be captured and made to work too hard; the same traders complain that Missions make the natives lazy. The real cause of their dislike to the Church is quite well known.

We frequently read in disreputable newspapers—having our attention called to them by indignant Churchmen—most absurd accusations made against Missions. We suppose that kind of lie pays the publishers, as there are always purchasers of what abuses anything respectable. We mention them for the sake of inviting anyone who feels that "there might be something in it" to write to us for the facts, which are convincing.

The news from the neighbouring Diocese of New Guinea is most encouraging, and shows the immense change brought about in the lives of the people by Christianity, which has indeed revolutionised their minds; where they were cannibals thirty years ago, they are now living joyfully, righteous and sober lives; they have become industrious, their health and prosperity have increased beyond words, their villages are kept clean, they have a new spirit in them. It is miraculous. But what seems to an Australian more remarkable still is their intense gratitude for what has wrought the change; they build Churches as a labour of love, and build them well; then they throng them. No wonder they have roused the jealousy of worldlings who visit the country; our national indifference to religion, which brings such unspeakable blessings, is something they cannot understand; they are eager to shew their loving fealty to Him Whom they have come to know.

SUBSCRIPTIONS RECEIVED.—Miss Addison, Veybridge, 10/-; Mr Toulasik, Mrs Woodhead, Mrs MacLeod, Miss Bensted, each 2/6; per the Rev H. Thompson: Mr Kershaw, Mr Villocks, each 2/6; per the Rev C. W. Light: Mrs Davis, 2/6.

Church Schools in the North.

Members of the Church of England who wish to assist religious education in the North should subscribe to schools carried on by their own Church, in preference to the schools of other denominations.

The Roman Catholic Schools are: Mount Carmel, for boys, and numerous Convent Schools for girls.

The Methodist-Presbyterian Schools are: Thornborough, for boys; Blackheath, for girls, both at Charters Towers.

The Church of England Schools are: All Souls', at Charters Towers, for boys; and for girls: S. Anne's, Townsville; S. Mary's, Herberton; S. Gabriel's, Charters Towers. For full particulars of these schools, apply to the Registrar, Diocesan Registry, Townsville.

Children who are members of the Church of England should be sent to one of the schools of the Church of England, and not to schools of other denominations.—*The Northern Churchman*.

Of course, the above list includes no schools except those in Northern Queensland. Many parents prefer to send their children to Brisbane or further South; and there are many excellent Church of England schools in the cities and larger towns all over Australia to choose from; the Rector of any parish will be glad to obtain information about any of them for enquirers.

Bishop of New Guinea.

We are glad to know that Dr. Newton, who worked so laboriously as our Bishop, reached Dogura in time to be enthronized there as third Bishop of New Guinea, on the day after he ceased to be Bishop of Carpentaria—S. Paul's Day—as he had wished. His lordship had sailed from here on Christmas Eve (of all days in the year) for the purpose of reaching his new Diocese in time for S. Paul's Day, as there is at present no direct route, and it was necessary to travel 4,000 miles out of the way on a voyage to a port less than 400 miles distant. Such tiresome journeys, which are liable to upset all one's plans and waste much time, have frequently fallen to the Bishop's lot during his residence here, and we trust that he will be free from at least that weariness in his new See.

The Bishop had an enthusiastic reception, both at Port Moresby and Samarai, and a touching welcome from his old friends at Dogura. The native Christians had hoped, ever since they knew that Dr. Sharp could not return, that their old friend Dr Newton would return as their Bishop, seeing that he knew and understood them, and could be understood by them. They were very grateful when they learned that he was coming back to them, and on his arrival did all they could to express their welcome greetings. The new Bishop's influence in New Guinea will be greater than any one else's could be, and that reconciles Carpentaria to the loss of him.

A Popular Hobby and our Missions.

Please contribute postage stamps for sale to benefit the Australian Board of Missions, which maintains our Missions in the Pacific Islands, New Guinea, at Yarrabah and the Forrest and Mitchell Rivers, and in the Torres Straits, etc. Unused and used of every country desired. Rare and medium stamps, and old collections, specially solicited. Packets are sold from 5/- to £1, to suit the wishes of purchasers as nearly as possible. Approval books are ready for responsible collectors. If contributions are floated off the adhering paper the cost of forwarding will be reduced and the work of the Department facilitated. Selected specimens of current Australian under 3d. are welcome, provided they are cleaned, sorted, and tied into bundles of 100 for the wholesale market. Torn, cut, pen-marked, and heavily franked are unsaleable.

A.B.M. Stamp Department, Hon. Secretary, Mr. Harry G. Simpson, Thursday Island, Qld.

Mixed Marriages.

(FROM THE PARISH PAPER OF S. JOHN'S, YOUNG N.S.W.)

We want to make it quite clear to our young people exactly what it means when they consent in the case of marrying a Roman Catholic, to be married by a Roman Catholic priest. In the first place they consent to be married as a heathen, or publican might be, *i.e.*, not in the Church before the altar, where every decent Christian has a right to be married, but in the vestry or at the presbytery or anywhere but the right place. Secondly, they consent, if not deliberately, that they are not Christians, that their own clergyman is not a clergyman at all, and that unless they have the blessing of a Roman priest, their marriage is no marriage at all, and that to put it plainly, their children will be illegitimate. Let us be quite clear on the matter. It is not the interchange of blessings between members of different Churches to which we take exception, it is to that complete denial of any lot or status in the Catholic Church to the Church of England, to which they subscribe by consenting to be married by a Roman priest. If the Roman Church accorded to our people who may seek to be married therein, that full status and position which the Church of England accords to all who have been duly baptised, and are not living in sin, who seek a blessing through her, we could take no exception. The *Ne Temere* decree simply applies a Canon of Trent, which dealt with clandestine marriages between Catholics, to a purpose for which it was never intended. We suggest that all our readers should buy two Roman Catholic Catechisms, one for 1904 and 1905. In the one of the later date, they will see a most significant omission, which is very interesting, in view of what we have written. The motto of the Roman Church, *Semper eadem*, has sometimes a sinister meaning.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XXII., No. 86. Thursday Island, April 1, 1922

Passiontide.

There is surely nothing our country so much needs as the revival of a living faith; a faith that is not merely an opinion, but a principle of action, a faith that causes its possessor to make efforts and sacrifices for God's sake.

If we wish this to be widespread, we must strengthen and deepen it in ourselves, and for that purpose perhaps nothing is better than meditation on the Passion of the Redeemer of mankind.

The Christian year is a practical convenience; we know that at Passiontide millions of our brethren are directing their thoughts to the same end, and the Church services at that time are arranged to help the devout searcher after truth who seeks to understand the Sacrifice of the Son of God. As we read and think over the great history of the Passion, each really trying to understand what meaning it holds for him, what difference it makes to him, we learn the true faith.

Most men are in danger of not profiting by their education through neglecting the powers that have been trained in them; they have been taught but have not learned; they have ceased to exercise their mental faculties; therefore, outside the range of their trades, they cannot really think out things for themselves, cannot form true judgments, have never developed their will power, but are content to be "like dumb, driven cattle." They miss a whole world of knowledge and experience, "the mystic heaven and earth within."

We do not want our minds to be a blank, and if there is one impression more than another that should be on our minds so deeply that we never forget, it is the impression made by the Passion. It will not impress itself without our own effort; no preacher, no book, can put it there for us. And an annual effort to keep the impression fixed is one of the best methods, as the long experience of Christendom has proved, of preserving that faith we have mentioned above.

Here is an ancient precept good for us to follow—during Passiontide spend some part of each day in meditating thus:—

Beforehand, make your time-table.
Resolve to keep to it as strictly as possible.
Preferably, choose the same time of each day.

If possible, choose some time in the early morning.

Do not attempt to spend more time in meditating than you can.

Sometimes, ten minutes is enough.

Often, the best place is the open Church.

Keep your thoughts concentrated.

Kneel and pray for enlightenment.

Then read, very slowly, part of one of the Gospels of Holy Week.

And think, What message has this for me?

When you see its meaning, pray for strength to act accordingly.

Frequently during the day, recall the matter.

Such a practice may seem a severe exercise, but it reveals the meaning of the Cross. Those who cannot fulfil it every day might do so once or twice during Passiontide. The whole meaning of the Cross has never yet been grasped by mortals, hence there is no Catholic theory of the Atonement, but each ought to see, even if he cannot explain to others, as much of the meaning as he can.

Think what the Cross teaches about God's love for sinners; God's hatred of sin; His justice and His mercy; His power to make new men of us; the wickedness of sin and its destructive power over its victims; the one way of becoming and remaining free in will and soul.

When anyone knows, and believes personally, the truth of the Atonement, it is not difficult to accept the historic fact of the Resurrection. Then one's life is founded on a firm foundation and delivered from the softening which spoils the intellect of the muddle-headed, the day-dreamers, the meddlers with pseudo-science.

We plead then with all who have not come to a personal decision, to face the question fairly, by the methods indicated above, at this Holy Season; and with all who are convinced believers, to employ the same method to strengthen their faith against assaults. Nothing less than the fulness of the Christian creed, loyally believed and acted on, is good enough to preserve and develop Australia.

In case of non-delivery of *The Carpenterian*, please advise the Editor, Bishop's House, Thursday Island, Queensland, Australia. Remittances: Subscriptions to *The Carpenterian*, if from within the Commonwealth, are best made by postal notes; if from other parts of the Empire, by money order: a British postal order is not payable in Australia. Larger sums donated to the diocese are preferably remitted by bank draft: our bankers are the Queensland National Bank Ltd., Thursday Island. The honorary diocesan secretary will be greatly obliged if friends sending money to our bankers will be so good as to send him by post a letter of advice. If this is not done we do not know from whom the money comes. All moneys may be sent to The Carpenterian Association in England, whose honorary secretary is Miss Scarth, Bearsted, Kent.

When our very good friend *The Church Standard* says that a priest is "not a scholar" it means only that he has not attained a reputation for eminence in certain profound and abstruse studies, and when it says that he is "not a preacher" a similar perversion is to be understood. This is rather worse than the

American language of a recent complimentary notice in *The Churchman*, New York: "he is not a great scholar," which, in English, because of our fondness for litotes, is very nearly an insult. Either proposition if translated into English would require something like this: "He is not distinguished for conspicuous erudition above his compeers," and as that is all it means, to say it at all is unnecessary and misleading.

SHAME. — *The Greater Britain Messenger* states that the Northern part of Australia is "quite unfit to be the home of white families." "The adult white man can live there, but it is not a land where he can bring up his children." It is high time, as the last Medical Conference in Brisbane said, that this old lie was dead and buried. The facts are that children of wholly European descent brought up in the Northern parts of Australia compare more than favourably with children of the same descent in Australia as a whole; the measurements and other tests taken by medical inspectors in the schools prove that the chest measurement, lung power, heart, eyes, teeth, height, and all the other particulars recorded, are in Northern children above the normal; that these children are more than ordinarily free from adenoids and the like; and that they are more than usually intelligent, with good capacity for work and good powers of endurance. In all pioneering, the wives have a lot to put up with, but that is equally true of any country, and is caused by the roughness of the homes which makes housework laborious; and they do put up with it, with noble and hopeful patience.

Ecclesiastical terms seem to be a recurring puzzle to some ecclesiastics. We read that at a recent enthronization the "pastoral staff" was delivered into the hands of an Archbishop as a symbol of his diocesan jurisdiction, and that later the "crozier" was delivered to his Grace as the symbol of his metropolitanical dignity. But the "pastoral staff" is the "crozier," and it is not a cross, though its name does begin with the letters cro. Its name, like "surgeon" and "deacon," is a queer piece of spelling. It is L. Lat. *crocea*, Fr. *crosse*, Eng. *crook*. A Bishop carries, or has carried before him, his crook or crozier, which is his pastoral staff, when ministering as Bishop and within his own diocese. Similarly an Archbishop, only when ministering as metropolitan, carries a cross known as the metropolitanical cross.

ART FOR ART'S SAKE.—It seems odd to find a Government Report occupied with singing the praises of literature. Yet such a report, "The Teaching of English in England," has just been issued. We are grateful for its enthusiasm and its sound advice. But it so happens that some of us who teach literature have our main interest in philosophy and theology. The theory that a sound education can positively consist in the study of literature treated from the literary point of view, on the principle of "art for art's sake," seems to us entirely objectionable. This theory is widely

Biblical Criticism.

We are painfully aware that many devout believers have had their faith in God disturbed by the literary criticism of the Bible; some have given it all up, and are sceptics, having no port to steer for, so that for them all winds are contrary; they have lost confidence.

The danger of that state of mind is greater among isolated persons who have not the voice of the living Church to guide them, and we write with the object of helping them to rest in the Lord.

The Bible has always been the Church's precious treasure, the comfort of countless souls, with a message of good news for the people of every country in every year. The way for every man to use it is stated in the Collect of the Second Sunday in Advent, "Hear, read, mark, learn, inwardly digest." *Hear*, by really listening instead of slumbering, when it is read, to inform the mind. *Read*, slowly and reverently, to strengthen the memory. *Mark*, take notice, use the intellect to understand. *Learn*, open the heart to receive its teaching. *Inwardly digest*, recollect what has been learnt, to inspire the will. Without this last, the other processes are not of much use.

And the benefits of it are stated in the same Collect. It gives men *patience*, the power of holding on, of enduring steadfast, unwavering; it gives *comfort*, strength to man's spirit; it enables men to grasp and hold a certain *hope* (not a mere wish), the *blessed hope of everlasting life*. These are the true riches, of more value than gold or broad acres.

But it is not the rule of faith; it is a canon or fixed standard by which the teaching of the Church must be tested; but our faith is neither in a Church nor in a book, it is in a Person. We believe in God. The faith which is disturbed by what learned men say about the holy books is not well founded. Believe in the living JESUS, whose life is in you inspiring you with an inclination towards righteousness, then literary questions will fall into their proper place.

Many learned doctors have used their genius and knowledge during the last generation to throw light on the circumstances in which the holy books were written, with the object of helping us to understand the Bible better; and we ought to be grateful for their labours. And some hostile German critics have tried to cast discredit on the holy books, with the object of injuring religion; we may be grateful even to them, because the result has been to establish the truth of the Bible more firmly, and to prove all the enemies' theories wrong, so that no instructed person believes them now. But neither devout nor hostile students deal with subjects which affect the faith. If the theories of the critics are right, the faith remains just where it was before.

It was the same when the great Darwin published his theory of evolution (which has been much altered since his day). Many men thought that if evolution was true, religion was wrong. But in fact evolution makes no difference at all to religion. The One True God is the Maker of heaven and earth; science has nothing to say against that. Science tries to find out how heaven and earth have reached

their present condition; religion has nothing to say against that. Men had formed their own ideas of creation, which they *read into* the Bible, and then imagined that the Bible taught those ideas, which are now known to be wrong.

And men have formed their own ideas of the way the holy books were written. We have met a man who thought that God dictated the whole, in English, to Adam, who wrote it with a pen. But that man was a good Christian, faithful and honourable, it was only his knowledge that was faulty. Quite a lot of money is being spent to-day to propagate a theory that the Apostles carried reporters' note-books about with them, which they took out whenever the Lord Jesus began to speak. That is like the idea that the soldiers who guarded the Tomb were armed with rifles. Men of greater learning have published ideas just as silly, like Colenso's hare question. When the professors enquire into these ideas, they are sure to find holes in them, and to put forward theories which will answer, but that makes no difference to the truth and value of the Bible.

Not all men can be professors, and to understand thoroughly the methods by which the holy books were written and preserved requires first a high education and then many years of hard study; people should not mind, then, if they find themselves mistaken, but learn humility. There is a tendency among the unlearned to look for marvels in the Bible, in places where no marvel is intended, e.g., Josh. x. 12, 13, is but a poetical description of a thunderstorm. Look instead for the proof of the greatest marvel in the world—God's constant love for the unworthy—then form what opinion you like about Balaam's ass or Jonah's whale, but don't think you can acquire merit by pugnacity about those creatures.

A young man once confessed to his father that he had, when he was still younger and had still less sense, cut out Jonah from his father's Bible (it was only one leaf), having found out, as he supposed, that it was "not true." The confession arose from a heated discussion on the historicity of that book, and produced another confession—the father, though a regular and devout reader of his Bible, had never missed that Book of Jonah; he had talked a lot about it, but had never read it.

But if not all can be professors, all ought to have intelligent ideas, and we venture to offer the following suggestions:—

1. Get rid of three ideas about books. A book, in the time when Genesis was written, was not a thing that anybody could buy; it was never sold and never published; it was written by a student for his own personal use. And it was not a thing that anybody could read or learn to read; it was in the handwriting of a man who never saw anyone else's handwriting, nor ever used his own except for his private note-book. And it was not finished by the first writer, but might be added to by his disciples who succeeded him in the school of the priests or the school of the prophets or the school of the bards.
2. Avoid imagining that an author invents what he puts into his books. Wm. Shakespeare no more invented the plot of "As You Like It" than John Richard Green invented the statements he put into his "History." The author collects, selects,

held, and there are passages in the report which tend in that direction. It holds, for instance, that literature need not, and perhaps should not, be studied in connection with philosophy; and it favours the action of the universities in founding "schools" of literature which qualify for a degree. The theory is acceptable to people who are inclined to give up the search for truth in despair, and to content themselves with a merely æsthetic appreciation of big thoughts and big words without troubling to enquire where they lead. They drop into the pathetic futility of so many of the great renaissance poets of the Elizabethan age and of the modern humanists, men who know all that men do—except what they ought to do—and all that men are—except what they are made for.—S.S.M. *Quarterly Paper*.

The need of a community or brotherhood to minister to some parts of this Diocese is becoming increasingly pressing; temporary appointments cannot go on for ever. There are places where it is not right to ask a lonely Rector to remain for any long period, where also the organization of a parish cannot be worked, and where no one man can compass the distances. Yet in those places there are souls to be ministered to. In a land where it sometimes takes three days travelling to visit one man, where a round of visits occupies a month instead of an afternoon, where a settler who goes forth to his work and to his labour is absent from home for a month without ever once going off his own property, where a Bishop alone in a Ford undertakes a journey on which the penalty for a breakdown would be death by thirst, where for some of the residents a trip to town is not a weekly nor an annual event, but can be accomplished once only in ten years or so, it is plain that the parochial system needs to be supplemented by mobile ministers. We beg for the prayers of our readers that the means may be found for providing for the souls of isolated bushmen.

Our Diocesan Missions have not much difficulty in constructing temporary buildings, as bush timber and plaited palm leaves are available, and builders practised in the use of them, but we have felt the need of a method of construction which shall be at once "ant-proof, permanent, rapid and inexpensive." The U.M.C.A., according to the last issue of *Central Africa* we have received, seems to have found such a method by building in *Pisé de Terre*, and its experiments are interesting to us. We read, "although time was lost, owing to our inexperience, and to the continual breaking down of our improvised shuttering, yet the house complete costs no more than a house of the same dimensions in mud and stick, but it is as permanent as a brick building." And "apart from the small cost and the permanency of *Pisé*, it should be remembered that except for the few fittings of the actual shuttering, nothing but earth is used, and everything is done by unskilled labour." We are not the first to mention this material as a possible solution of building problems in the Australian bush, but since information is meagre, the experience of our brethren is worth having.

GLENNIE MEMORIAL SCHOOL, TOOWOOMBA

Principal: MISS LAWRENCE.

*Church of England School for Girls, Toowoomba. Under control of the Brisbane Diocesan Council.***GLENNIE PREPARATORY SCHOOL, TOOWOOMBA**

Principal: MISS SUTTON.

Patron: His Grace the Archbishop of Brisbane.

THE GLENNIE MEMORIAL SCHOOL gives Education up to Senior and Matriculation standard. Specialities: Music, Singing and Art.
 THE PREPARATORY SCHOOL receives pupils up to 13 years of age, and prepares candidates for the State Scholarship Examination.

Reduction for Sisters.

Fees for both Schools on application.

arranges, expresses, but he gets his material where he can. There is no "literary property" except in modes of expression, and in all past ages there was no "literary property" at all.

3. Approach the Bible with an open mind, without any preconceived ideas of magic; read it as you read any other great book, to learn from it; avoid the attitude of the "superior person" who attempts to "criticize" while knowing nothing about real criticism, and try to understand instead. The Church does not teach that the books of the Bible are "inspired"; it does teach that their authors, and multitudes of others, were inspired or moved by the Holy Ghost, yet they were but men.
4. Remember that the Bible was written, preserved, translated and published, not to be a text-book in any of the natural sciences nor in history nor in philosophy, but for quite other purposes, which we have indicated in the fourth paragraph of this article.
5. Consider the literary character of each part. Is it narrative, and if so is it prose or poetry? Is it history, biography, or folk-lore! In any case, why is it in the Bible? If not narrative, is it parable, philosophy or prophecy? And be careful to define each of those terms.

Above all, read with prayer, in humble dependence on Him who is the source of all enlightenment. For, whatever views anyone may have about it, it contains the truth which has in fact been the greatest power in the world in moving men and nations towards righteousness, towards peace, towards heaven.

Arundel Prints.

Our little cathedral is so fortunate as to possess a number of the prints of the Arundel Society, which are becoming rare and are so much sought after and admired. They were obtained through the energy of one of our Mission Priests and the influence of our second Bishop from a friend in England who parted with them as an act of piety for the sake of helping the Church.

The object of the Arundel Society was the preservation of the record, and diffusion of the knowledge, of the most important monuments of painting and sculpture remaining from past times. The primary subject selected for illustration was Italian fresco painting. The society

issued chromo-lithographs of the most important frescoes in Italy, as comprising the masterpieces of the greatest and most illustrious Italian painters, who, in that home of art, from Giotto to Raphael, lavished all their genius and thought upon mural decoration. The prints of the society are distinguished by their exquisite delicacy of colouring. Our collection includes the following:—

Andrea del Sarto (1488-1530).—*S. Philip Benizzi healing children*. This fresco at Florence excels the rest of this artist's works in beauty.

The Procession of the Magi, in the cloister of SS. Annunziata, Florence.

Francesco Francia (1450-1517).—*The Marriage of S. Cecilia*, one of a series in the Church of S. Cecilia at Bologna; among his best works. Since this was published by the Arundel Society, the originals have, by neglect and ill-usage, fallen into decay.

Pinturicchio (1454-1513), who employed Raphael in the latter's youth. *S. Catherine of Alexandria pleading before her Judges*. *The Virgin in Glory with Two Saints*. *The Nativity*.

Luca Signorelli.—*Events in the Life of Moses*, a fresco in the Sistine Chapel.

Fra Angelico (1387-1455).—*The Madonna and Child with Attendant Saints*, from a fresco in S. Mark's, Florence. *S. Stephen's Ordination and Distribution of Alms*, from a fresco in the Chapel of S. Lawrence in the Vatican. *The Presentation in the Temple*. *The Entombment*. *Christ and the Disciples at Emmaus*. *Christ and Mary Magdalene in the Garden*. *The Transfiguration*. *The Annunciation*. The above six are from frescoes in S. Mark's, Florence, as is the following: *The Crucifixion*. The original of this is twenty-six feet long. Around the cross are grouped various saints, the heads and founders of religious bodies. In medallions round the border the prophets appear, and S. Dominic and illustrious men of his Order. This artist's frescoes possess an altogether exceptional purity and sweetness, and in their expression of deep religious feeling are perhaps the most beautiful works of art existing.

Bazzi.—*Christ Bound to the Column*, after a fresco now in the Academy of Fine Arts, Sienna.

Stephan Lothener.—The triptych in the Cathedral at Cologne; centre panel, *The Adoration of the Magi*, two side panels, *S. Ursula and her Virgins*, *S. Gereon and his Warriors*.

Raphael (1483-1520).—Under him, art in Italy reached its highest perfection. His numerous pupils and followers had not the strength nor the transcendental qualities of mind of the master. *Christ delivering the keys to S. Peter*.

Bernardino Luini (early 16th cent.).—*The Marriage of the Virgin*. At Saronno. One of a series of four. Life is here painted in its most cheerful splendour, and yet with sincerest feeling.

Pietro Perugino.—*The Adoration of the Kings*, from a fresco at Cetta della Pieve, near Perugia.

Pacchiarotto.—*S. Catherine finding the body of S. Agnes*, from a fresco in the Oratory of S. Catherine at Sienan.

Carpaccio.—*The Call of S. Matthew*, from a picture in the Church of S. Giorgio dei Schiavoni at Venice.

Nicolo da Foligno.—*The Madonna and Child with Attendant Saints* in the communal palace at Gualdo Tadino.

Lorenzò di Viterbo.—*The Betrothal of the Virgin*, from a fresco in the Church of S. Maria della Verita at Viterbo.

Benozzo Gozzoli (1424-1500).—*The Procession of the Three Kings*. *Angels Adoring*. Two prints, from frescoes in the Chapel of the Ricardi Palace at Florence. These are full of delicate and beautiful fancies. He had a lively sense of the beauty of the material world, and shewed, for the time in which he lived, a very extraordinary skill in the treatment of the accessory parts of his paintings, as the landscapes, the architecture, the birds and animals introduced.

Vittore Pisano.—*S. George*, in the Church of S. Anastasia at Verona.

Jacopo d'Avanzo.—*S. Lucy sentenced to death by the Roman Praetor*, from a fresco in the Church of S. Antony at Padua.

Titian (1477-1576).—*S. Antony of Padua healing the foot of a Young Man*, from the fresco in the Scuola del Santo at Padua.

Pietro Perucino.—*The Crucifixion*, a triptych at Florence. Perhaps the most admired of all the Arundel prints.

Albert Durer (1471-1528).—*The Adoration of the Holy Trinity*, from a painting in the Belvedere Palace at Vienna.

Giovanni Bellini.—*The Madonna and Child Enthroned*, from the altarpiece in the Frare Church at Venice.

These are the more acceptable, since good reproductions of great pictures are rare in the north, and will be appreciated by all who take pleasure in beauty.

DIOCESAN CHURCH MANAGEMENT FUND.

Statement of Receipts and Expenditure for the Year ended 31st December, 1921.

EXPENDITURE.		£	s.	d.	£	s.	d.	RECEIPTS.		£	s.	d.	£	s.	d.
Bishop's House—Maintenance	...	...	...	...	72	19	5	Balance, 1/1/21	...	...	...	...	279	9	2
Melanesian Work	...	...	47	11	4			Subscriptions to the Diocese	...	...	126	2	11		
Less Contributions	...	...	3	12	0			Emergency Fund	...	...	281	7	7		
						43	19	4					407	10	6
Administration Fees	...	...	...	...	...	25	0	0	Diocesan Fees	...	...	...	3	13	6
Printing	...	...	...	...	...	4	14	3	Parish Assessments	...	...	...	12	12	6
Postages, Telegrams, Telephone	...	...	...	...	...	21	19	5	Carpentaria Association Donations	...	...	280	3	2	
Capital of Sustentation Fund	...	...	145	0	0			Less S.A.W.M. Grants, £40; "The Carpenterian" £12	...	...	52	0	0		
General	...	...	£67	6	0								228	3	2
Less Refunds	...	...	1	9	2			Interest	...	...	...	...	12	5	8
						66	16	10	W. & E. Hall Trust Grants	...	...	...	300	0	0
"The Carpenterian"...	...	...	47	8	8										
Less Subscriptions	...	...	26	7	0										
						21	1	8							
Grants to Parishes—Quetta Churchwardens	...	...	25	0	0										
Darwin	...	...	12	0	0										
Normanton	...	...	16	13	4										
Mossman	...	...	50	0	0										
Cooktown	...	...	80	0	0										
						183	13	4							
Clergy Travelling Expenses	...	...	...	...	...	5	0	0							
Children's Bursaries	...	...	...	...	...	100	0	0							
Deaconess Buchanan Memorial Fund—Interest	...	...	...	...	...	5	9	11							
Balance, 31/12/21	...	...	...	...	...	549	0	4							
						£1,243	14	6					£1,243	14	6

Statement of Receipts and Expenditure of Special Trusts for the Year ended 31st December, 1921.

EXPENDITURE.				£	s.	d.	£	s.	d.	RECEIPTS.				£	s.	d.	£	s.	d.
Chas. Hall	...	...	...	...	...	...	80	3	2	Balance, 1/1/21	...	...	...	...	...	...	972	1	4
Australian Board of Missions	...	...	...	...	...	...	72	5	9	Deaconess Buchanan Memorial Fund—Interest	...	...	...	...	...	...	5	9	11
Mitchell River Mission—S.P.G.	...	...	...	23	19	6				Natives' Accustomable Dues	...	...	...	...	...	...	4	6	0
S.A.W.M.	...	...	...	10	0	0				O.D.S.P.—Saibai Building Fund	...	...	...	131	2	0			
Sundries	...	...	...	165	2	11				C.M.S., for Ketch	...	...	...	810	0	0			
							199	2	5	Sundries	...	...	...	42	16	5			
O.D.S.P.—Ketch for C.M.S.	...	...	...	810	0	0				Mitchell River Mission	...	...	...	165	2	11			
Sundry Trusts	...	...	...	2186	15	9				" " from S.P.G.	...	...	...	23	19	6			
Less M.R.M. (above)	...	...	...	165	2	11				" " " S.A.W.M.	...	...	...	10	0	0			
							21	12	10								1,183	0	10
							831	12	10	T.S.M.—From S.P.G.	...	...	...	5	0				
Mitchell River Cattle	...	...	...	...	...	...	100	0	0	S.A.W.M.	...	...	...	20	0	0			
Quetta Churchwardens	...	...	...	...	...	...	15	0	0	Sundries	...	...	...	239	10	4			
Torres Straits Mission	...	...	...	...	...	...	284	5	4								259	15	4
Bursaries	...	...	...	...	...	...	60	0	0	Quetta Churchwardens, from S.A.W.M.	...	...	...	...	...	...	10	0	0
Christison Legacy Income, to Clergy Insurance	...	...	...	...	...	...	61	17	6	Australian Board of Missions	...	...	...	...	...	...	73	11	10
Balance, 31/12/21	...	...	...	...	...	...	845	8	0	Christison Legacy Income	...	...	...	...	...	...	41	9	9
							£2,549	15	0								£2,549	15	0

Statement of Assets and Liabilities at 31st December, 1921.

LIABILITIES.				£	s.	d.	£	s.	d.	ASSETS.				£	s.	d.	£	s.	d.
Bursaries	...	...	...	...	...	...	107	0	0	Stocks	...	...	...	...	...	175	0	0
Natives' Accustomable Dues	...	...	...	...	...	...	12	6	0	S.D.R.—Mitchell River Cattle	...	...	...	200	0	0		
O.D.S.P.—Gertrude Robson Legacy	...	...	...	122	2	0				Bishopric Endowment Fund	...	...	...	9	17	3		
Saibai Building Fund	...	...	...	131	2	0												
Sundries	...	...	...	14	5	0												
							267	11	0	Q.N. Bank—Fixed Deposit A/c...	...	...	...			209	17	3
Christison Legacy Income	...	...	...	...	...	...	28	17	7	Current A/c.	...	...	...			794	1	0
Christison Fund	...	...	...	...	...	...	263	11	9							215	10	1
Deaconess Buchanan Memorial Fund	...	...	...	...	...	...	162	15	7									
Torres Straits Mission	...	...	...	...	...	...	2	0	0									
Australian Board of Missions	...	...	...	...	...	...	1	6	1									
Balance	...	...	...	...	...	...	549	0	4									
							£1,394	8	4							£1,394	8	4	

Examined and found correct—

24/1/22.

E. J. HENNESSEY, Auditor.

F. W. SLADE, Hon. Diocesan Secretary.

1922.

Diocese of Carpentaria.

Bishop:

RT. REV. STEPHEN HARRIS DAVIES.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. CHANCELLOR PONSONBY, M.A., The Rectory, Devonport, England.
REV. J. JONES, M.A., All Saints', S. Kilda, Melbourne.
REV. W. P. GLOVER, Th.L., Warwick, Q.
REV. C. B. MIERLEES, Springhill, Maesmore, Gloucester, England.

Clergy:

REV. B. S. COLE, Cooktown.
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.
REV. HAROLD THOMPSON, Normanton.

Honorary Lay Readers:

MR. H. F. L. FINNISS, Darwin.
MR. D. A. ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A. MR. GEO. OLARK.
REV. J. J. E. DONE. MR. A. SULLIVAN.
REV. W. H. MACFARLANE, Th.L. DR. VERNON.

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN. MRS. MATTHEWS.
REV. H. MATTHEWS, J.P. Miss F. SMITH.
MR. E. C. TONKIN. (Supt.) MRS. TEELLOGEN.
J. Geibo, T. Solomon, J. Savo.

Roper River Mission:

MR. DYER. MR. H. L. PERRIMAN.
REV. R. D. JOYNT. Miss CROSS.
REV. H. E. D. WARREN (Supt.) MRS. DYER.

Torres Straits Mission:

REV. J. J. E. DONE. REV. J. W. SCHOMBERG.
REV. W. H. MACFARLANE, Th.L. *REV. JOSEPH LUI.
DEACONESS HATTON, Thursday Island. *REV. POEY PASSI.
* Native Deacons.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XXII.—No. 87.]

THURSDAY ISLAND, JULY 1, 1922.

[PRICE 2/6 A YEAR.
POST FREE.]

PUBLISHED ON THE FIRST DAY OF EACH QUARTER.

NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Letter.

The means of communication in the Diocese are not as good as I had imagined that they would be, but slowly I hope to get round to see every one of the clergy. It is not at all easy to make plans, for the overseas boats calling at Thursday Island are very uncertain in their movements—even the agents in the South can never tell you for certain two weeks ahead if their boat will call or not. My movements since my return to Australia have at times been very hurried; and then has come delay, or I suppose one would call it a compulsory holiday, generally in some place that you do not wish to stay in too long.

My first Sunday in Australia was spent in Sydney, where I had the opportunity of meeting some of the members of the S. James' Church congregation at the breakfast they have in their Church Hall after the sung Eucharist. Of course I was asked to say a few words. I only wish that I had known as much about the Diocese then as I do now. After my consecration I had my first delay, no boats going to Thursday Island just at that time; but this enabled me to preach at Holy Trinity Church, Woolloongabba, and then to travel out to Charleville to see old friends there. Here I expected a very strenuous time, but it was good to see again those who had helped so loyally in the past in the various Church schemes that had been launched there. I preached twice in All Saints' Church, talked to the children in the Sunday School, and then to those in the Hostel; but of

all that I did that day by far the most trying was standing about having photos taken. Photographers are, as a rule, such fussy people. The reward comes after when you receive the photos. Leaving Charleville, I expected to be able to spend Palm Sunday only in Brisbane, as the boat calling at Thursday Island would not be calling at Brisbane. This meant travelling overland to Sydney, but at the last minute the shipping company changed their mind. I was saved a long train journey to Sydney. Holy Week was spent at Holy Trinity Church, Woolloongabba, helping with the daily services and conducting the Three Hours Service on Good Friday. At this service the Church was full most of the time. What a help this is to both conductor and congregation. Unfortunately Easter Day had to be spent at sea.

My enthronement took place on the first Sunday after Easter, those of the clergy who could do so came in to the service; the islanders from Moa brought in a most welcome gift of fruit—nine bunches of bananas with other fruit. I was glad that the priests who had come in were to stay for a quiet day; it would have been alarming for the two of us who usually stay at the Bishop's House to try to eat up the gift.

The quiet day was a very happy time. I was very impressed with the power of devotion shown by the two native deacons and the two students who were there. I have not been round the islands yet, but from what I saw of these men during their short stay on the Island there seems every hope of the Church work on the islands being done by native-born men in the near future.

The Francis Pritt arrived on May 1st to take me down to the Mitchell River. I see that it took us seven days to get down the Gulf to the landing place for the Missions. One evening we called in at Mapoon, the Mission Station belonging to the Presbyterian Church; this enabled us to compare notes as to methods of work, which has proved very useful to me certainly. As my stay had to be very short, services and conferences had to follow one another in quick succession. On the Sunday afternoon ten candidates were confirmed; there are now a good band of communicants at the Mission. On the Monday there was a quiet day for the

staff—there seemed to be an exceptional stillness in the village as all the inhabitants had gone for a day's hunting. On the Tuesday we had a special Rogation-tide service and procession, all the inhabitants of the village taking part in the procession and the chanting of the Litany.

Leaving the Mitchell, I paid a hurried visit to Normanton and Croydon and thence overland to Cairns, so that I might visit Mossman and Cooktown. Unfortunately Normanton, Croydon and district are without a priest. At the time of writing I have heard of no one to go there. The mining in this district is a thing of the past, which means that the population has decreased, only those depending on the cattle industry being left there. I hope to find one or two priests who, while being attached to the North Queensland Brotherhood, will do all their work in this diocese.

At Mossman there was a confirmation. Here there is a concrete Church in process of erection. About one-third of the building is completed. There seems to be no reason why it should not soon be carried on. There is a lack of funds, I am told, but Mossman district is the most prosperous in the diocese at present, being a sugar cane district. From Mossman I journeyed to Cooktown, and after a week's stay here I returned to Cairns, hoping to catch a boat at once for Thursday Island. The boat that the shipping agents told me would be coming up did do so, but did not call at Cairns or Thursday Island. For three weeks I was held up here, knowing that there were many letters waiting on the Island for me to answer. I hope those who expect to receive answers to their letters promptly will remember that our mails are very intermittent.

The Archbishop of Brisbane handed me a cheque on my arrival in Brisbane, which was a gift sent through him to me from the parishes of Thursday Island, Mossman, Darwin and Cooktown. Please accept my warmest thanks for this present. I have handed the cheque to the Sewing Guild at All Saints', Brisbane, who are making me some vestments for use when celebrating the Holy Communion, and a cope. These I shall be using as I travel round the diocese. I hope to be able to show you them when I visit you.

On June 11 this year many Churches in England were, I hope, praying for the work of the Church in this diocese. Now some of these Churches are praying regularly for us as well as doing so on this particular day. A Cathedral and a Church that I know of in England have a very excellent way of helping their people to pray for the Church's work abroad. They have one of their side-chapels set apart for such intercession work. Chester Cathedral is the Cathedral. This I have only been told about and have not seen the chapel myself, but I know that we shall be remembered in this Cathedral, because the Bishop of Chester is one of the members of the Committee of the Carpentarian Association in England, and has promised to ask the Dean of his Cathedral to remember us. The Church is the Parish Church at Higham Ferrers. This Church I have been in. I can still remember how pleased I was when I went into this Church soon after I reached England last year. There I came across the side chapel with maps of the dioceses of the world on the walls and some booklets at the entrance about work abroad. At once I felt at home, for here at any rate was a place that had not forgotten about us down South. Later, when I knew that I was coming out again, I called on the Vicar, who promised to include Carpentaria in their Missionary intercessions on Wednesday and Friday every week. It will not be hard for his band of interceders to find our diocese, as in area it is one of the biggest in the world.

The date June 11 was chosen because it is S. Barnabas' Day, but it is the day that the Diocese of Melanesia has for many years asked for the prayers of the Church, so that our day may be changed in 1923.

There will be many other Churches remembering us on S. Barnabas' Day. I hope in another issue to tell you how many, because I know that here in the diocese it does help if we know that we are not forgotten.

Now, what is it that we do want people to pray for?

First, the most difficult work is amongst the aboriginals on the mainland. As children it seems possible that they may become strong, faithful, and intelligent Christians, but at about the age of 14 there is a marked change; they become dull, and from then on are inclined to return to their old superstitions. How are we to train catechists and deacons to evangelise their own people? Our Mission Stations only touch a few of the aboriginals; there are others called the camp men who live near the Missions; then there are those known as the Myall blacks who are shy and keep away from the Missions; all keep alive the old customs of the

Second, the work on the Torres Islands. This is much more hopeful, for here there are two native deacons, both doing very satisfactory work, and there are two students being trained at S. Paul's, Moa Island. These islanders being mostly South Sea islanders, are intelligent and have a power of devotion that I think would surprise many English congregations. A little over fifty years ago they were hunting for heads, now they have Churches on nearly every island.

Third, scattered far apart over the mainland are white men of British birth pioneering the country. The Church at present does not get to many of these. One wonders if they will want the Church when the time comes that priests are found who will travel round them. Then there are little communities of people left on old goldfields. The ministrations of the Church to these people have been very intermittent. A priest has been found who lives amongst them for twelve months and then there is no one for some time. The need is for at least two priests working on Bush Brotherhood lines, possibly attached to a Brotherhood, who will work for five years or more amongst these people.

Enthronization of the Bishop.

The third Bishop of Carpentaria, the Right Reverend Stephen Harris Davies, who was consecrated in Brisbane on Lady Day, arrived at the See town, Thursday Island, in the steamer Eastern, on Friday, the 21st April; it had been necessary for his Lordship to join the ship on Easter Even, such are the difficulties of travel in these regions, but he made his Easter communion the next morning (Saturday). All the priests and deacons of the Torres Straits Mission arrived in town by the end of the week, and took part in the enthronization of the Bishop on Low Sunday, April 23rd.

The service was at ten o'clock, when there was a large congregation of parishioners; the Bishop, attended by the Rev. J. W. Schomberg as chaplain, was received at the west door of the Church by the Administrator and clergy, the administrator having the mandate of the Metropolitan of Queensland to enthrone the Bishop, and after the usual formulas, a procession was formed, and Psalm cxx. was sung; the documents were read at the chancel step; Psalm lxxxix. 20-30 was sung while proceeding to the altar, where the prayers were read; the Bishop was then placed in his chair and invested with the insignia. Holy Communion was then celebrated by the Bishop, with the Rev. J. J. E. Done as deacon, and the Rev. W. H. MacFarlane as sub-deacon, the Revs. Joseph Lui and Poey Passi as servers; preacher, the Sub-Dean. The sermon was from the end of St. Matthew's gospel, on the value of the Apostolic ministry.

The same day, after Evensong, the Bishop preached from the text, "We are able," and the sermon was followed by a procession.

We have mentioned lately that the Government has reserved for aboriginals the property known as Mitchelton, near the mouth of the Mitchell River. The effect of this is to make a continuous reserve from Mapoon Mission southwards to beyond the Mitchell River Mission. The Government have now appointed the superintendent of Mitchell River Mission to be supervisor of the southern portion of the reserve between the two above Missions, that is, between the Mitchell River and the Holroyd River, without salary, until permanent control over the new reserve is established. On the same terms, Mapoon Mission has been asked to supervise the northern portion of the new reserve. Both Missions are very willing to do what they can by means of the new appointments for the protection of the natives.

There is great need for several new Missions on the mainland, but there seems no prospect at present of establishing any. If the increased support asked for by A.B.M. is given—and our earnest wish is that it will be—the Board will be in a position to consider the establishment of new Missions.



(Kindly lent by the Church Standard.)

The Parishes.

THURSDAY ISLAND.

The attendance of worshippers on Easter Day was quite encouraging, as was also the attendance on Good Friday, and we know, in spite of the peculiar difficulties of this parish, that we are on the winning side. The Easter music was heartily sung, and the decorations made the Church look as beautiful and festive as possible.

The parishioners and their friends assembled in the Parish Institute on the evening of the 24th April, to meet the third Bishop of Carpentaria and bid his Lordship welcome to his See. The meeting was largely attended, and was made pleasant by music and refreshments. The Bishop was welcomed by loyal speeches from the Vicar and Wardens, and in reply expressed his pleasure at meeting the people here, and his hopes for the continued progress of the Church.

There was a large number of communicants at the early service on Anzac Day, and at the special service at 9.30 the Church was crowded as usual on this day: the present limited accommodation prevented some from having good seats. When the Church is completed that difficulty will not arise. The solemn observances on this day seem to lose none of their fervour as the years roll on.

The public meeting in the Town Hall in the evening was very largely attended, in spite of the unusual rain, and was probably the best of the Anzac meetings yet held here.

The Easter meeting held in the Parish Institute on the 5th May decided to have a fête for building funds during the first week in October. Preparations are now in full swing, weekly sewing meetings are being held, and "gift evenings" and "coin evenings." It is hoped to raise at least £100 this year for the preservation and improvement of the property.

An interesting photograph has been received from England of a two-light window in the Church of the Holy Cross, Bearstead, Kent, erected to the memory of Albert MacLaren. The figures are two of the early Missionaries who converted Britain to Christianity, and the face of one of them is, according to a custom of which our Church here furnishes two examples, from a portrait of Mr. MacLaren. He died at sea after being one of the founders of the New Guinea Mission. His mortal remains were buried at Cooktown. His memory should ever be honoured in this parish, as he was the first to make an effort for the erection of our Church here.

The nave of the Church has been re-covered with a material which looks well, and may be confidently expected to be permanent. The sheets of iron removed were sorted, and the good ones used to mend the roof of the institute, which now looks quite smart in purple-brown paint. There are still the roofs of the chancel and aisles to be re-covered with permanent material to replace the sheet iron which is wearing out through the action of tropical sea air, and to be fitted with permanent guttering.

Another of them! In a story in the *Sydney Mail* of April 19th, Thursday Island is described

as a "sun-baked tile on the roof of Australia." A truly accurate description of a spot where (1) the temperature is never much over 90 degrees, (2) the rainfall is far greater than in Sydney, (3) the height is but a few feet above sea level. So it is not surprising to read that in these waters a man worked a thirty-ton sailing vessel single-handed for ten years without a mishap!

COOKTOWN.

From a letter: Cooktown is fast becoming one of the outposts of Northern Queensland. It is to be regretted that unless something unforeseen transpires, such as the opening up afresh of the gold mining, we are doomed to become a third-rate village. Get the people on the land! Why did they ever allow such numbers to relinquish their holdings? We want population in Australia, but Australia is not alone in this demand; there may be thousands of acres available round Cooktown, but so there are where better facilities are afforded within easy reach of large markets.

Every boat marks the drift of a number of Churchpeople who go to seek their fortunes elsewhere. Notwithstanding this, we look back over the past year with gratitude and admiration for the loyalty of those who bid us farewell and of those who remain. The burden becomes heavier for those faithful few who remain, but when our finances show only something like a difference of five pounds, compared with the most successful years, we take courage. We are indebted to the Diocesan Administration for the substantial assistance it gives to the parish.

Our Good Friday services were well attended, and the fair sized congregation that remained throughout the Three Hours service was helpful to all. The lantern service, as a preparation for Good Friday on the Wednesday previous, could have been better attended, but one was deeply impressed with its devotional attitude.

Easter Day services throughout were splendid; our communicants' roll is considerably depleted compared with two years ago, but with the exception of half-a-dozen, all seem to have made their Easter Communion.

Anzac Day was another red-letter day in the parish quickly following upon Easter. Here again we had a congregation at the Eucharist that filled the Church. The weather was boisterous and wet; it doubtless spoiled the public procession and prevented a number from attending the celebrations, but the attendance at the evening meeting was substantial. Cooktown is loyal, and its well-filled hall testified to the fact.

We are looking forward to the Bishop's first visit. [Described in the Bishop's letter.—Ed.]

The Missions.

From a report: "Bad trip; wet and seasick; mosquitoes, calms, storms; three times aground on reefs through sudden squalls; outbreak of boils on my right arm." The above was not intended for publication, but was incidental to

explain matters in an official report. We mention it because many of our readers do not realise that such conditions are not abnormal, but are part of the daily life of a Missionary. Know ye what it is to be wet through all day and all night? There are hundreds of other men living in the same conditions as the Missionaries, involving the necessity of building your house with your own hands and "out of your own head," and the necessity of undertaking journeys accompanied by the risk of death by thirst, as well as the more commonplace necessities of cooking and washing for yourself and extracting your own teeth. Nobody ever seems to complain, and Missionaries are not likely to have less hardihood than other pioneers. But whoever started the notion that their work consists in telling pretty stories to the dear darkies?

TORRES STRAITS.—Mrs. Done returned from Sydney and rejoined her husband, her two sons with her, early in July. It will be necessary to build a new Church at Saibai as soon as possible; the money for materials has been subscribed by the people; the labour will be given free. Whooping cough has appeared in the islands in a bad form, and has caused several deaths of little children. The people at Moa are trying to contribute a substantial sum towards the cost of the Mission cutter. The attendances of the people at all services continue to be very good indeed.

MITCHELL RIVER.—Miss Smith, a much esteemed member of the staff, started on furlough early in June, and sailed for home from Thursday Island in the coastal steamer. Severe economy will be necessary to reduce the heavy debt, and is being cheerfully practiced; the Bishop of New Guinea continues to send moneys received by him for this purpose. The wild natives in the camps are beginning to take an interest in farming, and are asking the Mission for assistance in making a beginning—one of the most hopeful signs yet vouchsafed to the workers. Mr. E. C. Tonkin, who has been at the Mission for a year and a-half, has had to leave. Tom Solomon, who has been a worker almost from the beginning of the Mission, has departed this life; he was skipper of the ketch for many years, and gave that up some four years ago through advancing age; since then he has been employed at light work. May he rest in peace.

ROPER RIVER.—The new station at Groote Island is gradually getting firmly established. The people here are extremely backward and suspicious and are in a bad way; there are few children, and the women are kept out of sight, but one lady on the staff has been allowed to see some of them. There is good soil, which, with the fisheries, can support a large population. The superintendent made a gallant effort to come to town to greet the new Bishop and to do necessary business and purchase stores, but the fuel for his engine had been 'borrowed,' and he had to depend on sails, which were not equal to the task of locomotion in bad weather. At his third attempt, and after losing his anchors and manufacturing others to replace them, his foremast carried away, and his ship could only limp back home jury rigged. His agents at Thursday Island sent food in a chartered ship.

The Carpentarian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XXII., No. 87. Thursday Island, July 1, 1922

Reflections on the Life of S. Boniface.

The study of the lives of the Saints is always helpful, but in reading the life of S. Boniface, who lived A.D. 679-755, one is struck with the similarity that there is in the conditions that he had to face in his Missionary efforts, with those that have to be faced to-day in such a diocese as this. One can go further and see that we use in some ways the same methods, but because of a few very essential differences, the evangelistic work of the Church is not nearly so effective.

S. Boniface began his training in a monastery at Exeter, soon passing from there to the monastery at Nutschell, near Winchester; here he was much trusted, with the result that he was given some very difficult and responsible work to do; but he had always believed that he was meant to do other work—the carrying of the Christian faith to the pagan. In his case this meant to the people of Frisia. Whether any efforts were made to persuade him to stay in England on this occasion is not known. At a later date such efforts were made; after his first visit to the country of Frisia, which was not successful, he was staying at the Abbey at Nutschell when their Abbot died; his fellow monks pressed him to become their Abbot. Now Boniface had only returned to his monastery to wait until the political causes that had caused his first Missionary effort to be unsuccessful to alter; suddenly he had to decide whether he was ever to return to Frisia. We know his decision; he refused to be kept from that which he believed to be his life's work even though his best friends pressed him to do so.

Might not all this be said about a person in Melbourne or Sydney to-day; the same questions have to be answered by them for their own selves that Boniface had to decide for himself; at first the decision whether one is to spend his life in evangelising near one's home or in a foreign country, with friends who can always point out to you the work that needs to be done at home; at a later date comes the offer of a big and responsible work, but at home; should one accept such work rather than risking the possibility of proving oneself a failure in a new work in a strange country? Boniface was quite clear about his decisions, he left England never to return. On arriving at the field of his work

he received a letter from Pope Gregory II., in which the Pope could divide the peoples to whom he was to go into three divisions; there were the God-fearing, who were exhorted to help S. Boniface; it was to these that the letter was really sent; then there were those who were only Christian in name; these S. Boniface is to correct, teach, inform, and establish; and last, there were those who had no knowledge of God their Creator, nor had they been baptised. Just the same divisions as one can see to-day.

S. Boniface decided that he had to deal with the lapsed Christian first, not that he restored all to the faith, but many he did. He found that one of the chief causes of Christians lapsing was because of the petty local quarrels in their Churches; there were many abuses which needed correcting; local disputes between Churches prevented these abuses being dealt with. He saw that he had to unite them in some way, and the only way that he could find was by getting them to submit to one spiritual head, in this case the Pope. In writing to his English friends he advises them to do the same, for there were divisions in the Church life; their three, and possibly up to seven, were apparent. He tells his friends that there is no effective way of overcoming this trouble except that which he had travelled, bringing them all into touch with one central organisation, and thus getting a spiritual influence to bear on their problems from a source cut off from their local disputes. S. Boniface saw the necessity of a united Christendom in faith and outward organisation if effective Missionary work was to be done. As he was able to find a court of appeal to which the Christian Churches could come, he was able to bring about a great reformation, and he could speak to his English friends from such experience. One wonders what advice S. Boniface would give to his own country to-day.

It was not only in this unity of organisation, in which he had a great advantage over the Missionary of to-day; when he knew the needs of his district, he can send letters to his friends, asking for helpers; at once religious men and women are sent. There was no lack of support from his home base in this. A multitude of "readers, writers, and men learned and skilled in various arts," came to put themselves under him. He thus had not only numbers, but men and women trained for their spiritual work, who were in a position to make any sacrifice that was necessary for the fulfilment of that work. How different! we call for volunteers when someone is wanted for a special work; we get offers from men and women, but they have not tested their vocation to live the life of a Religious, have gone through no special training for their spiritual work, and in some cases

are not prepared to make such work their life work.

We next come to something that we have in common with our saint. He was careful to make sure that the Church was praying for his work, so that we find that his friends, writing to Lul, after the death of Boniface, promise to continue to pray for him (Lul). Cuthbert, Archbishop of Canterbury, could write to say that Synod had determined that it was necessary to continue the arrangement for mutual prayer made in the time of Boniface. Milret, Bishop of Worcester, writes to the same effect; Oinehead, Bishop of Winchester, also assures Lul that the arrangements made by his predecessors, Daniel and Hunfrith, will be maintained. It seems that such intercession and prayer was in no way left to individuals to arrange, but was attended to by the organisation maintained for Church purposes in each Diocese; Synods passed resolutions that such prayers must be continued. We know the need, but with us, Synods are busy discussing money matters, so separate organisations have to be established and much money and energy expended in order to ensure that such intercession is carried on—individual parishes have to be approached instead of a whole diocese.

There are the same disappointments mentioned in his letters as are experienced to-day. He writes to his friends Leoba, Thecla, and Cynehild, describing one such, "some of whom he had felt sure of as sheep, having in the end a place on the right hand of Christ, had turned out to be stinking, butting goats, who must be placed on the left hand." We may not use such picturesque language, but we have the goats. Another method, common to Boniface and ourselves, is the settling of a strong Christian community on the edge of heathen territory; but we make one essential difference in those who form that band. Sturmi, a monk, was sent by his master Boniface to select a suitable site for a monastery—it was to be a place with good water and level ground, which could be cultivated when the forest was cleared. This monastery was to be a centre of spiritual energy from which the pagans were to be evangelised. A site was found, and Sturmi, with seven monks, established their monastery, content to spend the remainder of their days there unless ordered to go elsewhere. We select our sites amongst the aboriginal tribes, but the band of workers is not a community, there is a continual changing of the *personnel* of the staff; new members would arrive at the monasteries but none would be leaving, there would be no sudden changing of method or rules because the Superior or Abbot or Superintendent died; a community would carry the work on in the same way for generations, but a group of individuals thrown together by chance would always tend to carry

out the ideas of the strongest personality amongst themselves. The personality of the individual is controlled in a community by obedience to the rules of the community, therefore there is no cessation of good work as there is in the individualistic work carried on by us when that strong personality dies or moves away. There is the further point: there was apparently no attempt made to introduce a new way of earning a livelihood amongst these heathen peoples, except in so far as they gave up their pagan customs when they accepted the Christian faith. We are trying to turn hunters into farmers and mechanics, and an enormous amount of energy is expended in so doing. At great cost the people are fed in the Mission village in the hope that they will settle down to earn a living for themselves later. The staff at the Mission has always to guard against allowing their time becoming wholly occupied in the material work; as it is, very little time can be spared to teach and explain the faith to those who will not live on the Mission. We are always short of money, yet I can only find one letter in which Boniface asked for material help for those working amongst the pagan. This was addressed to King Peppin, in which he says, "Bread to eat they can obtain, but clothing they cannot find there and must obtain from elsewhere by means of those able and willing to help."

This article is not meant to be a criticism of our efforts in this diocese, but is just a series of reflections that occur to one's mind in reading of St. Boniface and his work. It does seem to be worth while reading and studying the methods used by Missionaries even 1200 years ago, because they were so remarkably successful in their work. There seems to be two features lacking to-day that make our efforts feeble, both of which could be remedied.

First the need of unity in Christendom in faith and organisation. Then in our own part of the Church the need of hundreds of lives consecrated to the work of their Church, men and women who are prepared to renounce all ties which may interfere with them giving themselves to such work. Many would add a third need—money—but S. Boniface did not have to ask for this; and when the time comes that Religious Orders carry on the Missionary work of the Church, the writer believes that the money given at present will suffice. He wonders if the appeal for money may not be overshadowing the greater appeal for lives, and the giving of money an easier sacrifice than the giving of self.

The Canadian Prayer Book.

It is attractive to the eye of any lover of good workmanship in the beautiful art of producing printed books, and pleases by the beauty of its types and format, and by several practical features, such as the provision that any edition of it, large or small, is page for page and line for line, the same as any other edition.

It is not so much a revision of the book with the long title which we call The Prayer Book for short, as an edition of it with a few alterations and a number of additions; it is printed by the Syndics of the Cambridge University Press, and came into use in our Church in Canada last Easter Day, replacing the Prayer Book with which we are familiar.

No one is likely to dislike any of the alterations, and the additions are all to the good; many would prefer a book with far more changes in it, and the very conservative policy of our brethren in Canada should calm the minds of those who fear that any changes that might be made in Australia would be drastic. It is almost certain that when the Australian edition of the Prayer Book comes, it will be on the lines of the Canadian edition.

When it comes! That is what makes us envious of the Dominion; in our country we have tied our hands, getting the Parliaments to bind us not make any alterations, however desirable to meet changing conditions, in the sixteenth century forms we have bound ourselves to use in Church. Some day, no doubt, the progressives will satisfy the conservatives that they have no sinister designs, and persuade them to untie their hands.

Many of our readers take an interest in Prayer Book revision, and a reference to the changes in the Canadian Prayer Book will illustrate what really is meant by that term.

The tables to find Easter are omitted, but there is list of movable feasts for a century.

The Psalter remains unchanged, except that Proper Psalms are provided for twenty-one days in the year, and any one of sixteen selections of Psalms may replace the Psalms of the course on a thirty-first day, and other occasions. This is more conservative, and surely much better, than the English proposals.

The Kalendar has added to it a number of black letter days—S. Chrysostom, S. Patrick, etc., and one red letter day, the Transfiguration, 6th August. There are services for Rogation and Ember Days. A Table of Occurrence is provided—to regulate the service when two holy days come on the same day—and it is noticeable that transferences are to Mondays, instead of to Tuesdays; for instance, S. Barnabas would be commemorated this year on the day after Trinity Sunday, thus making no provision for observing the Eve. Shortened services are permitted after the manner of the discredited "Shortened Services Act" in England.

Some curiosities are apologetic rubrics explaining "hell" in the Apostles' Creed, and the minatory clauses of the Athanasian Creed; and the substitution of "Who" for "Which" everywhere in the beginning of the Lord's Prayer.

Proper anthems instead of Venite are appointed for Christmas Day and some other great

days; proper sentences for certain seasons instead of the ordinary sentences at the beginning of Morning and Evening Prayer; a proper preface on the Epiphany; and additional alternative sentences at the beginning of Morning and Evening Prayer and at the offertory.

An alternative form is provided for state prayers, many additional occasional prayers, and optional prayers in the visitation office; petitions for the faithful departed are inserted.

There are some curious rubrics; banns may not be published on holy days other than Sundays; a sermon is "permitted" after Mattins and Evensong—although nothing can interfere with the right of a rector to preach a sermon at any time, except that he may not interrupt the Communion by a sermon unless he puts it just after the Creed; without any authorising rubric he may preach before or after any service, before or after any lesson, etc.; and instruction in the Catechism is recommended to be done in the open Church as "most expedient."

The Order of Confirmation is so greatly altered as to shew that the ideas of the revisers differ widely from those of the Prayer Book, where it is plain that this rite is meant to be administered during or after a regular service. A surprising rubric is one giving permission to add The Grace to the end of the Baptism Office, from which the Prayer Book so carefully omits it for an obvious reason.

The Athanasian Creed is dealt with feebly: it may be used on any day in the year, and no days are prescribed for its use. How much better was Lord Halifax's suggestion to add to the Prayer Book for optional use the ancient office of Prime, which contains this Song of the Faith on Sundays, and which would often be useful before an early celebration when Mattins is to be said at a later hour; in that position it would cause difficulty to no worshipper, and would be used regularly by the devout. The Canadian device merely adds to the difficulties of the clergy.

No alteration (other than those noted above) is made in the Eucharist, except that the summary of the Law may replace the Decalogue under certain conditions, and the Prayer of Oblation and the Thanksgiving may both be said at the one service; but services are provided for nuptial and funeral Eucharists; and the Gospel Anthem is inserted for compulsory use.

Permission is given to baptize privately adults in danger of death; the Bidding Prayer is inserted; there are verbal changes in the Catechism and the Communion; there are a few other alterations which will not make much difference in practice; and at the end are a number of forms for special occasions, as Harvest, Missions, etc., together with forms for family prayer.

While almost everybody will wish that some other changes or additions had been made, and while some may criticise the wording of the new prayers, it is evident that there is no chance of any drastic or reckless proposals being passed by the Canadian Church, and that is the important thing for us in Australia; we need have no fears that the Australian Church would misuse its powers if it assumed them; its leaders have enough wisdom and prudence, as well as enough practical experience, to proceed carefully in any revision.

SUBSCRIPTIONS RECEIVED.—Mr. H. G. Simpson, Mrs. G. H. Clarke, Rev. W. H. MacFarlane, Mrs. Lee, each 2/6; Mrs. Jones, 3/-. Per Rev. J. W. Light: Miss Herbert, 10/-.

With a Mission Priest in Torres Straits.

All round black hovering clouds betoken the presence of the nor'-west monsoon. Our little eight-ton cutter is riding over the waves—waters usually sparkling in opalescent brilliance, but now grey and topped with ominous white caps. The wind is shifting from point to point, and the native skipper, casting weather-wise eyes around, gives the order to take in reefs. Dauan Island, away in the distance, rising up cone-like, becomes lost in the haze. Presently the squall breaks—stinging rain, fierce beating wind that seems determined to hurl us right out of the water. With sails dropped right down now, loose ends flapping, we hurtle through the waters, realising that at any moment a sickening grinding scrunch may announce a "hold-up" on the jagged jaws of the reef. We hope fervently, too, that we shall not be drawn into a waterspout. Just a little way back a ship was caught, and had foundered not so long ago. The rain pelts down remorselessly, running in streams off the semi-naked steersman and the boys in the rigging; it and the leaping waves have long ago poured down below and converted everything into sticky wetness. In the tiny cabin, boots and books, clothing and food, give a demonstration of "pigs in clover," and a capsized hurricane lamp spreads the odour of kerosene through the already close atmosphere. The ship lurches and rocks and heaves. But in a little while there is a lull, the greyness lifts, and once more we are running along under canvas.

Rounding the point of Dauan, with but a few feet to spare between the vessel and great projecting masses of stone, a big canoe comes gliding out to meet us, outriggers lifting and falling on the water's surface like an oscillating seaplane. The visitor by our side looks apprehensively at the great barbarous-looking craft, with its almost naked figures. We recognise one, though, adorned with scarlet calico, in the prow—he of the long ear-lobes and brush of fuzzy hair—he is one of the Churchwardens. They shout in greeting; it is a month since we saw them last. Only a couple of miles away is the coast of Southern New Guinea, and glancing across, we wonder what those great inner depths and mountainous tracts conceal. The head-hunters are not so many miles inland—more than once they have come down suddenly upon this very island. And then, as the eye comes back again to the laughing, joking group in the canoe, now circling gracefully round the cutter, we wonder if it is really true that only half-a-century ago these people were head-hunters too.

Early morning! The village roosters—"man-pow!" the native calls them—have announced daylight, and a white-clad bellringer is calling the people to prayer. The native-built Church, quaint in its obtrusiveness, and yet perfectly in harmony with the surrounding feathery-plumed palms and brown thatched houses, is filling silently. Two points of light—symbol of the greater Light that has come—twinkle on the Altar. A quiet prayer of preparation, then the voices rise in an introit in a strange language; on the 'deacon's step a tall, brown-skinned figure comes presently to read the Gospel. And so the people have a native ministry! The liturgy proceeds, the kneeling

figures take their places at the Altar-rail; the Healer of the nations, the Prince of Peace, is here!

From the rock-strewn point, where Chalmers the Trail Blazer (Tamate) once had his home, we discern a launch filled with native police and some white figures, chug-chugging along the coast opposite. She is making for a spot some little distance westwards. There has been a massacre; the hillmen have wiped out a small white prospecting expedition, and a punitive force is exacting retribution. My Churchwarden companion looks at me, and his dusky features seem to convey mingled sadness and reproach. "Oh, those people no got the light yet," he says. I recall those words of that gifted leader of men, Sir William MacGregor: "Years ago I pronounced Mission teaching to be indispensable."

The Change.

(FROM A CORRESPONDENT.)

In the chronicles of a ship visiting the islands of Torres Straits last century, reference is made to the treacherous inhabitants of Darnley. There was reason for caution on the part of the visiting ships no doubt, for more than one massacre had occurred on the island. Revenge for injuries inflicted prompted some of the murders; in other cases there was the love of head-collecting and the necessity for acquiring a skull to make things straight for some departed friend. Then, too, there was virtue in certain parts of the flesh—in the cheeks and the eyes for example.

I was walking the other day round Massacre Bay. The old churchwarden accompanying me was detailing his remembrances of the Zogo House, with its pile of human skulls like a great heap of coconuts. He himself was an ex-zogo man, and his fathers before him were powerful in the making of charms and casting of spells. It is only half a century since the first Missionaries landed close to this very bay. And now the bell from the coral-lime Church round on the point between Medigee and Badog Bays, announcing the hour of prayer to the garden workers, seems as if it had *always* sounded over the green-clad hills. The hymn of the Incarnation ascends as naturally and as readily from those dusky worshippers as though they had been accustomed to nothing else.

Are those chroniclers amongst the cloud of witnesses, I wonder? Is the veil held asunder that they may look on what the mysteries of God may accomplish?

The Australian Board of Missions notifies us that it expects to receive £177 from this diocese for this year; this is far more than can be expected on a population basis, and we do not know on what basis the estimate is arrived at. A great deal more than the above sum is raised annually in this diocese for Missions, but most of what is raised is spent within the Diocese. The amount given to the A.B.M. last year was about the amount of our self-assessment, which is £75; if all Australia gave in the same proportion, the income of A.B.M. would be multiplied greatly. But we beg the faithful to do what they can towards increasing the amount we receive for A.B.M., which is really in need of largely increased income; no work is more deserving of support.

Acknowledgments.

The Hon. Diocesan Secretary has received the following amounts during the quarter ending June 30th, 1922:—

	£	s	d
S. Andrew's Waterside Mission Grant	40	0	0
Walter and Eliza Hall Trust Grant	125	0	0
Parochial Assessment, Cooktown...	2	2	0
Diocesan Special Fund—Balance from Savings Bank	2	15	10
Forsyth Church Building Fund...	38	7	0
Diocesan Fees: Rev. H. Thompson	10	0	0
Rev. F. W. Slade	10	0	0
Rev. E. Taffs	3	3	0

Natives' Accustomable Dues:

Rev. J. W. Schomberg	1	10	0
Rev. W. H. McFarlane	5	0	0

Donations towards Dinghy Engine 10 10 0

For the Australian Board of Missions:

Thursday Island	...	8	4	4
Saibai	"	1	10	0
Dauan	"	2	2	0
Darnley	"	1	4	0
Moa	"	5	8	0
Badu	"	2	6	0
Mabuiag	"	2	7	0
Stephen	"	1	0	0
Yorke	"	1	1	0
Murray	"	6	0	0
Mossman	...	2	1	0
Cooktown	...	2	2	10

For the Torres Straits Mission:

Contributions, S. Paul's, Moa	34	10	0
Darnley Island	10	19	0
Badu	5	15	0
Adam	1	16	0
Mabuiag	9	18	0
Stephen	2	8	0
Yorke	2	0	0

Donations, Mr J. Fergusson

Thursday Island Girls'

Friendly Society ... 5 0 0

Sales of Native Hymn Books 26 2 0

For the Mitchell River Mission:

Donations, H. S. R. Thornton 2 9 6

Per the Bishop of

New Guinea 56 10 6

We are grateful for a recent bequest to Torres Straits Mission; the executors of the estate of Louise Bancroft, who departed this life on the 11th June, notify that she bequeaths one hundred pounds to the Bishop of Carpentaria, in trust for that Mission. The money will be most useful at this juncture, but an effort will be made to expend it on some permanent work, which will remain as a memorial of the donor's piety.

In our last issue we referred to similar incorrect assertions from another source, and published the facts which refute them. The North is backward and undeveloped and its inhabitants endure the hardships of pioneers, but climatically it is as well suited to white settlers as any other part of the world.

Reduction for Sisters. Fees for both Schools on application.

1922.

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Thursday Island, Queensland.

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REV. F. W. SLADE, B.A.

Diocesan Secretary :

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J. Geibe, J. Savo.	

Roper River Mission :

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	*REV. POEY PASSI.
DEACONESS HATTON, Moa.	
* Native Deacons.	

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

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The address of the Secretary for the Carpenterian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

The Bishop's Movements.

At the beginning of this Quarter a visit was paid to the Islands, only those under the care of Rev. J. Schomberg being visited on this trip; but the visit lasted long enough to introduce the Bishop to Island ways and customs, and to make him look forward to the longer visit that is to be paid to the islands in October, when all the islands will be visited and confirmation given where it is desired. On this occasion the Bishop was only away from Thursday Island for a week, but he managed to get through a great deal of speaking during that time. The "Banzai" was sent in from St. Paul's Moa to collect him, and within a few hours of leaving Thursday Island had landed him safely at St. Paul's, the winds on this occasion being very favourable, very different to the return journey at the end of the week, when the "Banzai" had to drift about for some hours waiting for tide or wind to take her to her desired destination, which was only reached at the hour of 1 a.m., when the Bishop decided to continue his sleep in the limited space in the cabin of the "Banzai" rather than go ashore at such hours.

At St. Paul's a great welcome had been prepared for the Bishop, an arch had been erected on the beach, and the pathway up to the Rectory had been decorated, the villagers were in full force on the beach singing a song of welcome that had been written for the occasion by the native students at the College, speeches were made and after Evensong the village indulged in dancing, the Curfew Bell was rung an hour later to give the villagers time for their dances. It is remarkable how much better the men and boys dance than the women and girls in these island dances, all the dances represent some kind of work performed by the Islanders in their every-day life, such as diving and collecting pearl shell or gardening; the dancers advance in lines about four in each line

singing and making the correct steps, each line taking it in turn to be leaders, the arrival of the small boys in the front line, aged under 8 years, was sure to be greeted with laughter as one or more were certain to make a mistake in the step, and collide with their neighbour, also their dress of cocoa-nut palm leaf, which they wear round their waists as a kilt, was generally too long and got trodden upon as they did their steps causing boy or dress to come to grief. The band for these dances is a drum, or when a drum is not available a petrol tin does instead, on this occasion both were in use, the volume of music increasing as the dances proceeded; these dances are very energetic ones, this is perhaps the reason why the men and boys seem to dance them better than the girls, they certainly put more life into their movements and know the steps much better. The Rev. J. Schomberg was due for services at Badu on this week-end, so with the Bishop he set out on the "Banzai" for that island; the course lay round Moa Island, and up the channel between Badu and Moa Islands, this channel is marked in official charts as uncharted being full of rocks and reefs, but "Peter," the captain of the "Banzai," did not seem troubled about taking his boat through, he does it every fortnight with Rev. J. Schomberg on board, and has not hit any reef or rock yet, that these rocks are there is very evident by the way the sea is churned up. Peter was asked how he knew the channel to take, and he replied that he knew this part quite well, for "I walk all over bottom of the sea here," one would get to know the rocks and reefs well if one had been playing hide and seek with sharks around them while collecting pearl shell.

At Badu, Messrs. Walker Bros. entertained the party for the week-end most hospitably; on the Saturday afternoon, the Bishop, with Rev. J. Schomberg, set out set for the village, there was to be a service for the "Heralds of the King" that afternoon, when these Heralds were to present their Lenten gifts, and some new Heralds were to be admitted, but the village had decided that many things were to take place first. As we walked down the beach, the Churchwarden met us to say that the village was not ready yet, and would we wait? Pre-

sently he returned and escorted us to the entrance of the village, here an arch had been erected, and the path to the school decorated. We were led down this path followed by the villagers. The procession was well ordered, headed by a drummer, the village beadle saw that the children and adults kept in proper order; he was not at all backward in using his silver knobbed wand of office either here or in Church later on. At the school many speeches were made. Some of these revealed the fact that these islanders had been very anxious as to what kind of a Bishop they were getting. Some had been into Thursday Island and had evidently made a satisfactory report. They had heard that their Bishop was coming from England, and they know that all kinds of people come from there, good and bad. When speeches and singing had finished, this meeting dissolved. It was expected that the villagers would then get ready for the service, but this was not to be. The Churchwarden came to announce that the people had only gone away to get their presents for the Bishop, and that he would bring them along as soon as they were ready. In a very short time a procession was seen approaching up the village, bearing all sorts of presents. These were laid on a mat in front of the Bishop. Necklaces, baskets, eggs, fowls, cocoanuts, etc. More speeches had to be made, but at last the Churchwarden said that the people were ready for service. It was a bright and happy service, 32 Heralds were received into the band at Badu, then the Lenten gifts were presented. The table on which they were laid proved to be far too small, necklaces and baskets were sliding off on the floor. Brisbane A.B.M. office ought to be set up with necklaces for sale for the next twelve months. At this, and the other



services some hymns were sung in native language. Later in the evening we had Evensong, followed by a preparation service for Holy Communion. The islands are happy places that do not bother about clocks or daylight saving. The sun is the only recorder of time. The church bell is rung when the Churchwarden has made sure that Priest and people are ready. There is no nerve-racking rush to get in time as in cities governed by whites, with the result that the islander gives himself time to think and to worship. One wonders if this peacefulness comes because the islander is not mad on money getting or pleasure. It is true that his needs are few, that he is satisfied with very little; but he is satisfied and very happy, which is more than many people can say of themselves. Dissatisfaction so often seems to come from the desire of having more than one possesses. The islander has his garden to cultivate, where he grows enough provisions for himself and family. His house is made from materials that he has at hand. The timber is cut in the bush, and the walls are plaited coconut leaves. It is to be hoped that these people never become westernized. On Sunday morning, we had a celebration of Holy Communion, followed later by Mattins. It was at Mattins that the Village Beadle was seen again in the full exercise of his duty. He exercised his office with good judgment, neglecting neither children nor adults who talked or slept. He acts as a good guide to the preacher, for when his activities increased during the sermon, it meant that the preacher had been talking long enough for the congregation were getting tired.

On Sunday afternoon we had to leave the hospitable shores of Badu for the village of Poid. This village is on the island of Moa, but at the opposite end of the island to St. Paul's. At this village we were welcomed by the inhabitants, who include now those whom the Queensland Government very wisely moved from Hammond Island. Hammond Island was far too near to the cosmopolitan population of the See town of the diocese. The influence of some of that population on the islanders was very bad. As we were arriving on Sunday evening, very little could be done by way of welcome. An arch had been erected, and the village was all out to meet us. After very brief greetings a move was made to the church, where evensong was sung, followed by a service of preparation for Holy Communion. The church here is built of cement, but has now become too small. Only with a great deal of squeezing can the congregation get in. If it was the custom of the islanders to have pews or seats, the congregation could not get in. There will be some difficulty in deciding where to start pulling down some of the building in order to enlarge. After service on Sunday evening, the Churchwarden, "Namei," entertained us in the church hut by giving us an account of the last fight that took place on Moa Island. He was only a boy then, so that he was telling us of what took place about 50 years ago. He remembered how the men from Mabuiag landed on the corner of Moa Island and robbed their garden, but some Moa men saw them before they got back to their boats. The alarm was given, and the Mabuiag

men were surrounded, and most, if not all, killed. Of course Moa had a great feast that night at which Mabuiag heads would be the chief delicacy. Some time afterwards, men from Badu visited Moa. These men showed the usual signs of friendship, so all spears, etc., were left behind. The Badu men had evidently secured some cutlasses from a Man-of-war, for Namei described them as big knives off a warship. The Moa men were being shown these treasures, and were also given tobacco, when suddenly the Badumen began to show how cutlasses could be used. Heads began to fly off. Moa men ran back for their spears but found that a party from Mabuiag had landed and got in behind them. This was the last fight on the islands but possibly there were no Moa men left of fighting age. Some on Badu still remember the feast that took place after the fight. On Monday, after services and classes, the villagers here gave the Bishop presents, necklaces, baskets, etc. Speeches were made. This opportunity was taken to congratulate the ex-policeman from Hammond Island on his fortunate find of a very good pearl. Since these Hammond Islanders have moved to Poid they have begun pearling. A friend lent them a lugger while their own is being built. This early success is very encouraging to them. From Poid we sailed round to St. Paul's, passing down the uncharted channel again; on this occasion, at high tide, when no rocks could be seen. On our way round Moa Island we went ashore to look at some swamps in the hopes of finding some ducks at home. There were no ducks, but there were hundreds of orchids out in full bloom. With some of these, and a few fish that were speared, we returned to the "Banzai," and sailed on to St. Paul's. At St. Paul's preparations were made for their Harvest Festival. The church had been very beautifully decorated by the boys; no adults or white people had helped in any way. The day started with the Communion Service, then preparations were made for the village feast, large quantities of food being cooked in the special ovens. Food and vegetables are wrapped in banana leaves; this is then put on the hot coals and covered over with more leaves and soil. In the late afternoon, at Evensong, gifts of fruit and vegetables were presented in the church. The sanctuary was quite full. Amongst the vegetables were a large quantity of yams, a vegetable that the islanders will not sell even to their friends in Thursday Island, as it is their main supply of food. These gifts were sent in to the hospital at Thursday Island.

As the Council at St. Paul's had expressed a desire to discuss their land laws with the Bishop, he thought that it would be wise to take a walk over that part of the island in which the gardens were, to see for himself the nature of the soil. There are patches of very good tropical jungle country mixed up with rather barren rocky country. The gardens are all made in the jungle country. This is limited in area, and the question had arisen as to whether a family should be allowed to hold more than five acres of it. A British M.P. declared that three acres with a cow were sufficient in England to support a family. The

Bishop thought that five acres of tropical virgin jungle soil should be enough for a family on Moa, for in addition to the garden produce, there were thousands of fish on the reef that only needed hunting for; very rarely does anyone come back empty handed. The laws of inheritance were not very easy to solve; the discussion was carried on to late hours of the night. The day school and college were visited on the next morning. The Bishop then left for Thursday Island on the "Banzai." He had only been in the islands for a week, but that week had been filled in in full.

August 5: The Herald arrived, with Rev. J. Done on board to take the Bishop to Groote Eylandt and the Roper River. A very good start was made on this journey. During the first 24 hours 156 miles were covered. The next day, the wind being lighter, only 139 miles were registered, but by 5 a.m. on the third day the Eylandt was sighted. There was great joy on board when land was seen, for the islander does not like to sail by chart and compass. He very rarely goes out of sight of land amongst his islands. The wind deserted us now, and it took two days to sail round the island, and find the passage into Emerald Creek, on which the C.M.S. have their Mission Station. It was hoped that Rev. H. E. Warren might be here with the Holly, but only Messrs. Dyer and Periman were at home. We stayed with them until late in the evening, giving them an opportunity to write some letters. It was unfortunate that the Holly was not at Groote Eylandt for the Herald could then have returned home, but in other ways it was a good thing, as it gave the island crew an opportunity of seeing the missionary work being carried on on this side of the Gulf, and as the C.M.S. are trying to get an island captain for their boat, there is certainly more chance of their doing so now that some of the islanders have seen their stations. Winds, tides, and charts were not going to treat the Herald crew so well as they had done up to the present, everything that could go wrong seemed to do so from now on. By the Saturday morning we were off the mouth of the Roper River, but to find the right channel into the river was a difficulty. The chart showed that there should be a buoy six miles off the heads from which the course through the sandbanks could be found; but no buoy could be found, and from enquiries made later it was discovered that the Commonwealth Government in the Northern Territory did not bother about such trifling details, travellers must find their way in to the Territory as best they can. On the Saturday afternoon we sailed in closer to the land, sounding as we went, but suddenly we struck shallow water, and before the ship could be brought round she had grounded. Only after some two hours bumping on mud and rocks was the Herald at last got off. As the wind was rising, it was decided to sail to Maria Island, about 15 miles away, where the boat would be protected from the rising wind, and a peaceable Sunday could be spent. Here we found two other Thursday Island boats also sheltering from wind, so that the deck of the Herald was crowded for service. When

the wind had abated we made another attempt to find the passage in to the Roper River. This time the boat was anchored six miles off the shore at the spot that we estimated the buoy should be. Rev. J. Done, with two boys, then rowed the dingy ashore, cut some stakes for beacons, and followed the channel back at low tide. Great was their joy when they discovered the broken ends of old beacons, for it showed them that they were following the correct channel through the sandbanks, and it makes one realise that in the "good old days" there was a Government in the Territory that was careful to keep buoys and beacons on the coast in order. On the return of the dingy there was just time before dark to sail the *Herald* in to the river. Once in the river all went well. Soundings were taken for many miles, and all exceeded those given on the chart; but new sandbanks had come into the river since the last chart was made. Without any warning the *Herald* grounded. There was only six feet of water where the chart had given 15 feet; but there was no bumping this time. The boat just settled down on the sand and refused to move until the tide rose again. An examination of the river bed showed that a large sandbank had been formed here reaching nearly across the river. We were still resting on the sandbank when a dingy appeared round the corner, this proved to be one from the *Holly*, which was anchored round the next bend. Very soon she raised her anchor and came round the corner. Rev. H. E. Warren was on board, and stayed with the *Herald* until he had seen her safely anchored in deep water, and then returned to the Mission Station, taking the Bishop, Rev. J. Done, and two of the *Herald* crew with him. The 20 miles to the Mission Station was covered in about four hours. The staff here had only about 10 minutes to get themselves and the children ready in their Sunday best to meet the boat at the jetty, but they were all there wondering who exactly the new arrivals were. A very happy Sunday was spent at the Mission. On the Monday Rev. J. Done and his crew left to return to the *Herald* and Thursday Island, rejoicing, I believe, to get away from Northern Territory shores with its sandbanks and muddy water, and something they had never seen before—fogs. Whether they will ever trust a white man's chart again is a question. Our river chart would not give them much faith in such things.

I was anxious to have a long talk to Rev. H. E. Warren, the Superintendent of the Roper River Mission, on aboriginal mission work, so when I found that he had to go down to the river mouth with some mission boys in the *Holly* to supervise the getting of a supply of salt from the coastal salt pans, I decided to go down the river with him. We compared notes as to the best methods to use in the evangelization of the aboriginal. I was able to tell him of how the work was being carried on in other places as far as I knew of it from conversations that I had had with those in charge of various missions belonging to other Christian bodies, and of course our own methods in practice at the Mitchell River Mission. In every mission there is some difference of methods. All

are trying to hammer out some way of evangelizing without pauperising the native. On no mission that I have come in contact with are those in charge quite satisfied that their methods are perfect. Rev. H. E. Warren was able to show me some of the problems and difficulties that he had had to face during his 10 years at the Roper River. I realised at once how much better off the aboriginal is in Queensland than in the Northern Territory. One has to travel to another State to appreciate fully the benefit to the aboriginal of the legislation passed by the much maligned Queensland Labor Government. Members of the Commonwealth Government have been boasting lately about the blessing their Government has been to the Papuan by protecting him from the White Trader, and employee, etc. It is wise for them to say nothing of the abuses or lack of protection shown to the real Australian native in the Northern Territory. Perhaps a better pen than mine may some day show up their lack of government in the Territory, with the abuses that it leads to. Incidentally, one must praise the Queensland Labour Government for shouldering the burden, in cost, of caring for the aboriginal. I believe that the Government in W.A. should be praised for the same efforts, whereas the Southern States saw to it in times past that these unproductive members of society from whom we took their country, were killed or allowed to die. These two States are shouldering a burden in cost that should in justice be born by the whole country, but the aboriginal is indeed fortunate that he is not everywhere under the paternal care of the Commonwealth, judged by the state of affairs in the Northern Territory. We arrived at the salt pans on a Wednesday, and by daylight on Saturday had 13 tons of salt on the *Holly*, and were soon after travelling as fast as we could up the river to the Mission Station, 60 miles away, that we might be there for the Sunday.

My stay at the Mission was longer than I expected. I had hoped that the *Holly* would be able to come over to Thursday Island in the first week in September, but arrangements had been made on that side for a sea captain, now cattle raising in the Territory, to come and help with her across the Gulf, and he was not expected to arrive until the third week in the month; also two new workers for the mission from the south were only leaving to come north at the end of the month. It was too late to make alterations in plans. This could only have been done if all sources were connected up by wireless, so I had a fortnight longer at the mission than I expected. I am glad that this was so as it gave me a better insight into the work; also I was able to take my share in the preparation of the first Confirmation candidates to be presented by this Mission. During my stay I conducted a quiet day for the staff, and was preacher at their Sunday Evening Staff service most Sundays.

It was a very happy day, Sunday September 17, when the first fruits of the Mission were gathered in. I hope that those who are praying for this diocese will remember these six Confirmees, Timothy, John, Sarah, Esther, Naomi, and Elizabeth. Their lives will have a

great effect in the future of the mission for good or ill. They are surrounded by temptations which may cause them to fall; but by the grace of God we hope that they will remain faithful. They were very earnest when in the beautiful little chapel at the mission they received the gifts given in confirmation. It was unfortunate that all the staff could not be present at this service. Mrs. Warren was in Darwin under the care of the doctor; A. J. Dyer and H. L. Perriman were on Groote Eylandt. On St. Matthew's Day the confirmees made their first communion, and two days later we left in the *Holly* for Thursday Island. On our way we made a very hurried visit to Groote Eylandt. The tides were not favourable, and the *Holly* had to go in and out on the same tide. She can only get over the bar on a high tide. High water was at 3 a.m., so that it was just before that, in the dark, that we found there was enough water for us to go in. The channel is shaped like an S. Twice the bow of the *Holly* was stuck on the sand, but the captain and crew went overboard and pushed her off. Just after 3 a.m. we arrived at the jetty. The unloading of the stores commenced at once, when the three ton or more were unloaded, and a load of about three ton of firewood was put on as ballast. At about 4.30 a.m. Rev. H. E. Warren told me that all work was finished on the boat, and we went in to the little Oratory, where I celebrated the Holy Communion. Day was just breaking as we were worshipping, and the birds even seemed to be assisting, for they were just beginning their early morning songs.

There was no time to wait even for a cup of tea after service; but with a very hurried farewell to the two white men we were leaving behind, we boarded the *Holly*, and started off down the river, wondering if the tide had beaten us. If it had it might mean a delay of 14 days in the Emerald River; but all was well, and the *Holly* dragged along over the bar, and was gradually slowing down. There was only just enough pace and power to carry her into deep water.

On Tuesday morning we left Groote Eylandt, and on Saturday we arrived in Thursday Island after an uneventful trip, except perhaps that incident of the shark that grabbed our log, and left his marks on the metal, probably putting us out 20 miles in our reckoning, for he opened the register and loosened the finger on the 10-mile mark. Then there was the exciting time when the *Holly*, a 14-ton boat, was averaging $9\frac{1}{2}$ knots an hour on her sails. The engine tried hard to keep pace, but was beaten badly. Arrived in Thursday Island, there was the usual amount of mail waiting to be attended to. Some had answered itself by lapse of time, which was helpful, the remainder will take a week or more to attend to.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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Admiral John Moresby.

Port Moresby is now a familiar name to us in Northern Queensland, even if its exact geographical position may not be quite so well known in other parts of Australia. The explorer whose name it commemorates—Admiral John Moresby,—died recently in England, one of the few surviving links between the old navy and the new. During the war, Lord Fisher named a destroyer after him. But our own interest in his career lies chiefly in the fact that, in his five-gun paddle sloop, "Basilisk," which came out to Northern Australian waters in '71, he discovered a new and shorter route between Australia and China, explored and surveyed about 1200 miles of coastline in the archipelago, of which New Guinea is the centre, and added many rivers, harbours, and more than 100 islands, to the chart. There are, doubtless, still some of "the old hands" who will recollect the "Basilisk" and her more or less exciting cruises round the islands, and down the east coast.

Extracts from the late Admiral's published records are full of interest. On the initial cruise of the sloop, coming up from Brisbane and Sydney to Somerset, she fell in with a schooner in a helpless condition off Palm Islands. It was the "Peri," with a crew of kidnapped Solomon Islanders aboard; but of the 80 who had sailed from Rewa (where they had been disposed of for from £10 to £15 a-head), only 13 were found alive. The survivors, who had drifted some hundreds of miles, were taken to Sydney, and afterwards sent back to their own islands. Moresby called in some short time later at Cardwell, where, he says, "various tribes of aborigines range about the vicinity, and not unnaturally regard the white men who are rapidly dispossessing them of their homes, as mortal enemies. They show this feeling by committing murders and outrages, and suffer terrible retaliation at the hands of our countrymen, who employ native troopers, commanded by white men, to hunt down and destroy the offenders." A terrible record!

Visiting a native camp near Somerset, the chief impression left on the explorer's mind was the low type of humanity presented, and the lack of attempts at cultivation, or building permanent dwellings. It will be recollected that there were then no mission stations, so that, whatever other reproach might be laid at their doors, the shiftlessness and depression of the natives could not be attributed to "missionaries." One of the first island cruises was to Gabba Island (two brothers), at the time a centre of the pearling industry, to make inquiries into the conditions under which native labour was recruited. The Commander, after making thorough investigation, concluded that in many instances the men had not understood

the verbal agreements alleged to have been made, and that their employees detained them in slavery by force and fraud, while there were cases where (to quote his own words) "there was nothing less than an organised system of kidnapping, attended at times with atrocities that it blanches the cheek and makes the blood run cold to hear of." It was the existence of these abuses in the Islands, corroborated by the Hon. John Douglas and Mr. Chester, P.M., which led to legislation regulating the recruiting of native labour. Warrior Island (so named from its inhabitants having attacked Bligh and Portlock, when they sailed through in the "Providence" and "Assistant" in 1792, on which occasion rounds of grape shot had to be fired at the canoes), earned from Captain Moresby the tribute of having the largest and best conducted pearl-shelling station in the Straits, and the islanders impressed him as being well advanced. They had war canoes 50 or 60 feet in length, and used large bows with poisoned arrows. Two Lifuan missionaries were on the island, the advance guard of the L.M.S. band, which came with Dr. Samuel MacFarlane. They had come down from Saibai (their station) in quest of food supplies, and the "Basilisk" was able to render assistance in this way. Saibai, it might be mentioned, though previously known, was not marked on any chart. It was first chartered as an island by Moresby.

Just before the termination of the first cruise, the sloop was instrumental in succouring the few survivors of the unfortunate brig "Maria," a ship fitted out by some adventurous Sydney spirits to prospect in New Guinea.

Returning in 1873 on the second expedition, the "Basilisk" began the new year by capturing two schooners with upwards of 100 South Sea Islanders on board. These had been employed in diving in the Straits, and, though understanding that their service was to be of limited duration, some of them had served for six years without wages other than food and clothing. Two barques, each carrying "blackbirds," were seized a few days later. Some of the captured ships, though condemned in Sydney, were released on appeal to the Privy Council, on paying all costs, others were sold, but law expenses cut down the prize-money very heavily, and the Imperial Government claimed half the remainder! Paying another call at Somerset, the ship's company was welcomed by the late Frank Jardine, and a service was held on board by the Rev. A. W. Murray (MacFarlane's colleague). Shortly after, the "Basilisk" proceeded to Jervis Island (Mabuiag), then the headquarters of three pearling stations. A good deal of surveying work was done here. "The natives of Jervis Island," says Moresby, "are black Papuans, quite uncivilised and unclothed." Working round by way of Cocoonut Island, where a Scotchman had established a pearling station, and a model village, the sloop came to Darnley Island, the only island where sago palms grow, (the reason for this is enshrined in local legend by the way), and found a flourishing beche-de-mer industry in existence. The product was worth, at that time, from £80 to £140 per ton. From Darnley Captain Moresby sailed to Murray Islands, and then stood across the Gulf of

Papua on a two-fold quest, to visit the mission station at Redcar Bay, and to glean kidnapping information.

On his return to Somerset he found a barque lying at anchor with some 85 disappointed gold-diggers returning from Port Darwin on board. With summary promptitude he convened a naval court, deposed the incompetent captain, and sent the ship to New South Wales in charge of one of his officers. It was on this occasion, too, that he addressed a remonstrance to the newly-established missionary regarding the workers in the islands, urging that a properly equipped ship be provided so that the work might be properly done. With keen perception, and as a trained seaman, he saw the necessity for such provision, a need which is not diminished now. Another recommendation which he made was at the request of Lord Normanby, who desired him to assist Jardine in finding a more suitable site for headquarters than Somerset seemed to be. His choice (based on safe anchorage and water supply) fell upon Hammond Island.

These brief notes, taken mostly from R. Logan Jack's "Northernmost Australia," are pages from the past which have their own peculiar interest to-day. Some of the islands mentioned by the late Admiral as carrying large populations—Warrior, for instance—are now practically empty; disease, fighting, and other causes are responsible, just as we are told that some of the islands of Melanesia are practically "cleaned out," and as big villages in New Guinea have dwindled to but a fraction of their former size, although on the other hand there has been in other islands of the Straits during later years a steady increase in population. When the "Basilisk" was cruising, the decline had been going on for some time, as comparisons with the records of the earlier visiting warships show. When the "Hormuzzer" visited Darley in 1793, in company with the "Chesterfield," the armed party which landed and took possession in the name of His Majesty, recorded having burnt and destroyed 135 huts, 16 large canoes, and many plantations of sugar-cane and native food. This signifies a very much larger population than Darnley carries even now, despite its late peaceful years of recuperation.

The Straits, too, still contain much uncharted water. Moresby reports that he struck shoals; the rock east of Saddle Island, which bears his name, he also located, though, fortunately, not in the manner of two ships which had been previously wrecked there. But even where chartered fresh dangers arise from time to time, depths alter, and shoals are now reported in places where before the lead showed some fathoms. And in the pearling and fishing industries there have been changes (apart from those regarding proper agreements and rates of wages) "blackbirded" South Sea Islanders have given way to indentured Manilamen, and they in turn have been supplanted by the Japanese divers. Island boys and women are not now lured on to ships and carried off to satisfy the white man's greed, and owners recognise that in the Torres Straits Islander

they have material capable of producing good results where there is mutual trust and fair-dealing, and where there is allowance made for those peculiar temperamental qualities which one must expect to find in natives anywhere.

But one other thing in Moresby's narrative has a pathetic interest for us in the Diocese. When he took the "Basilisk" to the place of Cook's landing in 1770, he found it, just a century later, practically as Cook had left it. Within a very short time, Cooktown had developed with lightning like rapidity into a full-grown city almost. To-day it is but a ghostly vision of past glory.

And so the "Times" headline recording the moving on of a great seaman,—midshipman, gunnery-lieutenant, post-captain, and admiral—will recall, too, his own words on relinquishing his last appointment. "This, after all, is as much as anyone can wish to gain—to carry one's soul with clean hands through this difficult world, and to have earned the kind thoughts and approval of our fellows."

W.H.M.

Notes.

Some years ago, a Priest, who was then working in a large industrial centre in Europe, fearing that he was losing his faith, consulted his Bishop, and asked for his advice. His Bishop told him to seek out the place in the world where man was most primitive, and living the most uncivilised life; and when he found this place, he was to earn his living there letting no one know who he was or what his former calling had been. This advice was followed, the Priest selected the See town of the Diocese of Carpentaria as the place that answered best to the requirements; years later he wrote to the Diocese to say who he was.

There was a beautiful diversity of wording in the inscriptions that were placed on the arches erected in honour of the Bishop's visit recently, in one week he came across these three:—

"A happy welcome."

"A happy welcome to our Lord."

"Well Come."

A license has been granted by the Bishop to Rev. R. D. Joynt, Priest on the staff of the Roper River Mission, to act as Surrogate in the Northern Territory.

Rev. H. E. Warren, Mrs. Warren, and Billy, and Miss L. Cross are in the south on furlough.

Miss Alice Farrant and Mr. E. C. H. Lousada have been licensed by the Bishop to act as lay-workers on the staff of the C.M.S. Mission in the Northern Territory.

The Rev. Ivor Skelton is expected to arrive in the Diocese in November, he will go to Darwin, which has been without a Priest since the Rev. C. W. Light left there in September.

Rev. F. W. Slade expects to leave Thursday Island on furlough in December, the Bishop will take charge of the Cathedral parish while the Sub-Dean is away.

We were glad to hear lately from Mr. C. H. Davis, who was a lay-reader and Sunday School Superintendent in Darwin twenty years ago, and is now bank-managing at Millicent, S.A., where he is doing similar service for the church. He sends some S.A. stamps to our stamp salesman in Thursday Island.

Intercessions.

Last Quarter I asked you to pray for the diocese as a whole, dividing it into three divisions—the Aborigines, the Torres Straits Islanders, and the scattered white population. This quarter I hope that you will concentrate your efforts of prayer upon the most unfortunate souls in the diocese, the half-castes, especially the children in the Northern Territory. These poor, despised, innocent outcasts have to bear the burden of the shame of their father's sin, the father being in most cases European, and probably calling himself in the census return, a Christian. These children, while being innocent themselves, yet are rejected and despised by those who make much of their guilty fathers.

The figures given lately in the census for the Northern Territory are staggering, excluding the thousands of aborigines that there are in the Territory, there are 3,867 inhabitants in the Northern Territory of other nationalities. Of these, 482 are half-caste, over one-ninth of this population.

Little is being done for these children. Of course the fathers do nothing, and the law of the States makes it almost impossible to bring their guilt home to them. The Church is caring for about 30 through the C.M.S. Mission on the Roper River; many of the others are herded together in the Compound at Darwin by the Government. There is a school for all the compound, but all sorts and conditions of races are herded together in this compound. I have heard many things about the state of this compound, and it is to be hoped that nothing is true of all that I have heard; but I am not in a position to judge, as I have not yet been to Darwin. Sufficient to say, that I have never heard a good word said by anyone about the compound. Then there are the very few who have been adopted and taken care of by Christian people, and by them given some chance in life. By the laws of the Northern Territory these half-castes, at the age of 18 years, are placed on an equal footing with the whites unless they habitually associate with the aborigines.

Now, I feel sure that we must call these people by another name, and, in future they will be called Euralians in this magazine. There is no reason why innocent people should be branded with a name of shame and half-caste has become a term of disgrace.

Pray that the Commonwealth Government shall alter its laws relating to aborigines, so that the guilty fathers may be brought to account. Pray for a blessing on the work of C.M.S. at the Roper River among these Euralians.

Pray that C.M.S. may receive Divine guidance in the development of their work amongst the Euralians.

Pray for the time when the Church can take care of many more of these children, especially at Darwin.

I dream dreams of the possibility of the time coming when some community of religion will open a home or homes in Darwin for these unfortunate innocents.

Carpentarian Association.

The following account of the Annual service and meeting of the Carpentarian Association in London has been taken from the Church Times. This association is assisting the work of the church in this Diocese by their prayers and interest. We are glad to see that the Secretary was able to get such capable speakers for their meeting; the Bishop of Salisbury is patron of the association.

THE CHURCH IN AUSTRALIA.

An Interesting Account of the Diocese of Carpentaria.

No true conception of the work that is being done by the Church in Carpentaria is possible without reference to a map of Australia, showing the diocesan boundaries. Its sphere is that vast Northern territory of Australia, extending as far south as the diocese of Adelaide, and the islands of the Torres Straits. Its geographical position brings to it difficulties which are peculiarly its own—difficulties of climate, of sparseness of population, of isolation (except on the sea line). The headquarters of the Mission and the cathedral city are in Thursday Island. The Torres Straits Mission, which was handed over to the diocese by the London Missionary Society at the beginning of the war, has arrived at its jubilee.

The annual report states that "The work of the Church is going on steadily and surely in The Straits, and there is abundant cause for thanksgiving. The Church has indeed been fortunate in the three priests who have guided the people through the change from Christian life under the L.M.S. to the fuller life of the Holy Catholic Church. In general discipline and observance of religious duty the people compare more than favourably with many a white parish. . . . During the jubilee of the Mission the Bishop spent twenty-four days visiting the islands, and held six confirmations."

The annual meeting was held last week at 101, Queen's-gate, S.W., by kind invitation of Mrs. Mayne, when the chair was taken by the Dowager Lady Brassey. Canon Nash (formerly Rector of Thursday Island) spoke of the vastness of the diocese; while the population, he said, was so thin that they could not expect to remedy the territorial difficulty. The first Bishop (Dr. Gilbert White) had journeyed from Darwin down to Adelaide, right through the Continent from north to south. He had established his headquarters at Thursday Island, which, although small, was quite the best place to be the centre of the diocese, because it was connected by steamers with all parts of the world. It so happened that at Thursday Island there was a very beautiful little church, which he decided to make his cathedral. It had been built in memory of the Quetta, sunk off Cape York in 1890, and had been enriched by relics of all sorts of wrecks and disasters, so that it was an extremely interesting church to visit. The population was of a mixed character—white, Chinese, Japanese, Malays, etc.—although the immigration of orientals had now been prohibited by the Australian Commonwealth. But of course the most important work was among the aborigines on the mainland, and also the work in the Torres Straits. The "black" population were of three races: Australian, Papuan, and Melanesian, and the Melanesian were the finest. The brown man of Samoa was good enough for any man; the Papuan also was a man of very respectable intelligence. The poor old black fellow of Australia had always been ill-treated and looked down upon, and he was of a very low type. Only the Bushmen of South Africa and one other tribe were in the same category in civilization. Yet there was no doubt that he had been wonderfully raised through the work done by missionaries.

GLENNIE MEMORIAL SCHOOL, TOOWOOMBA

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GLENNIE PREPARATORY SCHOOL, TOOWOOMBA

Principal: MISS SUTTON.

Church of England School for Girls, Toowoomba. Under control of the Brisbane Diocesan Council.

Patron: His Grace the Archbishop of Brisbane.

THE GLENNIE MEMORIAL SCHOOL gives Education up to Senior and Matriculation standard. Specialities: Music, Singing and Art.
 THE PREPARATORY SCHOOL receives pupils up to 13 years of age, and prepares candidates for the State Scholarship Examination.

Reduction for Sisters.

Fees for both Schools on application.

The Bishop of Salisbury said that every motive of fellowship would call him to support Carpentaria; but it was also a most interesting diocese. It had the interest of difficulty—it was one of the most difficult dioceses in the Anglican Communion. It was extraordinarily hot—all the inland part had far the hottest climate in Australia. The population was falling because the gold in the mines had petered out, and the townships were dying a lingering death. That was most depressing, and most of them had not enough money to support a resident priest. The Bishop needed to have all the qualities of a parish priest: he must like the sea, be a good bushman, and also a missionary. Evangelization to-day meant something more than "delivering the Message." Missionaries were needed with every sort of industrial training and education: not only clergy, but teachers, sailors, carpenters, agriculturalists, mechanics, to teach people what they knew themselves. He was not sure that the call came entirely to England—probably to the artisan community in Australia. But another great feature in modern missionary work was in the outlook of governments towards missions. Governments had made the discovery that they could not direct the affairs of men without spiritual forces that they could not provide themselves. That was a change from the days when the late Lord Salisbury had remarked in Exeter Hall: "I must tell you that missionaries are not very popular at the Foreign Office."

There was a Choral Eucharist for the Mission the same day at St. Mary's, Bourdon-street, when the Rev. W. J. B. Scott was the celebrant. The preacher was Bishop Goldsmith (vicar of Hampstead), who drew attention to the Association of Prayer for Australia, whose office address is: c/o The League of Help, 11, Pilgrim-street, E.C.

CHURCHES IN WHICH THE MISSION WAS REMEMBERED ON ST. BARNABAS' DAY.

Bearsted; Canterbury, St. George's, St. Gregory's, St. Mildred's; Chiselhurst, The Annunciation; Eastbourne, Parish Church; Elham, St. Mary; Folkestone, Holy Trinity; Forest School; Fulford; Glastonbury; Hackney, Parish Church; Halifax, St. Mary's; Haslemere; Highbury, St. John's Hall; Hull, St. Mary's, Sculcoates, St. Michael's, St. Paul's; Hythe; Leckhampton, St. Philip and St. James; Liverpool, St. Peter's Chapel; London, Christ Church, Woburn Square; Louth; Maidstone, Holy Trinity; Maisemore; Manchester, St. Ann's; Malvern, Priory Church; Malvern Link; Newcastle Cathedral; Oswestry; Reading, All Saints', St. Mary's; St. Boniface College, Warminster; St. Peter's in Thanet; Scarborough, St. Mary's; Seaforth; St. Mary's Waldron; Workingham; Wyburnbury.

In the Gulf.

The Gulf of Carpentaria, from which the Diocese takes its name, is the biggest inlet on the Australian coast, being some 500 miles square. It is an immense body of water singularly free from reefs and other dangers except along its coastline. To sail across with a favourable breeze is exhilarating, but to beat back with variable winds or none at all, is quite a different proposition.

With the ketch Herald of the Torres Straits Mission, we left Thursday Island for the purpose of taking the Bishop to the Groote Island and Roper River missions in the Northern Territory. The trip across was without incident except for the difficulty experienced in finding the entrance to the Roper, owing to lack of marine finger posts.

After leaving the Bishop, we set sail again towards the end of August, and for three days, mainly drifted along with the tide or the zephyrs, which scarcely ruffled the surface of the water, but all the while rolling with a sickening motion on the oily ground swell. The booms swung from side to side with painful regularity, and it seemed that every bolt would surely be drawn from their sockets. Then the wind started, rapidly increasing in power, till it became advisable to take in all reefs, and snug down for the approaching night. By daylight we could no longer carry our mainsail, and a few hours later it became apparent that what was still standing was over much. With good sails we might have held on, but ours are near the end of their usefulness, so finding discretion the better part of valour, we turned and made back for Groote, which was reached before sundown. Our food supplies were also diminishing, so that altogether we were not sorry that the weather was unpropitious.

We now spent a couple of days with the missionaries on Groote, and on 2nd September once more set out for home. It was not till early on the tenth that we sighted Cape Keerweer on the other side, the intervening time being spent in vainly whistling for the breezes, which were so reluctant to come. Even sailing up the coast our bad luck followed us, for with the sun the wind daily died away, and refused to blow again until after the great luminary had once more made his appearance in the East. However, on the 16th, a good breeze favoured us, and we ran up the harbour in fine style, glad that our journeyings of over 1300 miles, made so trying and tedious with fogs, little or no wind, oily seas, heavy swells, and numerous sharks all the way, was at length over.

J. D.

Cooktown Notes.

The Bishop's visit to Cooktown, which we were anticipating in our last notes, eventuated on June 7th. On Sunday, the 11th, he pontificated and preached. Good congregations honoured his visit. On the 12th a social evening was held at the Rectory, to give the parishioners an opportunity of making a personal acquaintance with His Lordship. A good representative gathering of church-folk presented themselves.

On July 6th, the Rector left Cooktown to make a long itinerary up the peninsula, by way of a holiday. The intended objective when starting was Normanton, but this had to be altered en route owing to the rapid flight of time. The stations visited were, Laura, Maytown, Palmerville, Mt. Mulgrave, Wrotham Park, The Walsh, Gamboola, Highbury, Drumduff, Kalata, Ruthland, Locknagen Mission Station. Most of these stations have not been visited since the Rev. Wilkinson relinquished

his work. Altogether some 560 miles were covered on horseback. Bush people are always hospitable and welcome a visit. As the countryside has become so sadly de-populated, the itinerary could not become an annual arrangement.

During the Rector's absence, Mr. Geo. Shipoke kept the flag flying.

The deep boring on the sites of the old Palmer mines, has revived great hopes. The old miners are confident the Palmer will again see flourishing days, and regain its fame. No pronouncement, good, bad, or indifferent, has been forthcoming as to the work which has been accomplished.

A nucleus of citizens who are zealous for the advancement of the district are ever on the alert to avail themselves of an opportunity to resuscitate its expiring life. Cotton growing is coming to the fore, and as an excellent price is guaranteed, many, it is hoped, will be induced to plant large acreages. Cooktown, with its even climate for the greater part of the year, is eminently suitable for cotton growing. The establishment of a ginny in the district would be an assurance that it was something more than a boom.

Missionary Encouragement.

In the June number of The Round Table, a quarterly magazine that devotes itself to the discussion of the politics of the British Commonwealth alone, there is a remarkable testimony given to the power Christian Missions are exerting on Indian life. In a section entitled "A social revolution," the writer says: "Well may the orthodox Hindu feel that he is confronted by a social revolution of an almost cataclysmic character. The age-worn Hindu system divided society into rigid vertical strata, graded from the supreme twice-born Brahman to the tragic 'untouchable' for ever cut off from contact with fellow-men less degraded than himself. This rigid system has been shattered beyond repair by western ideas. The British Government made all men equal before the law; the railways gave the Sudra the same right to a seat as the Brahman; but the Government could not attack the social system. This the Christian missionary blasted with charges of dynamite. To the despised Sudra he brought the liberty-loving and democratic faith of the ruling race, admitting all who believed to the equal brotherhood of Christ. We can gauge something of the influence of the Christian missionary in the numbers of his converts; two and a-half million in Madras profess Christianity, and whole villages of the Punjab are said to be ready for conversion if there were the teachers to nourish them in the new faith. It is much harder to gauge the indirect results of their persistent teaching."

PAROCHIAL STATISTICS.

PARISH. OR MISSION.	CHURCHES LICENSED.	Total White Population of District.	*No. of Church People Ministered to	No. of Clergymen.	No. of Lay Readers.	No. of Honorary Lay Readers.	No. of Centres at which Services are regularly held.	No. of Sunday and Weekday Services.	Celebrations of Holy Communion.	Sunday School Buildings.				SUNDAY SCHOOL TEACHERS.		SUNDAY SCHOOL SCHOLARS		Average Attendance of Sunday Scholars.	No. of Communicants.	Persons Baptised.	MARRIAGES.		Burials.	PERSONS CONFIRMED.		Schools in which Religious Instruction is given.	No. of Weekday Religious Instructions	Number of children receiving Instruction on week days.
										Men	Women	Boys	Girls	After Banns	By License	Males	Females											
†THURSDAY ISLAND ...	ALL SOULS' CATHEDRAL (Quetta Memorial)	400	378	1	...	...	1	826	97	1	2	2	23	39	44	97	36	2	2	6	10	20	2	160	77	
COOKTOWN ...	CHRIST CHURCH ...	370	150	1	...	...	1	\$469	77	...	1	4	30	45	40	40	17	...	2	8	...	7	1	130	85	
DARWIN ...	CHRIST CHURCH... ALL SOULS'	450	200	1	...	2	2	249	154	...	...	3	12	10	18	104	32	...	7	10	8	17	...	...	...
MOSSMAN ...	S. DAVID'S ... S. ANDREW'S	500	170	1	...	...	2	152	59	...	...	1	17	9	12	37	9	...	9	3	...	1	1	22	45
†NORMANTON cum CROYDON ...	S. PETER'S ... S. MARGARET'S S. JOHN'S ...	450	200	1	...	...	3	693	63	...	...	2	32	38	36	80	42	...	2	8	11	16	2	80	90
†THE BUSH MISSION ...	... .. S. PAUL'S ... BETLEEMA ... BETANIA ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
†MOA MISSION ...	... .. S. PAUL'S ... BETLEEMA ... BETANIA ...	8	600	1	...	8	3	791	79	1	3	2	60	68	55	63	30	6	...	2	...	1	1	120	48		
†ROPER RIVER MISSION ...	S. CATHERINE'S ...	14	125	2	2	...	2	754	29	1	5	7	32	44	70	7	9	1	...	3	...	...	1	200	70	
†MITCHELL RIVER MISSION ...	THE ASCENSION ...	11	150	1	2	...	2	830	50	1	3	3	16	16	30	45	8	5	...	4	20	15	1	200	30			
†TORRES STRAITS MISSION ...	S. MARY'S ... S. SAVIOUR'S ... CHRIST CHURCH... S. ANDREW'S ... S. PETER'S ... ALL SAINTS' (3 others)	18	2137	4	...	31	9	2030	110	1	11	12	169	144	211	702	93	14	...	14	24	36	2	200	60			
Totals		2221	4110	13	4	41	25	6794	718	5	25	36	391	413	516	1175	276	28	23	58	73	113	11	1112	505			

* Including aboriginals and aliens.

† Vacant.

† Some adults and children not enrolled in Schools are receiving regular instruction.

§ Not returned; the number for the previous year is inserted.

PAROCHIAL FINANCES (To the nearest pound sterling)

PARISH.	RECEIPTS.										EXPENDITURE.										CREDIT BALANCES OTHER THAN CURRENT A/C.				DEBIT BALANCES OTHER THAN CURRENT A/C.				
	Direct Offerings.					Indirect		From Diocesan			Miscellaneous Income		Debit balance at end of year.		Total		EXPENDITURE.								CREDIT BALANCES OTHER THAN CURRENT A/C.		DEBIT BALANCES OTHER THAN CURRENT A/C.		
	Oratory Alms	Contribu- tions	Special Efforts	Sales of Gifts	Entertain- ments	From Diocesan Funds.	Miscellaneous Income	Debit balance at end of year.	Total	Debit balance from previous year.	Clergyman's Stipend	Expenses of Divine Service	Diocesan Objects	Missions	Charitable Objects	Church Property	Indebtedness Reduced	Miscellaneous	Credit Balance at end of year.	Total	Building Funds	Sunday Schools	Other Items	Total	Property	Other Items	Total		
THURSDAY ISLAND	47	153	103	30	165	68	30	52	...	648	...	250	57	...	46	32	22	...	16	225	648	217	6	...	223	...	...	...
COOKTOWN	117	109	79	...	...	18	91	7	...	421	...	245	25	2	2	...	23	...	15	109	421	2	8	...	10	...	...	...
DARWIN	9	155	128	...	77	36	16	...	6	427	...	306	56	...	...	6	42	...	17	...	427	...	4	13	17	18	18	...
MOSSMAN	2	61	96	...	...	12	50	...	...	221	...	195	4	4	2	...	5	...	7	4	221	73	...	...	73	...	...	...
NORMANTON cum CROYDON	118	56	32	...	...	192	16	4	...	418	...	205	29	4	...	...	18	...	8	154	418	...	8	...	8	...	...	...
Totals	203	534	438	30	242	326	203	63	6	2135	...	1201	171	10	50	38	110	...	63	492	2135	292	26	13	331	18	18	18	

F. W. SLADE, Hon. Diocesan Secretary.

1922.

Diocese of Carpentaria.

Bishop:

RT. REV. STEPHEN HARRIS DAVIES.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. J. JONES, M.A., All Saints', S. Kilda, Melbourne.
REV. C. R. MIRRLEES, Springhill, Maesmore, Gloucester,
England.
REV. W. J. B. SCOTT, 16 Little Grosvenor Street, London,
W. 1.
REV. CECIL EDWARDS, Holy Trinity Rectory, Woolloom-
gatta.

Rectors:

REV. B. S. COLE, Cooktown.
REV. C. W. LIGHT, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.

Honorary Lay Readers:

MR. H. F. L. FINNISS, Darwin
HIS HONOUR JUDGE ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A.	MR. GEO. CLARK.
REV. J. J. E. DONE.	MR. A. SULLIVAN.
REV. W. H. MACFARLANE,	DR. VERNON.
Th.L.	

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN.	MRS. MATTHEWS.
REV. H. MATTHEWS, J.P.	MISS F. SMITH.
(Supt.)	MRS. TRELLOGEN.
J. Geibo, J. Savo.	

Roper River Mission:

MR. DYER.	MR. H. L. PERRIMAN.
REV. R. D. JOYNT.	MISS CROSS.
REV. H. E. D. WARREN	MRS. DYER.
(Supt.)	

Torres Straits Mission:

REV. J. J. E. DONE.	REV. J. W. SCHOMBERG.
REV. W. H. MACFARLANE,	*REV. JOSEPH LUI.
[Th.L.]	*REV. POEY PASSI.
DEACONESS HATTON, Moa.	
* Native Deacons.	

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Searth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's Movements.

The Confirmation tour round the Torres Straits Islands is described elsewhere by another hand. This part of the Diocesan work is the most encouraging of all; it is the only part of the Diocese where the population is not diminishing, also, the Islanders are undertaking more of the work of the Church themselves—although this next year we may not be able to receive into S. Paul's College for training those Islanders who are fit to go there. Our grants from the South towards this work could not be paid in full in 1922, and may be reduced in 1923. The Examination for entrance to S. Paul's College has taken place; some who desire to go there for training are suitable, and after two or more years' training, should become good Deacons. I hope that they will not be prevented from going through lack of funds. At present no one can be admitted, and only with great care shall we be able to carry the College on with the students who are there now. The cost for each student is about £65 a year. On returning from the Islands, I stayed for a few days in Thursday Island. On the arrival of the *Marella* from the South I went aboard, joining Rev. I. Ll. Skelton, who was on his way to Darwin. I had hoped to go to Cooktown and Mossman at this time, but circumstances arose at Darwin that seemed to necessitate my going there. The "*Marella*" arrived at Darwin on Sunday, November 12th, too late for the morning service. At Evensong I inducted Rev. I. Ll. Skelton into the living of Darwin.

I was glad to be in Darwin that I might get an opportunity of visiting the Compound—about which I wrote in the last issue, and about which I had heard so much that was not

good. I found that accounts given to me were not strictly true and that the statements that appear in the Southern Australian Press are the same; small incidents are grossly exaggerated. The work amongst the Aborigines and Euralians in the Eastern Territory is made exceptionally difficult by the Act dealing with these people that is at present in force being such a very poor one. Some of those who are responsible for the administration of this Act acknowledge that it is quite impossible to administer it; but those responsible for the administration of the Act are doing the best they can, with the powers that it gives them, to care for these Aborigines and Euralians; the only responsible person who does not seem to bother is the Minister in Melbourne.

In the Compound there are three distinct divisions; members of those tribes that live on the seaboard and Islands, such as Melville, Bathurst, etc., live apart on the beach; the inland tribes and the two tribes from the Darwin locality, live on the high ground above the sea, where they have their own huts; the Euralian children are separated from these and all others, and are fenced off in a corner of the Compound. It would of course be better if these children could be removed to a home for themselves alone; but it is not in the Compound that they come to any harm, here they have their school and are carefully looked after. In school they show that they are intelligent and could hold their own with the average white

children; but the cruel thing is that, as soon as a girl reaches an age when she could help in school and with the other children's sewing (this is all done by one woman at present), someone wanting a domestic servant in Darwin is allowed to take the girl away. Now, this would not be so bad if the girls were carefully looked after and protected from the bad influences of the town; in many cases this is done, but a visit to the Compound shows that, in some cases, employers do not protect the girls, with the result that there are unmarried mothers in the Compound. It is to be hoped that the Minister in Melbourne will decide that no girls may go out of the Compound to work; the innocent employers have to suffer for the neglect of the careless. Darwin is too small a community for a Protector to have to decide who is fit to employ these girls and who is not.

Darwin Church people are having a hard battle to pay their Rector a living wage. It is to be hoped that they will be able to carry on. This is one of the two parishes in the Diocese that does not receive a regular Diocesan grant: the Diocese does give a grant, but this is for the work up the line at Pine Creek, where there are only a few families struggling to make a living.

On Sunday, December 3rd, Rev. I. Ll. Skelton presented four candidates for Confirmation; these candidates had been partly prepared by the former Rector, Rev. C. W. Light, and Rev. I. Ll. Skelton had an opportunity of giving them more instruction, which will be carried on after Confirmation.

I returned to Thursday Island December 9th, and shall remain here until Rev. F. W. Slade returns from furlough after Easter, 1923.



Christ Church, Dauan.

Normanton-cum-Croydon.

This parish has been vacant since last Easter, but has been visited by the Bishop, and lately by the Sub-Dean. The intention is to minister to the whole district, including Burketown, Normanton, Croydon, Gilbert River, George-town, on the Bush Brotherhood plan, by means of a Ford car, in which the Brother would travel comfortably and efficiently. There are no financial difficulties, and when we can find the priest who is called to that work the position should prove decidedly attractive to him. "A land of difficulties and hardships, but a land that is loved as few lands are loved." The last bush priest who ministered in the Peninsula would not give up his work for anything, and only left it with the greatest regret when advancing age and increasing deafness made continuance impossible. Even a married man with a family could be suitably provided in the district. There are plenty of people, and though, as they express it, they "get a scatter on," the district is less than 400 miles long. This information will assist your prayers that the Church may find the right man.

Mitchell River Mission.

The Sub-Dean arrived on December 5th in the last voyage of the ketch "Francis Pritt," and remained for a week while the ship unloaded her burthen, which was as long as the advanced season would permit. He then proceeded in the ketch to Normanton, and thence southwards on holiday. This visit was arranged because the Mission has the misfortune to be without a Chaplain during all the wet season, owing to the empty coffers of the A.B.M. All the members of the depleted staff were busy, well and cheerful, looking forward to the rains with confidence, being well supplied with all necessities.

A harrowing tale of famine and straitness which has appeared in the newspapers is the result of a perverted imagination. The Mission is indeed desperately hard up, but the staff are not allowed to suffer in consequence. When promised payments did not come along the Mission went into debt; when the debt could not honestly be increased, the staff was reduced, so that the workers who remain should have all reasonable supplies. To prevent them from stinting themselves in necessities, the Staff Accounts are kept separately from the General Account, and an annual sum is allotted for the former, which the superintendent is asked not to exceed. This maximum is never quite reached. The staff order through the superintendent all the goods they require, and receive everything they order.

Through their constant industry and patience in disappointments, the Missionaries have made of the station a garden of fair beauty—the pleasantest spot for many a weary league. They produce abundance of beef, milk, butter, eggs, poultry, fruit, vegetables; while game and fish are plentiful; and the natives share in all these, and are in consequence well nourished and of good physique; a striking contrast to the wild tribes in neighbouring camps, and to the miserable blacks who loiter about northern townships.

The Missionaries are merely doing, as good workmen should, the work which is their duty, and do not regard themselves as doing anything heroic or remarkable. They are called to serve God in that way, and put up cheerfully with the deprivations which must fall to the lot of pioneers. For the isolation and difficulties they find compensation in the knowledge that they are accomplishing a good work.

The Mission is in immediate need of increased support, in order that a Chaplain may return to do the necessary ministrations. It is most unfortunate that the staff and people cannot see a Priest for at least four months, and of course the Mission could not be continued indefinitely without that necessary member of the staff.

There are tribes to the north, on the land lately added to the Aboriginal Reserve, which are very likely to respond to the Good News, as soon as a man can be spared to go and live among them.

Notes.

During the last quarter Rev. C. W. Light resigned his appointment as Rector of Darwin, and left for the South after three years' work in this diocese at Normanton and Darwin.

Rev. Ivor Llewellyn Skelton arrived in the diocese and was licensed as Rector of Darwin and Surrogate in the Northern Territory. Incidentally to get authority to celebrate marriage in the Northern Territory one has to write to the Minister of Home and Territories in Melbourne, where an Order-in-Council has to be put through for each person authorised to take marriages. There is a mail going South from Darwin once a month, so three months is the very least time in which such authority can be obtained. What happens if the hon. Minister is in the midst of a political campaign is still to be disclosed; yet the Commonwealth Government has a Registrar-General of Marriages living in the Northern Territory.

Rev. H. Matthews, his wife and family, were not able to return in time to catch the last boat to the Mitchell River Mission before the wet. They had many misfortunes during their holiday. Their daughter Monica developed bronchial-pneumonia and had to go to the hospital; then Marjory broke her leg in an effort to catch a train. We are sorry for them; their holiday has been spoilt; but we are glad to hear that both children are on a fair way to recovery now. The whole family is expected back at the beginning of April to catch the first boat to the Mitchell after the wet. J. W. Chapman will spend the wet season almost by himself, only seeing Miss Smith and Mrs. Trellogan occasionally, for they live at the school, which is some two miles from the main station.

It is unfortunate that in the South people do not realise the difficulties of communication in the North during the wet season. From November to the end of March there is no chance of getting parcels and cases to either the Mitchell River or to Roper River and Groote Eylandt. To sail about during this season would be foolhardy, yet goods are sent up year after

year for these places too late for their last boats. The agent informs me that he has cases for all these places in his warehouse now.

The following information is collected from the report for the year ending December 31st, 1921. Aboriginals Department:—

"The total number of permits granted at Thursday Island for work on boats was 423, being 190 Torres Straits Islanders and 125 mainlanders. The wages earned by these men amounted to £5,753, of which £3,976 was paid for Torres Straits men and £1,877 for the mainlanders. In addition, 168 Torres Straits men worked in their tribal 'company' boats, and in this way earned £14,689.

"There were 291 deaths; the Settlements reporting 68, the Missions 29, Torres Straits 40, and the camps 154.

"Births numbered 324; the list showing—Torres Straits 131, Settlements 56, Missions 38, camps 99.

At Palm Island the Torres Straits men hold their own Church services daily. (Palm Island is the penal settlement to which aborigines are removed in certain cases.)

Island Company Boats.—In August last all native-owned fishing vessels were sent to trade at the Papuan Industries Station, Badu, under the supervision of the local Protector. The alteration has proved satisfactory in every way.

"Island Funds.—The total collections were £1,783 and the expenditure £1,502. A further £1,771 is out on loan to nine of the native fishing vessels. There is an increase in the total balance of nearly £300. The collections show a decrease of £824 and the expenditure a reduction of £1,257 on last year's figures. The falling off is accounted for by the fact that 7½ per cent. was previously collected from the gross proceeds of the island boats' produce, whereas the regulation provided for the collection of 7½ per cent. on the nett proceeds of a boat's earnings. As it is a difficult matter to ascertain rightly what are the earnings, it was decided to collect 5 per cent. from the gross earnings of each boat. £800 has been collected towards the reduction of the boats' debts, but will not appear in the liquidation of such debts until 1922."

We congratulate Rev. F. W. Slade on his having passed Part I. of the Examination for Scholar in Theology.

On Sunday, December 17th, the Archbishop of Brisbane ordained Cyril Grant Lane to the Diaconate at the request of the Bishop of Carpentaria. Rev. C. G. Lane is not unknown in this diocese, where he worked as a layman on the Mitchell River Mission, and later went, with the permission of his Bishop, to help the Presbyterians to restore their work on Mornington Island after the tragic murders took place there. He is at present working on the staff of S. Mark's Church, Warwick; his Vicar is the Rev. W. P. Glover, who was at one time on Thursday Island.

CONTRIBUTIONS TO *Carpentarian*.—Mrs. F. Morris 5s., Mrs. Woodhead 2s., Mrs. Crees, 5s., Mrs. Wilson £1/1/-, A. H. Bunting £1/1/-.

DIOCESAN ASSESSMENT. — Mossman Parish, £2/2/-.

Round the Islands of the Torres Straits.

On Friday, the 13th October, the Bishop left with the Rev. J. J. Done in the "Herald" for his first confirmation tour of the Islands of the Torres Straits, taking the Rev. H. E. Warren as his Chaplain.

As we neared the Island of Mabuiag the village presented a very animated sight, all the people running to their appointed stations to welcome their Bishop on his first visit. The decorated arch and lines of children waving palm branches and flowers, and the scores of multi-coloured lava-lavas of the men and brighter dresses of the women, made a picture that accorded with the enthusiastic song of welcome.

As the dinghy containing our party of six touched the shore, a score of great strong hands seized her and lifted her bodily right up the beach under the arch of welcome, and other hands assisted all to alight. After we passed up the lines of singing men and women, some 250 filed past to shake hands with the Bishop and the visitors. At dusk there was Evensong in S. Mary's Church, a very substantial concrete building with red-tiled roof and seating nearly 300 people. The prayers and address were in English and the hymns sung in the native language. The singing was most hearty and inspiring, and certainly gave great satisfaction to the people, for at times it was simply deafening from sheer volume of sound, yet was in perfect tune and harmony. S. Mary's is set on the beach in a great grove of evergreen coconut palms with the hills towering behind at present glorying in many shades of colour from shrubs and grass and stunted trees, with here and there a brown ant hill and patches of many coloured weathered rock. At the eastern side of the Church is the school and Government teacher's residence set in another grove of palms, while on the western side is the village consisting of a few dozen houses neatly made of pandanus and coconut leaves with grass thatched roofs, all blending beautifully with the foliage around and the people who live among them. The only harsh notes on the scene were a couple of galvanised iron houses, copied from the superior (?) white man, but with a very poor result. The court house and jail are in ruins and have been for years, silent testimony to the content and prosperity that reigns on this island paradise. Further along through the village are the people's gardens all unfenced, yet never interfered with by anyone except the rightful owners. There is never any stealing from one another, yet should one of the people need help through sickness or any other cause, there are always many volunteer hands ready to give the desired assistance. At daylight a bell rings for prayers, but long before this the people are up and about, some going to the gardens, some out on the reefs looking for fish, and others attending to their fishing boats and gear.

Behind S. Mary's Church and close to the village is the Baba's (Priest) little home, where the Rev. J. J. Done and his wife and children live. The little place is most ingeniously constructed of odds and ends cast out as useless by others, with some new material, but it would be hard to imagine a more comfortable or compact little home—discarded windows from a Cathe-

dral, portions of ships and boats, and part of a fowl-house all have their places in the building, but now that it is finished and painted the most fastidious could hardly find fault with it as a home.

On Saturday evening came Evensong and preparation for the Holy Communion on the morrow, and on Sunday, the 15th, came the great day for Mabuiag. At 7.30 the Bishop, assisted by the Revs. H. E. Warren and J. Done, celebrated Holy Communion when there were 114 communicants and every shade of colour was represented there. At 11 a.m. Mattins was followed by Confirmation, when two men and ten women received the sacred rite. At 3.30 Evensong was read and the Bishop preached, the Church as at the other services being full.

A number of boats from the adjacent Islands hearing of the Bishop's visit came over to join in the festivities, and the Churchwardens deciding that there was no time like the present, took up a collection towards the Diocesan Assessment of £18 for the year. This service yielded £7/11/- which, with two other collections held earlier in the year, brought in more than the required amount. After the service the Churchwardens asked permission to make a small present to the Bishop; upon their request being granted, some 200 people assembled in the village with the gifts they had prepared and formed themselves into a procession, and singing hymns in native language wound in and out among the palm trees proceeding to the Baba's house, where the Bishop awaited their coming; as they reached the Bishop's chair each one, old and young, laid an offering on the mat, and many and varied were the gifts produced—native baskets, fans, beads, necklaces, pearl shell, coconut oil, and live fowls being the chief gifts. The head man made a short speech and the Bishop thanked them, whereupon all retired to the village evidently much pleased with an afternoon's good work well done. After supper the people held a service in their own language and enjoyed every moment of it. At 9 p.m. a bell rang for lights out, and so ended a great and memorable day for Mabuiag.

On Monday the 16th the Bishop's party walked down to where the "Herald" was anchored off the little jetty, but wind and tide not being favourable we had to wait until 11 a.m. to start. Then with much anxiety on the part of the strangers we sailed through little channels and openings in the treacherous reefs, points of coral and rocks being about on every side and a five-knot current running through. But the big dark skipper and boys of the crew enjoyed every moment of the excitement, for were they not in their own waters where they lived their whole lives. They knew every reef and opening, for there are found the wonderful fish and pearls that mean so much to them. The Government chart remarks about these places "unexamined coral reefs," but the boys say "We walk along bottom to look out pearl shell," so to them the safe places are well known.

Sailing now for some 20 miles behind a great reef with the waves breaking on it, a beautiful little peaked island called Dauan was reached at 5 p.m. Here we had to land in the surf and walk half-a-mile over broken coral and rock, not a very pleasant proceeding for the Bishop and his Chaplain, but the Baba and the

"Herald" boys seemed to enjoy this, as indeed they enjoy everything that comes their way in the day's work. Various little bands of men and boys came down from the village to meet us, among the first party being the Rev. Joseph Lui, one of the first natives to be ordained Deacon. He is in charge of the school here and has the spiritual oversight of Dauan and also that of the neighbouring island of Saibai.

The village consists of a row of huts scattered along the beach, just above high water mark and in a grove of coconut trees. There was an arch of greenery erected and rows of coconut leaves laid down for the visitors to walk upon, while all the people to the number of 100, dressed in their best and prettiest clothes and wearing pink oleander flowers in their hair, stood to attention in line. As the Bishop's party passed along, each one shook hands with all present, for it would be very impolite to omit the handshake on every possible or impossible occasion.

The little Church is a most striking building, constructed entirely of native material by the people themselves. Each person seems to have designed a portion of it and ornamented some part of it according to his or her own sweet will, and the general effect is that of a large doll's house. It stands right on the beach and is in a grove of coconut trees. The lower walls are made of coral lime to a height of four feet six inches and are pierced with round holes for ventilation, giving the outside the appearance of a ship with many portholes. Above this lower wall is a top wall of split bamboos with little swinging windows to let in light and air. The roof is thatched with beautifully woven grass and palm leaf and must have taken many hands much time to construct. A little verandah projects from the top of the wall above the lime work and is ornamented with a scalloped wooden fringe. The whole outside is painted with red, white and blue, all the colours being made of native material. Over the west door is a rectangular board studded with spikes—this was explained to us as being representative of the crown of thorns worn by the Master. On the door there is a large red and white star on a blue background, and around the building is a tiny little fence about two feet high, all beautifully carved and fitted with much care and thought. Inside, the floor is covered with mats, for there are no seats. The font is a large clam-shell mounted on a carved base. The lectern has a little wooden fence round it, and the prayer desk has a little fence round the top. The sanctuary rails are supported on posts that project well above the rails and are surmounted by wooden balls.

The holy table is set back in a recess made of plaited bamboo and a large Cross is suspended from the east wall. The interior was nicely decorated with oleander and frangipanni flowers and greenery. It was plainly evident that religion was a real thing to these people and that they had put their best work and ideas into God's House and were most keenly anxious that it should be as beautiful as possible; God was first in the lives of these people, and His House received more care and attention than their own. Evensong was at dusk, when the Bishop preached; then a supper of wild duck, yam and sweet potatoes was provided by Joseph's good wife Mary; then, at 10.30 p.m., a deputation of men appeared to ask their Bishop to help them in some trouble.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

Vol. XXIII., No. 89. Thursday Island, Jan. 1, 1923

League of Nations.

At the request of the Archbishop of Brisbane, the Clergy of this Diocese were asked to preach sermons on the League of Nations on Sunday, February 9th, 1923. This date was altered later to December 24th, 1922, but we could not alter our date in this Diocese. At the best our mails are only monthly, and notice could not be sent round in time. So we shall have our own special Sunday independent of the rest of Queensland.

The *Church Times* speaks of the League of Nations as the only thing brought about by the Treaty of Versailles containing Christian ideals, and however much we may criticise the character and constitution of the League, it stands as the only defence we have to a return to secret diplomacy and armed neutrality—that is to pre-war conditions. Of course there are two parties in most States who do not like the League—the Imperialist, whose doctrine of national selfishness cannot be made to fit in with Christian morality, and the other party who in almost every country is preaching class warfare, which must end in what is known as Bolshevism, with its anti-Christian teaching of hatred for others. On making enquiries whether sermons on the League would be understood in the Torres Straits Islands, one is assured that the islanders will ask why sermons were not preached on the subject to them when they get their papers from the South telling them that sermons were preached throughout Queensland on this subject.

Diocesan Council Meeting.

At the Diocesan Council Meeting held on November 6th the most important business transacted was the decision arrived at to open up a small Mission Station on the Small River. The Small River is named Cowal Creek on the maps, but is popularly known in Thursday Island by its name of Small River. This creek is just over on the mainland from Thursday Island; it is the meeting place of two mainland tribes, if not their chief camping place. These tribes are not always on the most friendly terms, but it is hoped that quarrelling will cease if there is the permanent influence of a Christian teacher living among them. It has been decided that out of the money raised in England by the Carpenterian Association an Islander teacher shall be maintained at the Small River, where he will conduct a school for the children of the two tribes, and evangelise the adults. A white priest will visit this teacher once a month. Rev. J. J. Done has already visited these people a few times, but as they know very little English not much can be done by occa-

sional visits. The Island teacher will not have an easy time at first, for he will have to pick up enough of their language to make himself understood, and he will have to plant his garden for his own food supplies. If he can get a good garden made during this wet season it may encourage the mainlanders to try to make some next wet season. We do not intend to feed the children who attend school, as is done on other Missions in the Diocese. The parents must provide food for their own children. This is an entirely new departure in the method of conducting Missions among the aboriginals, who always look to the Missionary to feed and clothe them, which entails such enormous expense.

Other moneys raised by the Carpenterian Association in England is used for work among the scattered white population in Queensland and the Northern Territory. Only two of the Parishes in the Diocese are in a position to pay their clergy a living wage; the others have to have grants given to them, and Bush Brothers (when men are found to do this work) will at first have to be entirely maintained by the Association money, but it is hoped that after they have been working for twelve months they will be supported by the districts in which they work.

S. Martin's Hospital, Brisbane

We have great pleasure in publishing an illustration to call your attention to this, the Church of England War Memorial for Queensland, and the best war memorial in Australia. The hospital was opened on November 28th last by the Governor-General, and its name perpetuates the memory of Armistice Day, which falls on S. Martin's Day. His Excellency said in his speech: "We laymen are too apt to regard the service of God as a matter for ceremonial service within the buildings of the Church, but surely our duty does not finish there; for the service of God is incomplete unless we carry it into our everyday life."

We have been delighted with the look of the hospital and with its accommodation and arrangements for the care of the sick. It can make good use of all the money you can give it; the intention of such offerings has an appeal that will touch many a heart—the honour of the A.I.F. and the care of the sick, and thus to the glory of God. Thursday Island has contributed liberally, but let us all remember that the hospital's establishment cannot and ought not to be self-supporting.

Anyone who has been either a patient or a minister in a public hospital and in a Church hospital knows the immense difference between the two, a difference all in favour of the latter; the public cannot run a hospital perfectly—how could they? Who is there to choose and control the staff? How can responsibility be effective? The larger the hospital, the more these difficulties increase. We may well be grateful for the establishment, in the Metropolitan See town of the Province, of the first Church hospital in Queensland.

Round the Islands of the Torres Straits

(Continued).

An hour of careful questioning elicited the nature of the help desired; the remainder of the night was spent in the little grass hut built for Baba Done when visiting the Island. The celebration of Holy Communion was at daylight. The Bishop was celebrant, assisted by the Rev. J. Lui and Rev. J. Done; there were about fifty communicants. After this service there were two baptisms. Later in the day the Bishop visited the school, presided over by Joseph, and examined the children in their work. Families here on the Island are generally large, in fact a number of children is so earnestly desired that the average white man's family would be to them a matter of reproach and regret. If the depth of the spiritual life here is due to the presence and teaching of the native Deacon, Joseph, as there is reason to think much of it is, then the ordination of these men has been a mighty stride forward towards the evangelisation of the nations, and is a triumphant proof of the value of Foreign Missions.

We left Dauan at 3 p.m. for Saibai, the Island nearest to New Guinea, that coast being only some three miles from us and a village there plainly visible. Here again was great excitement on the arrival of the "Herald," the people running about, putting the finishing touches to the decorations, looked like ants in the distance. Some of the houses here seem to be built of the New Guinea sago palm, in preference to coconut leaves. The Island is under the charge of the Government teacher, Mr. Niebel, who received us hospitably, and gave us much information about the place and people. At 5 p.m. there was a wedding; the bridegroom appeared in stiff, starched collar and a pair of boots; but the boots had to come off before the ceremony began—even the lucky bridegroom could not be happy with them on. The bride was dressed in pink, with green leaves sewn on in patches, and pink oleander flowers in her hair. Both bride and groom were very shy and nervous. After the ceremony, which was attended by nearly everyone on the Island—about 250 people—Evensong was read and the Bishop preached, and at sunrise on the following morning celebrated the Holy Communion; there were 123 Communicants, and some of the people approached the sanctuary rails on their hands and knees; it was indeed an inspiration to be allowed to minister, even for a short time, to such a sincere and reverent congregation—a people despised by many on account of their dark skins, but surely a people whose hearts are right in the sight of God and whose lives and offerings are acceptable to Him.

The Church is an old ramshackle place of galvanised iron, rusted, weather-worn and falling down; many years ago it cost £150 to build. On one of his visits Rev. J. Done discussed the building of a new Church with the Churchwardens. On his next visit, a month later, the Wardens handed him £130, as the result of a "small piece collection;" needless to say he was pleased and gratified at this immediate response; but on his next visit a month later, when he found they had had another "small piece collection" and handed him a further £140, he had to order all further collections off. So the people, unable to give in that way, began to collect timber, stone, and other suitable materials to build with. Truly, the

Diocese of Carpentaria.

INTERCESSION PAPER

Jan., Feb., March., 1923.

INTERCESSIONS.

We beseech Thee to hear us, O Lord.

That it may please Thee :

1. That Priests may be found to minister to the scattered white population in the Gulf country.
2. That the three white members of the staff at the Mitchell River Mission may be blessed and given Divine help during their isolation in the wet season.
3. That wisdom and guidance be given to those responsible for the building of new Church buildings in the Islands.
4. That the Government may alter and improve their laws in the Northern Territory, so that the Aborigines and Euralians may receive better protection.
5. That the new Rector of Darwin may be blessed in his work.
6. That those confirmed in the Diocese in 1922 may receive the grace of perseverance.

THANKSGIVINGS.

We thank Thee and bless Thee, O Lord.

1. For the ordination of Cyril Grant Lane on December 17th.
2. That a Mission Station and School is to be opened on Cowal Creek.
3. For the faith and devotion of the Torres Straits Islanders.



ST. MARTIN'S HOSPITAL.

people of these Islands do offer willingly for the work of the Lord.

At 8.30 a.m. Holy Baptism was administered to seven children, and immediately after that the people presented the Bishop with a gift of fans and coconuts. We then boarded one of the large New Guinea canoes with two sails and two outriggers, and this took us out to the "Herald," where the Rev. J. Lui and his father and mother joined us as passengers back to Dauan, where they landed an hour later. The wind then fell away, and we spent an unpleasant night tossing and rolling about. We were travelling again at sunrise, and ran into the little anchorage at Boigu at 9 a.m. Here were the usual arches and decorations and songs of welcome to the Bishop. We were met on the beach by the Rev. Poey Passi, the other native Deacon, who is in charge here, and the Churchwardens and Councillors. We visited the School and found the discipline excellent; the arithmetic was very creditable, but some of the scholars were weak on reading.

During the afternoon the people gave an exhibition of native dancing and presented the Bishop and his Chaplain with a present of mats, baskets, necklaces, and coconuts. The village, as on other islands, is very neat and clean, but the houses are built closer together. The people here are building a jetty out to the end of the reef. There is much mat and basket work going on and everyone seems to be busy. The Church, which rejoices in the strange name of S. Saviour, is made entirely of native material and is of native design, while much of the beautiful wongai wood is used in its construction; it is furnished with seats but the floor is also covered with mats, and in the sanctuary are some lilies growing in the earthen floor. At Evensong the Bishop preached to a full Church on "The Fruit of the Spirit is Joy." After the second lesson there was a baptism and a thanksgiving service. At the close of the service

came supper, then several deputations to the Bishop and Baba Done for a "small piece yarn."

On Friday, the 20th, at sunrise the Bishop celebrated the Holy Communion, assisted by the Rev. Poey Passi. The "Herald" then left for Dauan, which was reached at 6.30 p.m. after a rough passage. We were glad to get ashore and have a bath in fresh water. After supper a present of coconuts, yams, eggs, etc., arrived for the Bishop. We left the anchorage at 8 a.m., taking with us Joseph Lui's old father Lui and his wife Kaidai. Because of strong head winds we could only make Two Brothers Island by sundown, where we anchored, but got away again for Yam Island before sunrise and anchored there at 11.30 a.m. Here we found the most elaborate decorations yet seen—two arches and two decorated roads because of the uncertainty of our landing place. There are about 130 people on this island, which is under the care of Government teacher Miss Hempstead, to whom we were able to deliver her first mail since her arriving on the island. She loves the people, so naturally they respond; we found a very happy and contented family indeed. The Church is of galvanised iron, but in good repair and spotlessly clean. Evensong at 5 p.m., when a native boy named Elap read the service very intelligently; after the second lesson the Rev. J. Done administered Holy Baptism and the Bishop preached. At the close of the service several came for advice and help on private matters. At Holy Communion at sunrise on the 23rd there were forty-seven communicants; afterwards the people presented gifts of baskets, shells and beads to the Bishop and his Chaplain. The "Herald" got away at 8.45 a.m. and the whole population of the island came down to the beach to say farewell and sing hymns at parting. As the wind was very light we only managed to reach Rennel Island by dark; here we found three girls, who, seeing the "Herald" coming, had prepared their home

for service, so Evensong was said in their house. Then they very kindly provided us with supper daintily served. In the house was a fine eagle lectern carved out of wongai wood—this is to be given to Darnley Church when finished. The anchor was up before daylight and we were on the way to Darnley. We passed close to several uninhabited islands but did not stop; in the distance we saw Stephen Island, where there are several wrecks and a supposed treasure trove, as old gold coins have been found there.

We reached Darnley Island at 2.30 p.m. There are about 300 people resident here under the care of the Government teacher, Mr. Miller, and the resident priest, Rev. W. H. MacFarlane. Here we had a great reception, everybody came down to welcome us with much speech making and hand shaking. The painted board on the welcome arch referred to the Bishop as our "Popa" and Rev. J. Done as our "Baba." After tea with Mrs. MacFarlane and her four little children, Evensong was said in All Saints' Church. This Church is only being built, but will be very beautiful when completed; it is being constructed of reinforced coral lime and the roof lined with plaited bamboo. Rev. W. H. and Mrs. MacFarlane most hospitably entertained us all during our stay here—the fatted pig was killed and duly appreciated.

On the 25th there was an early celebration of the Holy Communion, when over 70 communicated. After breakfast the school was visited. Mr. Miller is to be complimented on the excellent discipline kept and the wonderful progress of the scholars, some 50 of whom we saw at work in the senior school: their arithmetic was far more advanced than anything we had previously seen or imagined they could attempt—doing with ease money sums, long measure and simple roots.

Eleven o'clock Mattins was followed by Confirmation. At the close of this service all marched in procession through part of the

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Church of England School for Girls, Toowoomba. Under control of the Brisbane Diocesan Council.

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GLENNIE PREPARATORY SCHOOL, TOOWOOMBA

Principal: MISS SUTTON.

village to the house of an old lady suffering from an incurable disease, to whom the Bishop gave Confirmation. The procession, which consisted of the cross-bearer, two Churchwardens with their staves, Revs. J. Done and W. H. MacFarlane, the Chaplain with the pastoral staff, the Bishop in cope and mitre, the newly confirmed, and the congregation then formed up again, marched back and sang "Te Deum" in the Church. This island differs from those visited so far, for it is entirely volcanic and consists of most beautiful fertile soil, so that native foods may be grown with the minimum of labour. There are little villages scattered along the beaches half way round the island, and behind the villages in the mountain valleys are the gardens, and on the hill sides the coconut plantations. After supper the whole population turned up with a present for the Bishop; then all attended Evensong in Church; the Bishop gave the address. The singing was accompanied by three native war drums for an orchestra. After Evensong the young men gave an exhibition of dancing which lasted till 12.30 a.m.

The "Herald" got away at 9.30 a.m. on the 26th, but only got out five miles when the wind died out and we were anchored for the rest of the day. Next day there was no wind. On the third day we were still in the same place, but a light breeze came up later, so we got on our way to Murray Island. W. H. MacFarlane coming with us made the "Herald's" little cabin somewhat crowded, but we were a happy crowd. Murray Island was reached at 8.30 p.m. and a hearty welcome given us by the people, some 400 of whom came down to meet us. We attended Evensong in the large coral-lime Church and afterwards had supper with the Government teacher (Mr. Bruce), who has spent nearly 40 years on the island, and who regaled us with many interesting stories of times past, and exhibited curios and relics from these islands and New Guinea. On this island the people had their hair decorated with flowers, frangipani, hibiscus, oleander, and bouganvillea, and we were told that they are in the habit of pinning large living emerald-green butterflies to their hair as ornaments. Certainly the butterflies were large and most beautifully coloured, but we hope they do nothing so cruel as this.

At the celebration of Holy Communion at sunrise on the 29th by the Bishop there were 130 communicants. After breakfast Mattins was said at 10.30, and the Bishop preached on "The Temple of the Holy Ghost." Later in the day Rev. H. E. Warren was able to speak to the people about the Roper River and Groote Eylandt Mission work and call for offers of service there.

This island is the most fertile we have seen in the Straits. Coconuts and bananas are literally in their thousands, and there is an

abundance of yams, taro, sweet potatoes, sugarcane as well. It is on the shores of this island that the wonderful fish traps are built—miles upon miles of stone walls built in the shape of little paddocks, trap the fish at high tide, and the people collect them after the tide is gone out. The origin of these traps is shrouded in mystery, not even tradition can account for their presence and peculiar construction, or suggest the time of their origin. Here we also saw large shoals of sardines swimming up and down near the edge of the beach, and there are quantities of shell and other fish to be gathered on the reef.

At 4.30 p.m. Evensong was said and Holy Baptism administered, then came the Confirmation service, when 20 adults were presented. Mr. Bruce had kindly invited us to lunch, and we spent a very instructive hour afterwards listening to stories and traditions of the old days among these islands.

On the 30th Mattins was read soon after daylight, and the people gave the Bishop and his Chaplain a present of necklaces, baskets, etc., which entailed more speeches of appreciation and thanks.

The "Herald" left at 8 a.m. for Yorke Island and dropped anchor there at 4 p.m. Here again we were met with songs of praise and joy, and found much time and labour had been put into the decorations. At the entrance to the long decorated avenue were a number of boards with an inscription of welcome to the Bishop and thanks to God for sending him painted neatly upon them. We were sorry not to meet the Government teacher here, Mrs. Smallwood; she was in Thursday Island on the sick list. At 4.30 p.m. there was Evensong with an address by the Bishop in the pretty little coral-lime Church; afterwards W. H. MacFarlane had a final preparation class for the confirmees, while Revs. Done and Warren addressed the people outside until it was time for bed. There were fifty communicants at sunrise on the 31st, then Mattins at 10 a.m. and Confirmation afterwards, when six men and three women were presented. Then came the inevitable present and more speeches, but everyone seemed to be delighted and happy, for was not their new Father in God among them for the first time. This island is long, low, and flat. It seems to be a sand heap on a coral reef, quite different to Murray and Darnley Islands.

As we bade farewell all the people to the number of 130 accompanied us to the beach crying "Yawah" (good-bye). Here W. H. MacFarlane was to leave us, returning to Darnley in the "Oituli," which was at anchor near the "Herald"; both boats got away at noon together with a cutter bound for Thursday Island direct. At sundown we reached Coconut Island, where we were again welcomed with many manifestations of joy from the eighty people resident there. The lay-reader here had

carved a wooden shield and painted upon it the arms of the Diocese; this was used as part of the decorations. The Church is a little coconut leaf building kept spotlessly neat and tidy, and the furniture within is made by the people of wongai wood, which grows profusely on the Island, and the floor is of clean white sand. At Evensong the Bishop was the preacher, a presentation of a handsome pastoral staff beautifully carved out of wongai wood by one of the people was made to him. After Evensong there was much yarning and talking till bedtime.

On All Saints' Day the Bishop celebrated the Holy Communion, he also used the staff just presented to him for the first time. After breakfast came another present, this time live fowls and ducks, besides baskets and shells. We visited the school, conducted in the Church at present by Harry Captain, the lay-reader; here we found twenty-five children at work, their reading and writing was specially good.

Anchor was up at 11.45 a.m. After a rough passage we reached Warrabeer at 4.30 p.m. Here there are only ten people on the island, yet this is a far more fertile place than Coconut and much larger. At Evensong the Bishop preached on "The Fruit of the Spirit is Love." The Church, S. Peter's, is very tiny, but quite large enough for the needs of those who worship there, and is built entirely of native material. In the morning the Bishop celebrated the Holy Communion, when there were nine communicants. After service and some little talk the people made the Bishop a small present and Baba Done got a live squealing pig to take to Mabuig.

Moa was reached at 12.15. The Bishop had visited here before, so there was no demonstration. Here we were cordially welcomed by Deaconess Hatton, Mrs. Schomberg, and the college students; unfortunately we found that the Rev. J. W. Schomberg was ill in bed. After lunch the "Herald" sailed for Mabuig, leaving the Bishop at Moa. On the following morning the Bishop celebrated the Holy Communion and in the evening gave Confirmation; meanwhile the "Herald" had gone to Mabuig and was to have got back in time for the Confirmation Service, but head winds and tides prevented her reaching Moa until after the service.

On Saturday Mattins was read by Sailor, one of the students; then after breakfast there was time for a walk out to the gardens, three miles away, where many kinds of tropical fruits and vegetables are growing in great profusion. We were specially interested in the beautiful pineapples which were growing wild in the scrub. The "Herald" left again after lunch, and after ineffectual attempts to capture a turtle, arrived at Thursday Island and dropped anchor at 8 p.m.—H.E.W.

MITCHELL RIVER MISSION.

BALANCE SHEET FOR THE YEAR ENDING DECEMBER 31st, 1922.

RECEIPTS AND EXPENDITURE.

RECEIPTS.				£	s.	d.	EXPENDITURE.				£	s.	d.
To Australian Board of Missions	...	...	...	1200	0	0	By Cattle Committee	...	...	...	64	16	10
„ Government Grant	...	...	...	500	0	0	„ Boat Working Account	...	...	...	151	11	6
„ Donations Account	...	...	...	290	6	1	„ Station Account	...	...	...	650	11	0
							„ Boat Repairs Account	...	...	...	23	12	9
							„ Staff Account	...	...	...	160	9	5
							„ Freight and Charges	...	...	...		2	9
							„ Insurance Account	...	...	...	22	0	2
							„ General Expenses	...	...	...	42	10	2
							„ Salaries and Wages	...	...	...	274	10	0
							„ Balance	...	...	...	600	1	6
				<u>£1990</u>	<u>6</u>	<u>1</u>					<u>£1990</u>	<u>6</u>	<u>1</u>

LIABILITIES AND ASSETS.

LIABILITIES.				£	s.	d.	ASSETS.				£	s.	d.
Diocese of Carpentaria	...	...	...	100	0	0	National Bank of Australasia Ltd.	...	...	...	19	11	8
Matthews, Rev., Special Account	...	...	...	9	19	0	Travelling Expenses to be paid by A.B.M.	...	...	...	154	10	0
Hodels Ltd.	...	...	...	399	13	11	Excess Expenditure over Receipts, 1921	£1123	7	4			
Hospital Account	...	...	...	7	7	0	Excess Receipts over Expenditure, 1922	600	1	6			
T. Trutta	...	...	...	17	5	0					523	5	10
Wages held in Trust for Natives	...	...	...	163	2	7							
				<u>£697</u>	<u>7</u>	<u>6</u>					<u>£697</u>	<u>7</u>	<u>6</u>

Examined and found correct.—(Signed) E. J. HENNESSY,
20/12/22. Auditor.

HODELS LIMITED,
Per GEORGE CLARKE,
Agents.

1923.

Diocese of Carpentaria.

Bishop:

RT. REV. STEPHEN HARRIS DAVIES.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. J. JONES, M.A., All Saints', S. Kilda, Melbourne.
REV. C. B. MIRRELES, Springhill, Maesmore, Gloucester,
England.
REV. W. J. B. SCOTT, 16 Little Grosvenor Street, London,
W. 1.
REV. CECIL EDWARDS, Holy Trinity Rectory, Woolloom-
gatta.

Rectors:

REV. B. S. COLE, Cooktown.
REV. I. LL. SKELTON, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.

Honorary Lay Readers:

MR. H. F. L. FINNISS, Darwin.
HIS HONOUR JUDGE ROBERTS, Darwin.

Diocesan Council:

REV. F. W. SLADE, B.A.	MR. GEO. OLARK.
REV. J. J. E. DONE.	MR. A. SULLIVAN.
REV. W. H. MACFARLANE,	DR. VERNON.
Th.L.	

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN.	MRS. MATTHEWS.
REV. H. MATTHEWS, J.P.	MISS F. SMITH.
(Supt.)	MRS. TRELLOGEN.
J. Geibo, J. Savo.	

Roper River Mission:

MR. DYER.	MR. H. L. PERRIMAN.
REV. E. D. JOYNT.	MR. E. C. H. LOUSADA.
REV. H. E. D. WARREN	MISS CROSS.
(Supt.)	MRS. DYER.
	MISS A. FARRANT.

Torres Straits Mission:

REV. J. J. E. DONE.	REV. J. W. SCHOMBERG.
REV. W. H. MACFARLANE,	*REV. JOSEPH LUI.
[Th.L.]	*REV. POEY PASSI.
DEACONESS HATTON, M.O.	
* Native Deacons.	

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east, by the Northern Territory on the west, and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens, and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aboriginals on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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The Carpenterian

FOR THE DIOCESE OF CARPENTARIA, NORTH AUSTRALIA.

Vol. XXIII.—No. 90.]

THURSDAY ISLAND, APRIL 2, 1923.

[PRICE 2/6 A YEAR.
POST FREE.]

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NOTICE.

All communications to be addressed to the Editor of *The Carpenterian*, Bishop's House, Thursday Island, to whom subscriptions may be sent. Subscription, 2/6 per annum, post free.

The address of the Secretary for the Carpenterian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

NOTICE TO CONTRIBUTORS.

All contributions of Parish News, etc., must reach the Editor before the last day of February, May, August, and November in each year.

Bishop's Letter.

This last Quarter I was glad to be able to stay on Thursday Island, my stays had been very brief before, so that I had had no opportunity of getting to know the Cathedral City. I was also able to relieve the Vicar, who was due for a furlough. Twice during this period I gave Confirmation in the Cathedral to Torres Straits Islanders who had been at sea working when I had visited their Islands, when the *Nor'-West* was on making it impossible to work at sea they took advantage of my being in Thursday Island to come in to me. In January this year two more Students were admitted to S. Paul's College, Moa. This will make our numbers there up to four for this year; possibly two will be going out next Advent but there are many more men and boys who are looking forward to being allowed to sit for the next examination. There was a legacy left by the late Louisa Bancroft to the Bishop of Carpentaria for use in the Torres Straits paid during the last Quarter. This Legacy of £100 I propose to make the nucleus of a Superannuation and Widows' and Orphans' Fund for our Island Clergy and Teachers. There has been no need of such a fund in the past; but now that more Students are entering the College, and we are beginning to send out Island Missionaries, as Satarika to Cowal Creek—we must make provision for them in old age; also for Widows and Orphans. Satarika, from Mabuiag, has been selected as the first Missionary Teacher to go to Cowal Creek. He will go to live there with his wife and family after Easter. Please to remember him in your prayers. None of the people to whom he is going can read or write, and, of course, know nothing of our Faith.

For over twelve months now the European population living around the Gulf of Carpentaria, and in the North of this part of Queensland, have

been without regular ministrations. This is the townships of Normanton, Croydon, Burketown, Georgetown and Forsayth. I was in hopes of getting a Priest who would attach himself to the Community of S. Barnabas in the Diocese of North Queensland, and work in this Diocese in the Northernmost Queensland; but up to the present neither I nor those who are trying to help me have found a Priest ready and willing to do this work. Please do not give up praying for a Priest for this work. I feel sure that it is through our faithlessness in prayer that such an urgent need is not satisfied.

Upon the return of the Vicar, in April, I shall start moving round the Diocese. First to a Conference of Churchwardens from the Torres Straits Island, to be held at S. Paul's, Moa, then after a Confirmation at Badu, I shall go to Cooktown, Mossman, and across, via Cairns, to Croydon and Normanton, from here I shall pay a visit to the Mitchell River. It will then be time for me to get back to Thursday Island to answer some of the letters that even lapse of time will not answer. It is not easy to say when my return to Thursday Island will be, but certainly not before the end of June.

Elsewhere you will find notes on the Intercession Paper. We value your prayers more than all else that you have to give us.

STEPHEN CARPENTARIA.

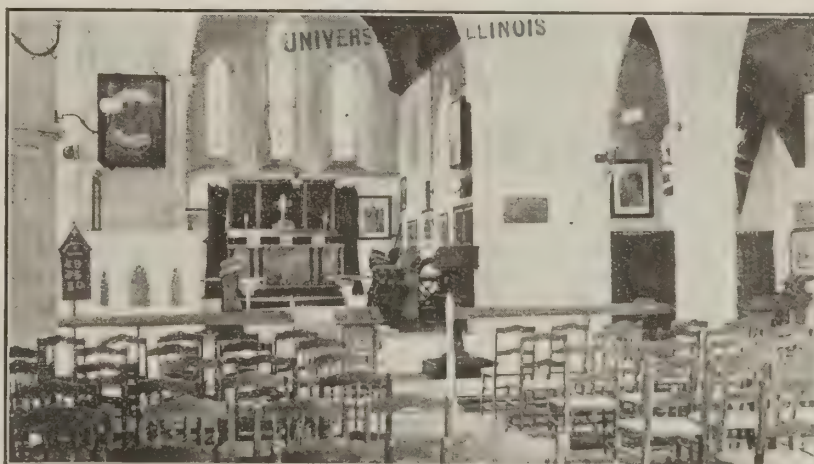
In March and April some of the chief Priests of the Diocese will be returning from furlough, for the Superintendents of both the Mitchell River, and of the Roper River Missions. The Hon. Diocesan Secretary and Vicar of Thursday Island.

Notes.

At the end of February we had some severe Storms, only such as we expect at this time of the year; but we are always glad to hear of the safety of the Mission boats in the Straits after them. In these storms reports came in of the loss of two ketches. This made us anxious, but our boats weathered through all right. The "*Oituli*" lost an anchor, and reports that her dinghy is badly damaged. The "*Banzai*" was only delayed and thrown a week late in her usual running.

Lui, a Lifuan, who originally came in to the Torres Straits as a seaman, passed away in February. Lui was father of the Reverend Joseph Lui. Lui had a peculiar religious experience. When he arrived in the Torres Straits he was a devout Roman Catholic; but he found that the London Missionary Society were the Christian body that was supplying the spiritual needs of the Natives in the Torres Straits. Being a devout Christian, he helped them, and finally became one of their teachers. He was teacher on both Yam and Sainai Islands. But he lived long enough to see the work of the L.M.S. handed over to the Church of England. He had retired by this time; but gave of his best to the work of a new Christian body that had come into his life. Perhaps the day of all days in his life was when he was present at the Ordination of his son in the Cathedral at Thursday Island. We cannot help thinking what a loss it would have been to the Christian cause if Lui had originally held back because his own Church was not on the Torres Straits Mission field. Deep theological difficulties did not trouble him; loyalty to our Lord Jesus was his great aim in life.

DEC 19 1924



THE CATHEDRAL, THURSDAY ISLAND.

St. Paul's Mission, Moa Island Reserve for S.S. Islanders.

REPORT FOR THE YEAR, 1922.

During the year there were seven births,—two males and five females; 5 deaths,—3 adult males and two infant females; and 2 marriages,—one of the parties did not remain on the Reserve. The death-rate is higher than usual, and is accounted for by the demise of three old men.

The health of the people is good. There was one rather bad case of pneumonia, but the patient, though not sent to the hospital, made a good recovery, and is now quite well. One of the boys contracted rheumatic fever outside and is still rather weak. There have been several visitations of bad colds, and a sort of low fever, but nothing of a serious nature. We were fortunate to escape the epidemic of whooping-cough.

Two families have come from Darnley to make their abode at St. Paul's.

The population is increasing rapidly. The school enrolment for the end of the year shows 21 boys and 31 girls, a total of 52, which is an increase of nine over the previous year. The total population now stands at 162,—42 adult males, 29 adult females, 36 boys and 55 girls. This shows an increase of 15 over last year, and is largely accounted for by the arrival of the new families.

From an administration point of view, the year has been a very happy one. We have instituted a new system of government. The people make the law, and the Council administer it. The Superintendent merely acts as adviser and recorder.

During December, bush fires destroyed most of the gardens, but by sheer hard and constant work the fire was kept from the village, and fruit trees at the back of the village. All the people have made new gardens. Our chief difficulty is in preventing them from cutting new bush. A grub gets into the old gardens, making them unfit for the staple crop of yams; the grass is also a great nuisance. Experiments are being made to get rid of the grub.

House-building is occupying a good deal of time. Besides repairs to old houses, seven new ones are under construction.

During the year all boys and young married men, together with many of the older men, were signed on, and were working outside. Several of them were in charge of boats.

Company work on shore has been made law, and is most beneficial in speeding-up work, and fostering esprit de corps among the people. The wonder is that such a diversity of people can live so happily together.

(Signed) J. W. SCHOMBERG,
Superintendent.

Torres Straits Mission.

REPORTS SENT TO THE AUSTRALIAN
BOARD OF MISSIONS IN JANUARY, 1923.

Quiet constructive work has been carried on throughout this year 1922; building up on the foundations so well laid in the past, both in the spiritual life of the people and in the practical constructive work of Church buildings with their appointments. While this work still needs the guidance and occasionally the driving force of a White Staff, it has passed the initial stages of Evangelical Missionary work, and is entering upon the time when the Church should become more and more self-supporting both in spiritual and material matters.

At the College, two students continued their studies through this year under the Rev. J. W.

Schomberg. They will remain in for at least one more year. On every other Sunday these students are responsible for the services in St. Paul's Church, when Rev. J. W. Schomberg is away visiting other island villages; they are also responsible for the regular daily services. At the end of the year 1922 an examination was held for those Islanders who wished to be admitted to the College; five sat for this examination, and on the recommendation of the examiners, I am admitting two more students in 1923. One of the other of the three Islanders who sat for this examination has been told to try again next year (1923).

We are responsible for the conducting of three Day Schools.

At St. Paul's, Moa, Deaconess Hatton is in charge. The number of children on the roll has increased by nine. While this school is progressing favourably, the average attendance of 51 children makes it impossible for the teacher to give all classes proper attention. Under these circumstances I have appointed Mary Bann as assistant teacher. Mary Bann is a native of the Torres Straits Islands, and is quite capable of giving the necessary assistance.

On Dauan Island, the Rev. J. Lui is in charge of the school, where the average attendance is 22 children. I was very pleased with the way in which this school was progressing. As Rev. J. Lui has to attend to the Church services on Saibai Island as well as Dauan, this school loses a day or more every fortnight, the teacher does his best to make this time up by taking school on some of the Saturdays. The discipline both at this school and at Boigu is very good.

At Boigu, the Rev. P. Passi is in charge, and he has an average attendance of 40 children. The Rev. P. Passi does not have to visit any other islands for Church services, but he has occasionally to move across to the other side of Boigu. The people of Boigu make their gardens at the back of the island and at certain seasons of the year live over there taking their families with them.

I visited all these schools this year (1922) when I was going round the Islands, they compare very favourably with those schools that I was invited to visit, and which are carried on by the Queensland Government on the Islands. I did not see all the Queensland Government Schools. In addition to their school work the Deacons, Rev. J. Lui and Rev. P. Passi conduct the daily and Sunday services on their respective islands.

During my tour round these islands there were 93 candidates confirmed. Unfortunately I could not get out to the islands during the Christmas and New Year time when the boys and men who work with the pearling fleet are at home. Some of these boys have been ready and anxious to be confirmed for over two years. From time to time they manage to get in to me in Thursday Island with a letter from the priest in charge of their island, when they receive confirmation in the Cathedral.

The spiritual life of the people is developing well. There are of course disappointing moral lapses; the powers of evil seem to attack first one island and then another, but there always comes true penitence afterwards; for instance, the Chief Protector of Aborigines in his Report for 1921, says, that at Palm Island the Torres Straits men hold their own Church services daily. These are probably the only Christian services held on Palm Island, which is the penal settlement where unruly Aborigines and Torres Straits Islanders are sent. The missionary spirit is very much alive in the islands, as it always has been, for a Mabuig man has come home recently who went to New Guinea 25 years ago for the L.M.S., his short visit helped to keep the fire of enthusiasm burning. In 1923, Satarika is to go with his wife and family to live and work at Cowal Creek, he is a Mabuig man and will be kept at Cowal Creek

by the Diocese. There are no Christians at this place at present.

The Islanders pay up their assessments regularly. These assessments nearly pay for the maintenance of the Native Deacons. In addition to these payments, the Islanders are building their own Churches and Sunday Schools. During 1922 a new roof has been put on the Church at St. Paul's Moa, much building has been done on the Church at Darnley; the roof of the Church on Yorke Island has had extensive repairs done to it; a new Mission house has been built on Cocoonut Island; the material has been made all ready for building a new Sunday School at Mabuig. Saibai has also prepared some material for their new Church, and Murray Island is beginning to collect money for their new Church. There has also been a change at Poid, which will probably mean a large expenditure this year, 1923. Poid is the village on Moa Island that used to be called Adam. It was to this village that the Islanders who used to live on Hammond Island were moved at the beginning of the year. This move has proved, as it was expected to do, of great advantage to the Islanders themselves, who have now settled in comfortably into their new homes; but it has taxed the accommodation in the Church at Poid. There is really not room enough for all the people when the boats are in. The unfortunate part is, that the Church is built of concrete, and is very substantial. It does not lend itself to enlargement so that it may be necessary to build an entirely new building. But all these facts of what the Islanders are doing now, and what they expect to do in the near future, go to show that in time the Church will be self-supporting on these Islands, but permanent good buildings are needed before the Islanders can give more to current expenses by way of salaries.

At one time in the year it was thought that the "Herald" would have to be laid up. It was a great relief when A.B.M. managed to send funds to save this from happening, for it would have been a great blow to the Mission. The Rev. J. J. E. Done is travelling continually in the "Herald" in order to visit once a month the Islands that he is responsible for. In 1923 the Rev. W. H. MacFarlane will relieve the Rev. J. Done of some of his islands so that he (J. J. Done) may attend to the Church buildings that are being erected on other Islands that he visits. Experience shows that it is necessary for a white person to be about when large Churches to hold as many as 500 people are being built of coral lime. The Murray Island Church is falling because the foundations on one side were not properly laid. This Church has been buttressed up, but this has not stopped fresh cracks appearing. No white man was able to be present to supervise this building when it was being erected.

January, 1923.

Mitchell River Mission.

The Report of 1921 spoke enthusiastically of the heights in the spiritual life to which the Aborigines on the Mission had achieved. Now, unfortunately, where you have mountain heights, you have also valleys, the more rugged and beautiful the mountain peaks by so much the more gloomy and dark are the valleys. This year, 1922, we have been down in the valleys of gloom and sorrow. Towards the middle of the year, a wave of immorality swept through the Mission. These waves come at intervals less frequent where there are children of the second generation of Christian parents; but they do come even on such places as the Torres Straits Islands, and are generally due to one or two ring-leaders. It was thought at the Mitchell that when the ring-leaders had gone away, peace, happiness, and purity would be restored;

but this was not altogether the case. Some of the most promising Catechumens failed. This was a tremendous disappointment to members of the staff. The last reports that came in before the wet season shut off communications, while hopeful of better days show that the evil is not altogether driven out.

I visited the Mission in May, when we had some very happy services. Ten candidates were presented for Confirmation. On one day the whole village joined in the procession round the crops. These were Blessed; the Litany was sung in Procession as we marched round; at the various stations prayers were said. The crops this year have been very good and are responsible for a large saving in the cost of food for the villagers.

J. Chapman with some Christian boys from the Mission managed to pay one visit to the tribes to the North of the Mission, who live on the area that has recently been declared an Aboriginal Reserve by the Queensland Government. The Queensland Government has now made an Aboriginal Reserve all along the Western side of the Cape York Peninsular. It extends from the Northern boundary of the Mapoon Mission to the Southern boundary of our Mitchell Mission. J. Chapman reports that he found the natives on our part of this reserve could understand the dialect that he speaks, and that their camps are of a semi-permanent nature. The natives themselves are of a very fine type, free from disease; food is plentiful, and there is abundance of water at shallow depths. He goes on to say that he believes that these natives could be persuaded to make their camping places into permanent villages if shown how to build houses. He is very anxious to go himself and live here, just making a garden for his own needs. The whole of this country is intersected with water ways, so a good whale boat would be almost a necessity if one is to get about amongst the people, the back country being desert the native lives on the sea front. I visited the Children's Home at Belburra, which is two miles from the Head Station, here Miss Smith and Mrs. Treloggen, with the assistance of Jack Geibo, look after the children and conduct the school. They have their own Chapel in the school buildings, where they have their daily services, only coming to the village Church for the Sunday services. At present boys and girls are all housed under one roof; but it is hoped that in time separate houses will be built. A very good garden has already been made round the school, in which much of the food needed by the children is grown. This part of the work seemed to me to be by far the most hopeful. It was certainly a very good day for the children, when it was decided to remove them from the village.

During the year the staff has been considerably reduced. J. A. Murphy, who was looking after the cattle, was paid off at the end of March. No cattle had been sold, and there was little prospect of our getting a sale, and the cattle fund was in debt, so we could not see our way to keep him on. During the time that he has looked after the herd it has increased greatly. The brandings have been exceptionally large. We were sorry to have to part with his services, but retrenchment had to begin. The Mission boys will now have to look after the herd; but without a white man to supervise it is feared that we shall not be served so well. We also dispensed with the services of Edwin Tonkin, who had been on the Mission staff for a little over a year. His place will not be filled until such time as the debt on the Mission has disappeared.

Tom Solomon passed to his rest in June. He had been getting very feeble latterly; but did splendid work for the Mission in the early days. He had won a great love in the hearts of the natives outside the Mission, so that at his funeral the Church was filled with natives from the camps up and down the river.

Rev. H. Matthews, his wife and family, went on furlough in September, and had hoped to return

for the wet season; but man-made arrangements are upset sometimes. We were very sorry to hear that two of their children had to go into hospital in the South. Under these circumstances, I asked Rev. H. Matthews to stay in the South until after the wet, although he himself was anxious to return leaving his family behind.

The balance-sheet shows that there has been a large saving in money this year. This is due to the crops being so good, especially those on the large area that Mr. Chapman and the boys laid out for irrigation, and then there have been plenty of cattle to kill. There will have to be another year of severe retrenchment before the debts on this Mission are paid off. This means another year must pass before any fresh work of a permanent nature can be undertaken among the tribes to the North. It is hoped that a few visits will be paid to these tribes during the year.

I have great hopes for the future of the Mission now that the people in the village know that they can provide much of their own food for themselves, and have grown pea-nuts which have been sold for them. In the spiritual life the trials of the year 1922 have been so severe that those who have stood the test will be the leaven that one can rely upon in the future. Our journey through the valleys may not be a weakening, but a strengthening, of all that matters in the Mission field, but it is very depressing whilst in the valleys.

Since this report was written, news has arrived of the death of Jack Geibo.

The Northern Territory.

(Communicated.)

Mr. Urquhart, Administrator of the Northern Territory—524,000 square miles inhabited by less than 4000 whites all told—draws a sad picture of that part of the Commonwealth. There is no work except wharf labour and that is all unloading, there being practically no exports; one twelfth of the population lives on Government rations and most of the remainder excluding those who are Government servants, on handling the imports, including the Government rations. It is a melancholy tale, all the more so that there seems to be no likelihood of any improvements, and that it quite plainly denotes the utter failure of the Commonwealth to deal with the problem of its far northern possessions in Australia itself.

This failure concerns the Church in more ways than one. In the first place there is the question of our moral right to keep cultivable land permanently unoccupied, secondly the whole question of coloured labour is involved and thirdly the reputation and good name of Australia is concerned.

As regards the first question. Have we a moral right, and if we have the right have we the power, to keep great areas of land that might support a large population, empty and unused and with no prospect of use by ourselves? There are such lands adjacent to the Victoria, Daly, and Adelaide, and possibly, though less certainly, the Roper and Macarthur Rivers; there is besides a very large area of mineral country which will not pay under present conditions of labour; and there is also a large area of country suitable for cattle, and more that might be made available by conservation of water and other improvements. Have we the right to keep this land empty on the chance that possibly, though very doubtfully, in 100 years the rest of Australia with its huge unoccupied areas will be so filled that Australians will be driven to settle in the far north? It is very doubtful whether we have any such right and it is still more doubtful whether we have the power. We have it to-day solely on account of the British fleet. That fleet has been of late greatly reduced in power and, apart from the question of its power, will England be always willing to fight to preserve Australian ideals?

Probably she will if the Australian claims seem to her just, but if they do not? We must remember that to-day the public opinion of Europe is becoming a power that it never was before. Have we a case that we can confidently and successfully argue at a meeting of the League of Nations? If not will England go to war for a case we cannot prove before the conscience of Europe?

Secondly, if the grounds of our dog-in-the-manger policy with regard to the Northern Territory is to be solely our advocacy of the White Australia policy, we must be careful of the grounds on which we advocate it. The days are gone, except for purblind fools, when we can contemptuously speak of all persons whose colour differs from our own as "damned niggers." Such contempt is so obviously without a real foundation in fact as to simply pillory the folly of the speaker. Even with regard to the less advanced races there is a new toleration, a new sense of justice, and what is more a new sense of capacities and possibilities in the world. Not to acknowledge it is to show ourselves to be among the back numbers of the earth.

The White Australia policy can be justified but only if it is combined with the most scrupulously just attitude with regard to the colour question combined with such wise and efficient administration of those territories which seem to invite coloured settlement as to justify at least our claim for suspension of adverse judgment.

The present condition of things in the Northern Territory and this is the third point, is calculated to bring Australia into contempt. Other nations say that we have conclusively shown that we are incapable of doing anything with the country and that we ought to give place to those who can.

There are only two consistent policies for the Territory. One is to spend enormous sums of money in order to induce white men to live there. Some attempts have been made in this direction, with the result that the unemployed whites do not want to leave the Territory so long as they can live on Government doles, but apart from other objections the cost of doing it on a large enough scale to be effective would be altogether prohibitive. The other is the drawing of a colour line, and the encouragement not of indentured labour but of free native settlement by coloured immigrants in that part of Australia which the white man cannot work. This is already in operation in the Torres Straits Islands, which are actually part of Australia, in Papua, and in the mandated territory. The argument is generally used that the coloured population would drift south of the Line; such drift could easily be prevented by law and the difference of colour would at once show that the trespasser was out of his own country. The real difficulty would be that white wasters would tend to drift north in order to live on and exploit the coloured man. Australia would have to give the northern State full power to exclude all undesirable trespassers. That would be the real difficulty, not the other. Had there been any reasonable chance of settling the north with white Australians it would be the best policy but as the attempt has failed we have to ask ourselves whether it is best to risk losing the north and having it taken by some power which will use coloured labour without scruple or restriction or to settle it ourselves and rule it so wisely and well that there will be at least no reasonable excuse for other nations to interfere. Meanwhile we drift, which is the most foolish and fatal of all policies.

Is there no statesman who can set before us such a really great and wise scheme of settlement that it may at least bring careful consideration, and argument that is not mere prejudice? After all it is a question of right and wrong and no one can say that the present solution or lack of solution is right.

The Carpenterian

FOR THE DIOCESE OF CARPENTARIA,
NORTH AUSTRALIA.

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The Christian Healing Mission.

This Mission has not been asked to visit Carpentaria, since the difficulties of travel are too great and the time required too long, while the numbers that could be ministered to are extremely small. But we wish the faithful to remember that we are in full sympathy with it, and desire them to receive the benefits of it.

Gifts of healing have always existed and been used in the Church, but not to anything like the extent they should be; the power of healing sick persons of many kinds of diseases by the laying on of hands is part of the endowment of the Church. There are always some who possess this power, who should be sought for and used; they are more likely to be found among the laity than among the clergy, because the former are more numerous.

Mr. J. M. Hickson, a lay member of the Church, discovered at the age of fourteen that he possessed this power in a marked degree, and has used it in every country of the world with conspicuous success. The present writer no longer "believes in miracles," for faith is lost in sight; he has *seen* many sick persons who had employed the best medical skill for years without apparent benefit, miraculously healed, sometimes in a moment, oftener more slowly. The authenticated cases in Victoria and Tasmania (the only Australian States yet visited by the Mission) are numbered by hundreds, and one of the best proofs of the power of the movement is in the squeals of spite which the powers of evil mingle with the triumph songs of the Church. There is a strange feeling of elation and gladness when one sees one's faith evidently proved true, and of pity for those who have not believed.

Other methods than the laying on of hands are employed in spiritual healing—the unction mentioned by S. James, and Intercession at the Eucharist. Always the object is to heal the sufferer's body, soul, and spirit, making him healthy and sound in everyway—a *whole man*.

When anyone falls sick the following procedure should be followed: A doctor should be employed and all available means of cure or relief should be tried under his direction. The sick person should send for the Priest, who must examine him concerning his repentance and faith, for a person who is unforgiven or troubled in mind or conscience cannot be wholly well. Then the sufferer must cease from worry, as he can if he believes in the healing Christ, and rest in the Lord, for the

matter is in God's hands. The friends of the sick man should pray for him. They should meet in Church for the purpose, and should attend at the Eucharist for the purpose; they should bring the patient to the Church (or visit his house) and place their hands on his head with spoken prayer, but they must first make sure that they themselves are in a state of repentance and faith, in order that their intercessions may avail. The patient should receive absolution, communion, and unction.

The Healing Mission has exposed, to the discomfort of worldlings, an amount of needless suffering many times greater than is commonly thought to exist, which is plainly not in accordance with the Will of God, and against which medical science is powerless. We shall be unfaithful if we neglect to use the spiritual powers that are ours for its removal.

— F. W. S.

Folk Stories of the Torres Straits

TALES OF THE MIRIAM.*

Near Flinders entrance, up at the head of the Great Barrier, Murray Island rises up some 700 feet out of the turbulent waters that surge and swell round. Gazing upon the mass of rock which forms the head of the "dugong," as the natives term the island, or looking down at the gardens in the crater beneath, one wonders just how long back it is since the molten lava came tumbling down the sides of the one-time flaming beacon. Just across to the south-west, looking as though one might swim across to them, lie Dauar and Waier, connected at low water by a strip of sand. Formerly Dauar carried a good population, but now all the Dauar people live on Murray, only going across to make their gardens or to catch turtle. All three islands are much in legend and folk-lore. It was on Murray that the two survivors of the "Charles Eaton," wrecked in 1834, were discovered; but they had many European visitors before that, and, like other islands of the Torres Straits, traditions of wrecked ships and the fate of their crews, reveal glimpses of the days when bold Dutch and Spanish and Portuguese voyagers came sailing by from the mysterious regions beyond where dwelt the "lamar," the "white spirits." And it was not far distant from Murray, either, where the sportive hands of fate, after luring a fishing lugger into the inviting shelter of a lagoon in a coral atoll, and causing it to be held high and dry, recompensed the seekers of marine fortune by yielding up unexpected treasure of Spanish coin running into a couple of thousand pounds. Possibly the reef studded waters over which one gazes from the heights of "Mer" (to give it its native appellation) could yield up the secrets of the missing ships of Mendana, and those other seekers of new lands if they

*The native name for Murray Island is "Mer;" the Islanders are the Miriam people.

chose. Just last year a couple of old copper ingots, with a mingling of silver and gold, were discovered a little way out. And occasionally the diving boats come in with tales of some old ship's skeleton lying on the ocean's bottom, encrusted with coral and half-buried in sand.

A mysterious cult of the Murray Island people was the "Bomai Malu," with its elaborate and strange ceremonies. Probably no one knows more of the Torres Straits people and their customs than Mr. John Bruce, the Government official at Murray, who has been on the island for over 30 years, but even he does not know exactly what to make of the Malu cult. It was the central factor in the social and religious life of the people; but its origin is shrouded in mystery though there are many things suggestive of a debased form of Christian ceremonial of ages past.

The old men love to talk of these now departed mysteries; they love to relate, too, their old-time legends—fairy-stories just such as we ourselves pass on to our children. But you must act with caution, the slightest suggestion of unbelief or sarcasm, and good-bye to your chance of getting the story. Nor do you get them all from one individual. To certain of the old people belong particular groups of stories, and the privilege of relating these is respected all through.

You would like to hear the story of the old man and the boy who fooled him? Listen then, to old Passi, the "mamoose."

THE STORY OF NAGEG AND GAGEE.

Long ago, there dwelt on the island of Dauar, an old man named Iruamores. At Waier, in the pretty little bay where the pelicans swim round and great blocks of flat stone lie piled up one on top of the other like huge boxes of children's blocks, lived a woman named Nageg. She had a son, Gagee (or Geigi), and when he was six or seven years old his mother made a little bow and arrow for him, with which he used to shoot fish. Bye and bye, she made him a spear, and all day long he would go out on the reef spearing fish which he would bring home for his mother to cook. One day going further round than usual, he came opposite to where old Iruamores lived at Dauar. "Ah," thought he, "I'll go and fool that fat old fellow." So climbing up a cocoa-nut tree, he secured some of the young sprouting leaves and made them into a garland and anklets for his head and legs. Then, diving into the sea, he transformed himself into a big king-fish and swam across to Dauar. There he saw a big shoal of sardines, and leaping in amidst the floating black mass he made them scatter and break in all directions. "Ah," said old Iruamores as he saw the fish darting hither and thither, "a big king-fish is chasing those 'tup' (sardines) on to the beach," so getting his "weres" (a big funnel-shaped basket of split bamboo for catching sardines) he scooped some up. Gagee was elated with his joke; swimming back to Dauar, he resumed his human form once more and went home. But he did not tell his mother what trick he had played on old Iruamores. Next day he thought he would have some more fun again, and once more disguising himself in the form of a fish, swam across and sported amongst the sardines. Again the old man came along with his

"weres," but as he was scooping up the sardines he saw the soles of Gagee's feet showing. "Ah, ah, my boy! So it is you who are fooling me—you are not a fish at all. I can see your feet and legs. Alright, you wait. Next time you come I'll catch you!" And, going back to his grass house, he set to work to make an especially large weres. Gagee swam back telling his mother that he had been spearing fish, but carefully remaining from letting her know of his other escape. When morning dawned he went across to Dauar again, for it was fine fun to fool old Iruamores like that and frighten away the sardines. Ah! here was the old fellow coming again now! And so he darted hither and thither as the great king-fish do when raiding a shoal of sardines. But what was this? The old man had scooped him up in his big "weres" along with the sardines, and now he was pouring them all into an old canoe. In vain he struggled to get away—he was caught. Meanwhile, Iruamores called out to an old woman to bring wood and a big shell (the old fashioned saucepan of the islanders). Then he began to cook, first he boiled the sardines, then cut up Gagee into three portions and cooked him, placing each shell full on a banana leaf as a plate. Having finished he began to eat, pile after pile of fish going into his capacious stomach, until there was nothing left. But Iruamores was not satisfied, and smashing up the weres he ate it. The firewood, ashes, and three stones supporting the shell saucepan all followed, until at length he was so full that he could not walk about, and lay down on the beach to sleep.

Over at Waier, old Nageg, the mother, waited in vain for the return of her son as she sat making her leaf mats. And when morning came and he did not appear, she started to seek him, calling out plaintively as she walked, "Gagee, my son, Gagee, my son." And when she came opposite to Dauar she remembered the disagreeable old man who lived there. Perhaps he had harmed her boy. Going on to the sand-spit she saw Gagee's fish spear, and recognised his foot-prints, and further on some of the pieces of coconut leaf that he had used. It was low tide, and so she started to cross over to Dauar, still calling as she went for her son to come. Presently she came to where old Iruamores was lying down, and told him what she sought. "Have you seen my son," she asked. "Yes," grunted the old man, "I saw him; he is playing with those boys further round." And so, going on, he questioned the boys. But her Gagee was not with them, and they had not seen anything of him. Returning along the beach once more she saw the place where he had been cut up, and found some of his hair. So the old man was lying and he had killed her boy after all. Going up to Iruamores, with one mighty heave she thrust a sharp stick she carried right through his body, then she hit him on the head with a big stone, and taking her stone knife she ripped up his body and found the bones of Gagee. Carefully she took them all out, and arranged them in order on the ground, until the skeleton of her boy lay before her. Then going into the bush she got some green ants in their house, and placed them on the bones at feet and head and hands. As the ants ran along the limbs the skeleton

came to life, and Gagee stood up. Together Nageg and Gagee returned to Waier. At the point where the waters are deep Nageg told her son, "Now you go away for ever and live in the deep water, and if any man tries to catch you with hook and line, you break the line or smash the spear." "Very well, mother, I go," said Gagee, "but I think very good you go and live in holes beneath the stones in the reef, and then if any one tries to catch you, you cut his hands with the sharp sawbones on your body, or if they try to haul you out from your place in the rocks, you straighten that long point on your head so that it will hold you fast." And so they parted, Nageg to dwell amidst the stones of the reef, and Gagee to live in the deep waters. And as you go to Dauar and Waier to-day, you will see a great flat stone, half round, on the latter island under a big native almond tree. That is Iruamores. Across at Waier is another stone—Nageg making her mat. And in a little bay you come upon an opening in the rocky cliff; a guide leads you through in a pitchy darkness, over smooth water-worn stones, now crouching, now sideways, until on the other side (it is some fifty yards or so) you come out into a crescent shaped bay with coconut palms and pandanus trees, with the ridge of the island standing against the skyline like battlemented towers. It is really a great fissure which completely cuts the island in two. At its entrance, swimming in and out amongst the rocks, you see the Nageg, a brilliantly coloured little fish with sharp spines on head and tail, which make it very difficult to pull it out of its home amongst the crevices. Coming across in the cutter, one of the crew throws out a thick tow-line, with a great 8 inch hook at the end attached to strong wire. "That one for Gagee" (the kingfish name) he explains, "you must make the wire strong or bite that line and break him." And thus do these children of the sea account for the peculiar characteristics of two of the many varieties of fish which frequent their bright-hued waters.

MEIDU THE SLEEPING WOMAN.

Another of the Dauar folk-tales is that of Meidu, the sleeping woman. In a small cove on the Eastern side of the island, where the sand is rather different from that elsewhere, is a big stone near high water mark. This is Meidu, a woman who once lived at the spot. One day she and a number of girls were swimming and sporting in the water. Presently the girls got tired, and after coming up out of the water and playing round on the beach for a while, they went to their house, leaving Meidu lying sunning herself close to the water's edge; by and by she dozed off to sleep, the tide began to rise, but Meidu was in slumberland. As the lapping waves gently touched her legs, unconsciously she drew them up, but did not awaken. Soon the water reached her thighs, but still Meidu slept on. Presently she was floating in the water, and as the tide passed out, it carried her right on to the ocean's deep bosom, but still she slept, until just at eventide she opened her eyes. In the distance were Murray and Dauar; and as Meidu perceived them she lifted up her voice in plaintive song. But soon she slept again, and the restless waters

bore her on and on, past many islands, and over many reefs, until finally she came to rest on the smooth sand on the south-west coast of New Guinea, near the Fly River. Awakening for a little while, she repeated her song, then once more went off into sleep. Just about this time, a couple of boys from Mabudauan village, Ginomai and Manukak, were sauntering along the beach having some sport with bows and arrows, seeing which could shoot the farthest. Their mother, Nupa, remained at the house. Presently Ginomai's arrow found a mark in the sand close to where Meidu slumbered, and as he came up to recover it, he exclaimed in astonishment, "Hullo! where did this woman come from?" Hastening up to the spot, his brother, Manukak, made a rapid decision as he gazed upon the sleeper. "Ah, that is my woman," said he; "I take her home." But an unseen listener was watching close by—an old man from Boigu, named Bazee, a noted pigeon killer. On hearing what Manukak had said, he stole up rapidly to the house of Nupa, the old mother. "Who are you?" asked Nupa, as he appeared at the doorway. Speaking in Boigu language, he suddenly sprang upon Nupa and killed her; then, preparing an earth-oven with heated stones, he cooked her "kop-maori" fashion, eating the flesh and throwing away the bones. Bye and bye the two boys arrived with Meidu, but there was no mother to greet them and welcome the new daughter-in-law. As they sought her, they discovered the bones. Looking round, they got some green ants, and after assembling the bones of their mother, they placed the ants on them three times, then the bones rose up, and the voice of Nupa spoke, "Bazee has been here and killed me," said she, "he has gone along to Boigu." Filled with desire to avenge their mother's death, they left Meidu at the house and hastened in the direction Bazee had taken. Ah! there he was dancing along the road! Quickly and quietly they stole up, then whiz! a fleet, sharp-tipped arrow left the bow, and Bazee sank down. Disembowelling the fallen cannibal, they cut off his head, and returned to the house where Meidu awaited them. And now, at that same place, you will see everywhere "Meidu," the nipa palm (something like the pandanus), of which the sleeping woman of Dauar is the progenitor. And when the flooded waters of the great Fly River uproots patches of the nipa trees and sends them floating out into the sea, bye and bye they come down to be cast up upon the beaches of Murray and Dauar islands during the Nor'-West monsoon, the people look knowingly at each other and say, "Ah! Meidu has come back again to look at her old home."

THE BLOOD OF KIAR.

Great splotches of colour, deep red, stain the rock at one side of Dauar. Instinctively you touch it with your finger; but, as old Passi tells you "you can't rub it off," for it is the blood of Kiar, the man who cut his foot badly one day on a heap of shells. Some men carried him in from the reef to the shore, but the spurting blood marked the rocky cliff close by, to be seen by all who pass by until this very day. "I think we drink some green coconut water now," says Passi, and soon a brown skinned lad, with lava-

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Reduction for Sisters.

Fees for both Schools on application.

lava tucked round the loins and between his legs is walking rapidly up a 50 foot palm, almost as naturally as his white fellow human moves along the street. A deft slash of the knife, then a twirl of the knife's point to clear an opening in the nut, precedes a graceful invitation to allay your thirst. You murmur a polite "Esoao" (thank you) as you return the empty container of one of nature's most wonderful gifts. In the shelter of a nearby rock, overhanging until it almost threatens to come crashing down upon those beneath, a little group "make-fire" with a couple of sticks and a piece of cocconut-palm cloth, and Passi's "Esoao" is perhaps even more hearty than was your own, as he takes from your fingers the proffered gift of tobacco. "Long time now we smoke tobacco," he says, "these islands got him first before any white man he come, we smoke him along "Zoob" (a big ornamental bamboo pipe with the smaller holder attached). "But that tobacco he no like this one; that one he grow before he hot, and when you smoke him he make you drunk." And then with thoughts far away and eyes fixed half dreamily on the rugged sheer rock with its curious clefts and fissures which distinguishes Waier, now tinged a rich purple with the setting sun, he begins afresh some reminiscence of other days.

THE STORY OF ABOB AND KOS.

Long, long ago, there lived at Murray Island two brothers who had no father. Although of super-natural origin they used to fish and follow the ordinary occupation of the islanders, and one day, after getting some small sardines (which are called "Tup" and are caught with a funnel shape scoop made of split bamboos and cocconut leaf ribs), Abob told his younger brother to bring some wood and also some pandanus leaves with which to wrap up the fish before roasting them over the coals. But Kos felt disinclined, and so Abob after a while went off himself. Cutting a supply of leaves, he left them in a convenient spot and went on for a walk along the villages. Presently he noticed a small canoe, and putting it into the water, went paddling off to Dauar. Meanwhile, Kos was awaiting his brother's return; becoming tired he set off to find him, following the tracks along the sand. Soon he discovered the cut pandanus leaves, then going on further came to the spot where Abob had launched the canoe. Looking across the strait his eye alighted upon the missing one paddling gently along. But how could he reach him? "Ah he would fly," and so causing wings to appear, he flew after Abob and came to rest on the canoe. After a moment of sudden surprise Abob recognised him. At first he did not want the other to accompany him, but presently they

agreed to go on together, and landing on Dauar, hauled up the canoe, but it was old and broke in two pieces. Part of it is that curious looking stone which you may see now upon the beach at that spot. The two brothers began to walk round the island, but feeling hungry, they decided that a meal of sardines would relieve the feeling of emptiness; there were no "weres" (scoops) however, and they had not brought spears, but they hit upon a splendid idea; why not heap up the stones and make enclosures, so that when the tide went out the fish would be left high and dry? Waier, the neighbouring small island, claimed their attention now, and transforming themselves into fish, they swam across. On the hill-top they saw a number of men. Resuming their ordinary form they began a fight with the Waier men, until by and by all were killed, and then determining that the island should be rendered uninhabitable they began to smash great fissures in the hill until it looked as though some mighty swordsman had been at work. Satisfied, they once again assumed the form of fish and swam to Murray, where they built more fish traps; then, seeing the cap of Darnley right away to the Nor'-west, they decided to venture there. Here again they built fish-traps, and also changed the language of the people somewhat, and going on to Stephen Island did the same thing there, changing their own names in addition. At Darnley, there is still the big stone, with a circular hole right through, to which they made fast their canoe; and the great lumps of irregularly formed rock poised along the cliff side a little way back are Abob and Kos themselves, looking across to Stephen before they determine to go on. From Stephen Island they went up New Guinea way, and then they pass into oblivion.

The story as the people relate it is much longer than is set down here, and many other incidents are intermingled with it. But it will be noticed that it is Abob and Kos, culture heroes and more or less mythical personages, to whom is attributed the origin of the interesting, curiously formed fish weirs that encircle the islands mentioned. Some are semi-circular, others are rectangular, others again so shaped that looking down upon them at low tide from the hill-top, they almost appear as though some hand had attempted to fashion them into a running device of figures. They are mostly constructed of the lava which once flowed down the hill-side, but all the information that the Islander has to advance regarding their existence is "Spirit made him." By some visitors, the theory has been offered that they are the remains of Spanish-Peruvian occupation in centuries past. And the change of language, attributed to Abob and Kos, may point to the advent of visitors from without. There are still dialectic differences between the

people of Murray, Darnley, and Stephen Islands, although substantially the language is the same. From time to time attempts have been made to fasten Spanish-Peruvian ancestry to many of the native words, but although there are indications of such, it is obviously impossible to link it up with any certainty. But listening to the old time legends with their quaint clothing of fancy concealing a certain amount of fact, and remembering that these waters, with the great Southern continent whose shores they lap, were the mysterious goal of many a daring voyager of the past, one conjures up pictures of those by-gone days when perhaps the Islands held a people of higher civilisation, and when, too, adventurers from the regions beyond brought with them new customs, new speech, new arts, new fruits of the earth with which to enrich the groups.

—W.H.M.

Notes on Intercession Paper.

On the Islands new Church buildings are being erected. At Saibai a Church to hold 500-600 people is being built of lime cement. A new roof is to be put on the Church at Mabuiag. This building holds 500 people; fibrolite tiles are being used for roofing. The Church at Darnley is being enlarged; coral lime is being used here. At Murray, and S. Paul's, Moa, new Churches will have to be built. All this building is to be done by the natives themselves; the white Priests will supervise when they can.

The C.M.S. are developing their Mission Station on Groote Eylandt and may have a settlement here for Euralians.

Christian boys from the Islands are working under non-Christian Japanese captains. The captains in some cases press the boys to do un-Christian acts, also to work on Sundays. The boys signed on now work up to Christmas, when they are signed off.

A.B.M. has had to reduce our grants for Mission work this year. In the Torres Straits we are trying to carry on with the same staff, but at the Mitchell River the staff has had to be reduced.

SUBSCRIPTIONS TO "THE CARPENTARIAN."—F. Byrnes 10/-, Mrs. McLeod 2/-, T. Toulasik 2/6, H. G. Simpson 2/6, Mrs. Ashley 2/6, Mrs. Sherrin 5/-

Statement of Receipts and Expenditure for the Year ended 30th December, 1922.

Statement of Assets and Liabilities at 30th December, 1922.

6/1/23. Examined and found correct,
E. J. HENNESSEY, Auditor.

Statement of Receipts and Expenditure of Special Trusts for Year ended 30th December, 1922.

[illegible]

1923.

Diocese of Carpentaria.

Bishop:

RT. REV. STEPHEN HARRIS DAVIES.
Thursday Island, Queensland.

Administrator:

REV. F. W. SLADE, B.A.

Sub-Dean:

REV. F. W. SLADE, B.A.

Diocesan Secretary:

REV. F. W. SLADE, B.A., Thursday Island.

Commissaries:

REV. J. JONES, M.A., All Saints', S. Kilda, Melbourne.
REV. C. R. MIERLEES, Springhill, Maesmore, Gloucester,
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REV. W. J. B. SCOTT, 16 Little Grosvenor Street, London,
W. 1.
REV. CECIL EDWARDS, Holy Trinity Rectory, Woolloom-
gatta.

Rectors:

REV. B. S. COLE, Cooktown.
REV. I. LL. SKELTON, Darwin.
REV. F. W. SLADE, B.A., Thursday Island.
REV. E. TAFFS, Mossman.

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HIS HONOUR JUDGE ROBERTS, Darwin.

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REV. J. J. E. DONE.	MR. A. SULLIVAN.
REV. W. H. MACFARLANE,	DR. VERNON.
Th.L.	

Honorary Legal Adviser:

HIS HONOUR JUDGE MACNAUGHTON.

Aboriginal Mission, Mitchell River:

MR. J. W. CHAPMAN.	MRS. MATTHEWS.
REV. H. MATTHEWS, J.P.	MISS F. SMITH.
(Supt.)	MRS. TRELLOGEN.
J. Geibo, J. Savo.	

Roper River Mission:

MR. DYER.	MR. H. L. PERRIMAN.
REV. R. D. JOYNT.	MR. E. C. H. LOUSADA.
REV. H. E. D. WARREN	MISS CROSS.
(Supt.)	MRS. DYER.
	MISS A. FARRANT.

Torres Straits Mission:

REV. J. J. E. DONE.	REV. J. W. SCHOMBERG.
REV. W. H. MACFARLANE,	*REV. JOSEPH LUI.
[Th.L.]	*REV. POEY PASSI.
DEACONESSES HATTON, MOR.	

* Native Deacons.

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Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Missions.

Missions are carried on amongst the Japanese at Thursday Island; the South Sea Islanders; the aborigines on the Mitchell and Roper Rivers; and among the Islanders of the Torres Straits.

Special Offertories.

On Easter Day the offertories are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

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THE CARPENTARIAN

For the Diocese of Carpentaria,
North Australia

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NOTICE.

All communications to be addressed to the Editor of *The Carpentarian*, Bishop's House, Thursday Island, to whom subscriptions may be sent.

The address of the Secretary for the Carpentarian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

Information can be obtained from the Bishop or from the Diocesan Secretary.

NOTICE TO CONTRIBUTORS

All contributions of Parish News, etc., should reach the Editor before the last day of February, May, August, and November in each year.

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*REV. JOSEPH LUI.
*REV. POEY PASSI.
DEACONESS HATTON, Moa.
MISS MARY BANN, Moa,
* Native Deacons.

Cowal Creek Mission :

Supervised by the REV. J. DONE.
Teacher : SATRAIKA.

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THE CARPENTARIAN.

THE BISHOP'S LETTER.

Upon the Sub-dean's return from his furlough, I left Thursday Island for the annual tour through the Diocese. The first appointments to be kept were in the Islands of Badu and Moa before leaving for the mainland of Queensland, and the few parishes down the Eastern coast. I was most fortunate in getting out to Badu, for the "Goodwill" had come in to Thursday Island for its monthly visit just at the time when I was ready to go out, and Mr. Harman very kindly gave me a passage out on her on Saturday, April 14th. At Badu the "Banzai" had already arrived from S. Paul's with Rev. J. W. Schomberg on board. Here we had on the Sunday morning our celebration of holy communion, and then, later in the morning, a confirmation, when about 30 candidates were presented. It was later in the day that I look upon the events that took place as marking one of the great days in my life, for soon after this confirmation at Badu we left in the "Banzai" for the village of Poid, known sometimes as Adam, on Moa Island, here there were to be many baptisms as well as a confirmation. Poid village has about 260 inhabitants, nearly half of whom have never been baptised, though for some years they had been under instruction and desirous to be baptised: these people used to live on Hammond Island, where they were far too near to the evil influence of the undesirables of the white population on that Island. With the full approval and earnest wishes of the church, these people were moved some twelve months ago to this village of Poid, and on this visit I was glad to hear from them that though they did not like leaving Hammond Island at first, now they were glad they had come to Poid. After the usual welcome and handshaking, which was interrupted by a large black snake putting in an appearance, the Rev. J. W. Schomberg with myself and the Churchwardens left to search the Creek for a suitable place for the baptism of about 40 adults to take place. A very good spot was found just above where the villagers washed their vegetables, we then returned to the church and at about 4 p.m. the service commenced. The first part of the service was taken in the church, a procession in single file then followed me to the creek, we had to walk in single file owing to the high grass and the road,—well, footpaths are called roads; as we went to the creek the people sang hymns in native language about S. John the Baptist. On arriving at the creek those to be baptised at once crossed to the opposite side, leaving the baptised on the same side as the church; when I had dispensed with cope and mitre I went into the middle of the creek and continued the service; here in their turn those to be baptized came down to me and passed up on the other side, some blind and lame, nearly all married people with families; the sun had gone down long before the service was finished, but on our return to the Church it had been lighted up ready to receive us, and here we finished the service. We wished to have a preparation service soon after that all might make ready for the reception of holy communion and confirmation in the morning; it was only when arrangements were being made for this service that we were told that the people had fasted all day in preparation for their baptism, this even though there had been no special instruction given in this matter; but now they had three live turtles on the beach and wanted to butcher them; a band of the older Christians were sent to make the turtle ready, while the remainder of the village came to church to make ready for the further spiritual gifts to be received on the morrow. On the Monday morning the time was fully

taken up by the services of holy communion and confirmation, and the service at which eleven marriages that had been registered before the Civil Court in Thursday Island received the God's blessing through the ministry of the Church. In the afternoon we again assembled at the Church to baptize the infant children of those who had so recently been received into the Christian family themselves; it was only after this service that the reason for a large lugger being anchored off Poid was revealed; the Japanese captain of this boat had arrived on shore to collect his crew for this season's work, recruiting had begun in the Islands on January 1st for this year's crews, and is normally finished by the end of that month; this Japanese captain had come out two months before to recruit his crew, who, while they were willing to go with him later refused to sign on until the bishop had been out on April 15th, this meant the loss of two months wages to the Islanders, but money does not count when people are in real earnest in their desire to receive spiritual gifts. The men left the next day for work down the Barrier Reef off Rockhampton, Mackay and Townsville. One more incident of note at Poid, a Churchwardens' Conference was to take place at S. Paul's, Moa, on the Wednesday, and Namei was to represent Poid at this; he was told that he could come over with us on the "Banzai," but that we would not wait for him, also, that we were picking up Adegator at Badu, and taking him over as their representative; now Namei and Allegator were on opposite sides in the last fight that took place in the Islands; as we were saying good-bye we saw Namei striding down the village dressed in his best for his visit to S. Paul's, a flannel shirt with the tails flying in the wind, and a new lava-lava, but in his hand a bright and sharp cane-cutter's knife, his wife was following him with his luggage, a grass mat; and there had been no time to dress up his youngest son, so he was brought along to say farewell in nature's garb.

We spent the Monday night at Badu, where Mr. and Mrs. Harman kindly gave us hospitality, then leaving early in the morning we hoped to beat the tide and reach S. Paul's in the morning, but the tide beat us. J. W. Schomberg and myself landed and walked about five miles along the coast to the village, getting there a little before the "Banzai." At the village most of the churchwardens had already arrived, for the "Herald," "Oituli," and "Jimmy" were there. The Conference is described elsewhere in this issue.

From the Conference I hastened back to Thursday Island to catch the first boat that would take me to Cairns on my way to Cooktown. I was very fortunate in catching boats on this occasion. A boat runs from Cairns to Cooktown once a week, leaving Cairns at 4 p.m. on Tuesday, and we were sailing into Cairns at 4.30 p.m. on a Tuesday, but the boat had been delayed for an hour. Reaching Cooktown on Anzac Day, I was able to just get there for their Requiem, and to assist in the public meeting in the evening. Here, on Tuesday, SS. Philip and James' Day, the confirmation was held. Since my visit to Cooktown last year it is very noticeable how the population has decreased. The few people left are making a noble effort to support a resident priest; if the time comes that this can no longer be done it will be a great difficulty to give this place religious ministrations. While at Cooktown I had the opportunity to visit the Cape Bedford Mission. The visit was all too short, but did give me some valuable encouragement. This mission is conducted by the Lutherans, and Mr. Schwartz has been here for 36 years. The adults live out on their farms where they grow their own food supplies. At the head station is the school for the children. To those who know about Aboriginal Missions, when I tell them that nothing here is kept under lock and key—not even stores, it will show to what a high state of character the aboriginal is able to achieve.

—S. C.

APPOINTMENTS.

The Rev. F. C. Pond, of the Bush Brotherhood of the Diocese of North Queensland, has been given authority to act as a Surrogate in this Diocese. Rev. F. C. Pond, when he has the opportunity and time to do so, extends his trips over the boundaries of the Diocese of North Queensland, and very kindly ministers to parts in this Diocese, which at present cannot be reached by any of our own clergy.

The Rev. C. H. Gillman has been released from the promise that he made to Bishop White in 1915, that he would work for three years in this Diocese. Rev. C. H. Gillman served in the war, and owing to injuries received there, the doctors tell him that he would be very foolish to attempt to live in North Queensland. We are sorry to lose his work in the North, and congratulate the Diocese of Brisbane on getting the services of such a good priest.

In April, Miss M. Dove was licensed as a lay missionary to the Roper River and Groote Eylandt Mission.

Miss Dove, with the Rev. H. E. Warren and Miss Cross, arrived in Thursday Island in April on their way to the other side of the Gulf, and continued their voyage in the "K Holly" on the 9th May, reaching home on the 14th.

Mary Bann was licensed as Assistant Teacher in the school at S. Paul's, Moa. She began her work in the school at the beginning of this year.

On April 20th, Satraika was licensed as lay missionary and school teacher at Cowal Creek. Satraika has virgin soil to turn over here. I was told recently that not a person in the community could be found who could even sign their name. There are only one or two baptized persons there, these are Roman Catholics, who have received no instruction in their faith.

MOSSMAN AND PORT DOUGLAS.

The Bishop, after a calm run from Cooktown, landed at Port Douglas, at 6 a.m. on Thursday, 3rd May, 1923. His Lordship was met by the Rector, Rev. E. Taffs. After Mattins, at 9 a.m., he spent the morning in visiting some of the few residents left in Port Douglas. In the afternoon he visited a blind young woman who is about to go to Townsville to be present at the Healing Mission of Mr. Hickson. At 6 p.m. he and the Rector left by the tram for Mossman. The white population of Mossman remains stationary, but many farms have been bought by Italians, who are rapidly increasing in numbers and influence. Port Douglas is getting more and more deserted. The Queensland National Bank authorities have now decided to remove their bank to Mossman, which is at present only a branch of Port Douglas bank. It seems that in the near future Port Douglas will be occupied by people who find their means of livelihood in connection with the passenger and freight traffic at the port.

On Friday evening, in the parish hall at Mossman, which is used as the temporary church, the bishop gave confirmation when sixteen candidates were presented; the building was crowded to its fullest capacity by a reverent congregation, who listened most attentively to the definite and practical address of the bishop. There was a fair attendance on Saturday evening at the service of preparation for the holy communion, which was conducted by the bishop.

At the first celebration of the holy communion on Sunday at 7.30 a.m. the church was crowded with communicants—the newly-confirmed, their communicant relations, and all those who wished to help them, in perseverance and loyalty, by their prayers. Almost all on the communicant roll of Mossman were present. The church was again filled at the

second celebration at 10 a.m., when the bishop celebrated and preached. After this service, the bishop, with Rev. E. Taffs as chaplain, bearing the pastoral staff, went to the residence of Mr. H. Bersinzi, to confirm Mrs. H. Bersinzi, who was too ill to come to the church. In the evening the bishop preached a fine and lucid sermon on the resurrection of the body from the text I. Cor. XV., 14. It was a hopeful and helpful day for the flock of faithful church-people who remain loyal notwithstanding much pleasure-loving worldliness around. It is hoped that the impetus thus given to their faith may have the practical result of causing some renewed interest and enthusiasm in the raising of a worthy church, and a discontent with the present temporary building; the unfinished stone and concrete building is a constant reproach to which we must never get used.

On Monday the bishop left by tram for Port Douglas. Here we have a well-built and well-appointed church, newly-painted, with neat wall decorations at the east end, and a suitably furnished altar. This building was put up immediately after the 1911 cyclone or a new site leased to the parish by the Diocesan Council. A commodious rectory was also built next to the church. The old site near the back beach was about three-quarters of a mile from the centre of the township; bringing the materials from the old site to the new increased the cost of the buildings, but it was worth this to get into a more central position. The balance of the Cyclone Church Building Fund was used for the erection of a stone and concrete church at Mossman, but was not sufficient to complete the building. On the Tuesday the bishop celebrated the holy communion and left Port Douglas very early on the Thursday.

—E.T.



Church and Rectory, Port Douglas.

COOKTOWN.

The round of fast and festival brings to a stagnant community the renewal of interest and joy. Good Friday services were splendidly attended. The Three Hours' Meditations on the seven savings from the Cross had an excellent attendance throughout. Easter Day was a beautiful bright festival. The church was nicely decorated. Each eucharist was well attended. During the day we had an orchestra of six to aid the singing. Notwithstanding that our church families are diminishing in

number, a few of them have been replaced by families that have come to take an active interest in the church. We are still hopeful that the day is not far distant when we shall welcome many more.

A sufficient number of parishioners answered to the notice of the Easter Meeting to enable the business to be transacted. Mr. George Schipke and Mr. Moran were elected and appointed churchwardens, with a parochial council of seven. The retiring churchwardens were again able to show a creditable balance.

The Sunday school teachers, treasury collectors, and organist, are good consistent workers, and we are deeply grateful to them for their work.

Anzac Day was loyally observed. The eucharist at 7.30 had its goodly number of communicants, and the requiem at 11 o'clock was crowded. The bishop arrived during this service on a visit to the parish, and gave us his blessing. The public gathering at the Oddfellows' Hall was very large, and we were fortunate in having his lordship as the principal speaker.

The confirmation of eleven girls and one boy on Tuesday evening, May 1st, was the consummation of a very enjoyable and helpful visit from the bishop.

—B.S.C.

THURSDAY ISLAND.

The vicar returned on the 10th April after a prolonged absence. He had ministered in the Gulf district, and had preached in a number of churches in the capital cities on behalf of the missionary cause, and had addressed a number of meetings of clergymen, people, and children. His best thanks are tendered to the Lord Bishop of Carpentaria for fulfilling all the duties of his several offices during his holiday.

Missionaries passing through have included the Rev. H. Matthews, who was with us for ten days; the Rev. H. E. Warren, Miss Cross, and Miss Dove, who stayed a month; the Rev. R. D. Joynt and Miss Farrant, who were with us for ten days.

The local branch of the Mothers' Union has commenced its meetings for the session, and the meetings so far have been largely attended. The Girls' Friendly Society has also commenced with large meetings, and has arranged to have a series of social evenings, to which the members invite their own friends.

The Easter Meeting was duly held, and was fairly well attended. The accounts shewed that the finances of the parish are in a satisfactory condition, and that the church only needs the continued support of its members to enable it to do its work. Churchwardens were elected and appointed, and a vigorous parochial council was elected of seven members, including three women. It is some years since we commenced having women members on the parochial council, and we have found it a great improvement to include by that means the active workers at sales, socials, and in the societies, all in one advisory body, which thus becomes a council of workers as well as advisers.

Miss Ruth George, who has obtained the degree of B.A., from the University of Queensland, is, we believe, the first far northerner to graduate. She has always lived in this parish, except when absent from home at the Muses' bower, and qualified for matriculation while here, and with no help except such as she could obtain locally, and while earning her living in an office. We venture to tender hearty congratulations, both on the achievement in itself, and on the proof thus established, that the far north is a fit country for the pursuit of the studies of good learning.

—F. W. S.

MITCHELL RIVER MISSION.

The wet season did not end until some time after our last issue was published, so we now give the news received when communication was again opened up.

There were no further outbreaks of immorality, and the people worked well, and steadily all through the season. Never before have the married people had anything like the area under crop which they have planted this season, and given favourable weather they will be well supplied with food.

The mission school contains forty scholars, and expects soon to have fifty. A party of forty men and boys prepared the land for the school garden by doing two days' work, and the children planted it, and may expect it to yield them a good supply of food.

The simple daily services are well attended, and there is no need to enforce attendance by rules. The people read aloud from their bible, the lesson chosen, and by this means they understand its teaching much more readily when the missionary explains it.

A number of the people in the camps, who dwell nomadically on the reserve, but have not responded to the invitation to live in a mission village under rule, have lately begun to cultivate land for themselves, a proceeding unheard of before. This year the number who do so has increased. This is a marked advance. The mission gives them seed, etc., and lends them tools.

These wild people of the camps are also sending their children to the mission school. Naturally it is a great convenience to them to have their children fed and cared for while they themselves go hunting, and it gives the mission an opportunity of doing its most hopeful work. Some of them have expressed their willingness to attend church if they receive food and tobacco for doing so. This offer has not been accepted! But quite a few of the heathen come to the mission church of their own free will.

The tribes to the north of the present sphere are described as a healthy, clean lot of people, and require our attention as soon as we can give it.

The superintendent, the Rev. H. Matthews, sailed from Thursday Island for the mission on the 13th April.

The bishop leaves Normanton for the mission on the 19th June, and should arrive while this issue is in the press. —J. C. and F. W. S.

THE ISLANDERS CONFERENCE.

Wednesday, April 18th, was the day finally fixed for the Conference of the churchwardens from the Torres Straits Islands. This year the conference was held at St. Paul's, Moa. By the Tuesday evening all the clergy, churchwardens, or the representatives who were taking their places from the Islands were assembled. That evening we had a preparation service conducted by Rev. H. M. McFarlane. The order of proceedings for the following day was fixed by the bishop. These were to be in the early hours of the morning. A celebration of the holy communion, at which service the bishop was to give his blessing to three Islanders, who were leaving that week to help in missionary work in different capacities of school teacher and seaman. After matins and litany, the bishop was to deliver his address, which would then be explained to those churchwardens who might have had some difficulty in following it by the Island clergy. This explanation would be in pigeon English, and two native dialects sandwiched together. The bishop did not feel he was capable of translating his address into such language. At 4 p.m. the bishop was to return, when various resolutions would be passed and certain actions sanctioned, and questions which islanders might want to bring up, would be answered. The day was to close with evensong.

The meeting, which started at 4 p.m., was interesting. In front of the churchwardens and between them and the bishop, Rev. Joseph Lui was sitting. He was to be the spokesman for the churchwardens. This duty he performed very ably, especially when it came to the point of the churchwardens wanting certain things explained to them by the bishop. Joseph Lui translated these explanations first into the language spoken in the eastern group of Islands, and then into that spoken in the northern group on the coasts of Papua. A discussion was then carried on in rather a babel of tongues, until finally Joseph could sort out the opinion of the churchwardens, or perhaps another question to be asked. Joseph then addressed the bishop. One wonders how the very correct Chairman of a Southern Synod would have dealt with such a conference. Would he have made everyone address the chair, and only one person speak at a time? The results of breaking all rules of procedure in public meetings were not attended with disaster in this conference, but this was chiefly due to the innate politeness of the Islanders. One imagines that the self-assertiveness of the white man would make a procedure such as was followed at S. Paul's very disastrous in a conference of white people.

In the opening part of his address the bishop spoke of the development that had taken place in the islands in the lifetime of those present at the meeting, from the hostile days when all were at enmity with one another to the present days, when on all islands there were schools. Many islanders had their own boats for fishing and pearling, and there were local Councils controlling the social and domestic life of the islands under the Queensland Government. From the past progress, the future should hold great things in store for the islands, but the bishop pointed out that now the next step must be the better education of at least some of the inhabitants. He asked the churchwardens to tell their people to look forward to the time when some of their cleverest boys would be able to come to a high school at S. Paul's. That entrance to such a school or class would have to be by examination. That parents would have to give some help in the supporting of their children whilst at such a school, but children now should be told that there was the possibility of their being given a higher education if they set their minds to their school work now. The bishop pointed out that, whereas now others had to do the clerking work and accountancy work for those who owned their own boats, their own boys, when better educated, would do such work for them.

After this, various things of a practical nature had to be discussed, amongst other matters that of having to work on pearling boats on a Sunday, and the influence of the life lived on these boats under heathen and nominal-Christian captains, whether these men were Japanese or European. With regard to the latter, the churchwardens were unanimously of the opinion that their boys and young men deteriorated in character under certain captains, being taught to drink and other evil habits by these men; and as for the Sunday work, while it was clearly known that this was not compulsory; pressure was used to make the men work on Sunday even against their will, unless arrangements were made about this before signing on. Of course the only solution is for the islanders to get more boats of their own, and to learn the modern methods of diving as practised by the Japanese, then there would be no need to sign on under any but island captains. Another matter discussed and settled at this conference was that dealing with churchwardens. It had been the practice in the past to appoint men for life to this office. It was decided to make no more appointments of this nature, but to appoint two for each church annually at Easter, thereby bringing the church in the islands into line with the remainder of the diocese in this matter. The only licences that the Bishop would issue were those of catechist or lay

reader, and these to be renewed every year. The churchwardens were rather alarmed at the bishop's proposals, as they at first thought that he meant to take their offices from them, and cancel the licences that had been given by former Bishops, which were for life; in fact, in one case, certainly it had been considered an hereditary office, but the bishop assured the conference that he did not propose to cancel any licences except for grave breaches of the Christian moral law or neglect of duty.

Other things discussed were the old island customs, which could be called almost national customs. These were being displaced by imitating European ways, such as at burials, the provision of expensive wooden coffins in place of the grass mat, or the purchase at excessively high rates from the South of tombstones instead of making such on the islands as in the past, of coral and cement. The members of the conference decided to do their utmost to influence public opinion in the islands to maintain old island customs that were good, and boycott European ways. (Ghandism, is it not?) These churchwardens again expressed their earnest hope that no undue pressure be brought to bear that the island girls be sent to Thursday Island to work. At present none are allowed to live on Thursday Island, but government regulations have a habit of changing suddenly, and the islander never forgets orders that he has been given in the past. The assessments came up for revision. One island had appealed to have theirs reduced, but the conference saw no reason why this should be done in 1923. In 1924 this might be done, as Poid, where the population has been doubled since the fixing of the amounts, has volunteered to double its assessment in 1924. The total assessments remains the same, £150 per annum, which is used in paying the deacons who are also school teachers on Dauan and Boigu. —S. C.

THE CHURCH OF ENGLAND MEN'S SOCIETY.

Information supplied by Rev. A. R. Ebbs.

National Secretary, C.E.M.S.,

Church House, Sydney.

THE RULE OF LIFE.—In the power of the Holy Spirit. To pray to God every day; to be a faithful communicant, and by active Witness, Fellowship and Service, to help forward the Kingdom of Christ.

SOME OF ITS DOINGS.

THE SCOPE OF THE SOCIETY.—The Bishop of Chelmsford, the Chairman in England, says that the C.E.M.S. is the biggest Society of male Communicants in the world, the total membership is about 70,000, the number of members in Australia is about 5,000. The Bishop, in a recent great message urges, in the realm of service, that each C.E.M.S. man during 1923 will aim at:—(1) Bringing at least one man to Christ and to confirmation. (2) Inducing one fellow communicant to join the C.E.M.S. and to help it by his spiritual life and work. This is a great ideal for the Australian brethren.

GODFATHERS AT CONFIRMATION.—Bundaberg Branch has adopted the practice of members acting as Confirmation Godfathers, which practice is in force in some Branches. A rubric at the end of the Catechism says that "everyone shall have a Godfather, or a Godmother, as a Witness of their Confirmation." This was done at a Confirmation at Bundaberg in June last, and the Godfathers, after the Confirmation, kept in touch with the boys, and encouraged them in their church attendance and communions.

IMMIGRATION.—The New South Wales Council is pressing forward in this challenging work. The C.E.M.S. officer for N. S. Wales, Mr. W. E. Wensor, presents the following encouraging report for February. Ships

visited, 12; Cards distributed, 495; Commended to Rectors, 191; Employment found for 19; Employers interviewed, 22.

The Church of England Boys' Society Council in Sydney has now entered upon a most important work in this connection. Mr. Ivon Johnson, c/o C.E.M.S. Church House, has been appointed Honorary Secretary of the Boys' Immigration Department, which has as its purpose the welcoming, corresponding, and the chumming up with every Anglican lad, especially communicant boys, who arrive in N. S. Wales from overseas.

THE CHILDREN'S COURT, SYDNEY.—A most valuable work of caring for Church of England Boys admitted on probation, and allowed to return to their homes is being carried on by Mr. P. D. Brady, supervising Hon. Probationary Officer for C.E.M.S. (Address Ascot, Temple Street, Stanmore), and by a number of C.E.M.S. men to act as honorary probationary officers by doing all they possibly can to help these lads to win out. The figures supplied by Mr. Brady for the months of January and February are an eloquent testimony to the work being accomplished. He reports—cases for the two months, 62; cases requiring special oversight, 12; Total number of boys under our supervision, 175; Reports received from the hon. probationary officers for the two months number 42.

MISSIONS FOR SPIRITUAL HEALING.—All C.E.M.S. men are asked to do everything in their power to help forward this great work, and especially to conserve the results thereof.

COWAL CREEK MISSION.

On April 17th a conference of Bishop, Torres Straits Mission Staff, and Island representatives, was held at S. Paul's, Moa. At its conclusion, both the Mission boats, "Herald" and "Oituli" came to Thursday Island for stores, and at once proceeded to Cowal Creek, situated not many miles from Cape York, the most northerly point of Australia. On board we had most of the island men who had attended conference. We landed mid-day on Saturday, April 21st, and at once set to work. I had been visiting this place for several months, but now a forward move was taking place, and a Mabuiag man was to be stationed among the people, receiving a licence from the Bishop as lay reader and school teacher. The object of this trip was to build his house, and establish the school.

During the afternoon some of the men made and erected a flagpole, others planted coconuts, again others assisted in the erection of a temporary altar, whilst a last party put up my camp, for I was to stay for a few weeks. Sunday opened with a celebration of the Holy Communion, Rev. Poey Passi, one of our Torres Strait's deacons assisting. Mattins was said under a large tree, all the resident people attending. Rev. Poey Passi preached at this service taking John III., 16 as his text.

At 3 p.m. we all assembled on the Mission grounds and prayers were said at the four corners of the proposed building. These were followed by special thanksgivings and intercessions at the altar, a sermon by Rev. Joseph Lui, our other native deacon, his subject being the "Lost Sheep," and the induction of Satraika, as lay reader and school teacher. Rain hastened the proceedings towards the close. At night the service was taken in the village, Rev. W. H. MacFarlane giving the address.

Monday was a busy day, most of the men went to the bush to cut timber for the house, while others assisted me with the erection of the poles. By evening a good start had been made.

Tuesday we said good-bye to both ships and Satraika, and I turned to work, and by Monday, May 7, the house was completed, and school commenced with 16 children. Each day was full. The children came daily for instruction and prayers, and Mission services were nightly held in the village.

A census showed that 93 people live in the village at the mouth of Cowal Creek; 48 at another village about one and a-half miles to the north, and ten at another small settlement, but all are within easy reach. A good work has been begun, and there seems to be no need for pessimism as to results. It will require much patience and sticking power on the part of the workers, but with the prayers of the faithful, and the help of Him in whose name the work is undertaken, it must come to a successful issue in God's good time.

—J. D.

LENT IN TORRES STRAITS.

Lent in Torres Strait is necessarily a time of fasting for the people who inhabit the numerous islands. The season coincides with the Nor'-west monsoon when the gardens are merely growing—harvest comes later—and when the gales and rains hinder the pursuit of the ordinary avocations of the men, pearl-shell, trochas-shell, and beche-de-mer fishing.

No islander is wealthy according to our standards, and he has yet to learn the meaning of thrift, hence there is often little laid by for the proverbial rainy day, which, unfortunately, comes annually.

It must not be thought, however, that earnings are wasted, far from it. To start with, they are not individually large, and they are regularly apportioned with due regard to duty, the Church Missions, and even charity are properly considered, and many cases of great generosity are met with. One instance of this last virtue will suffice. A man who holds the Bishop's licence noticed a child in his village who was looking somewhat pinched. He has told the boy's grandparents who have the care of him, and who are too old for work, to send the child to him for meals, so that he could be properly fed (he is already doing the same for two others), and he has a family of ten children of his own to provide for.

Last year the prices of the produce of the sea fell, so that there was even less than usual to fall back upon.

But Lent was kept. I found one old blind woman going without one kind of island food, others giving up fish—the principal diet in times of shortage—others again decided against flour or rice, and some put away their pipes. In every case there was self-denial, and during the weeks much spare time was put into making baskets or fans, or mats with which they could join in the Lenten offering on Easter day. To some all this may seem but a small thing, but to those who know, it is evidence of the depth of the spiritual life of so many of our people. They give up whatever it may be for Christ's sake. They mean it as an effort to bring them closer to Him. Not all, perhaps, could so put their motives into words, but I venture to think that He who looked so kindly upon the widow's mite, will also regard these offerings, for we are not to be judged by the amount of our giving—it is not given to all to be able to give much. Surely it is reasonable to believe that these simple folk will be found among those of whom it may be said, "she hath done what she could."

—J. D.

MISJUDGED TROPICS.

(From "The Australasian," Melbourne, by kind permission of the Proprietor).

The Overseas Emigration Committee has excluded from the desirable area from a migration point of view the tropical part of Queensland, leaving, as it says, settlement to be carried out there by "Australians who have become acclimatized." Both the hypothesis and the arguments on which it is based are quaintly erroneous. There is such a large and fruitful province within the tropics, yet climatically belonging to the temperate zone, that if it were accepted that only seasoned people

can live in the north of Queensland, some of the healthiest regions under the sun would be barred to the British immigrant. As a matter of fact, behind Rockhampton, Mackay, and Cairns lie plateaux which in winter are cold enough for any reasonable person, and in summer are never exhaustingly hot. About the Atherton and the Evelyn in the thinly scattered settlement you may see as healthy and as rosy-cheeked children as in the country districts of Victoria or Tasmania. And the people of the vast elevated plains west of Rockhampton and Townsville are as vigorous and long-lived as any folk in Australia. The death rate is much lower than in England or in more densely populated parts of the south. These highlands, sometimes arid in appearance, and often hot in summer, will one day carry a great population. As for the Evelyn and Atherton plateaux, these are lands which enjoy a good rainfall, are rich of soil, and climatically admirably fitted to be the home of a healthy and numerous people. At present they are peopled by a mere handful, but a handful so active and enterprising that large areas which only a few years ago were dense forests have been brought under profitable cultivation. Yet geographically they are tropical. If the embargo had been laid on the coastal belt in which the sugar industry has its richest plantations and farms, and tropical fruit and vegetation flourish luxuriantly, something might have been said about it, but even there large rural industries have been built up. White men work in the canefields, and white men and women and children contrive to live and prosper. It is a dangerous thing to condemn any part of tropical Queensland merely because it lies north of the imaginary line of Capricorn. The suggestion of leaving it to "seasoned Australians" is equally fallacious, for the southerner who has never been in Queensland is as much horrified at the word tropical as the villager in the coldest hamlet in England.

JESUIT PLOTS.

In Eulimenon the devil has always enjoyed exceptional opportunities, at first because of the famous "birth-stains," later through the peculiar location of the city which permits the riff-raff of all the lands to come over all the seas into its very heart, and constantly through the presence there of a strong party-spirit which is antagonistic to the Spirit of God. With all these advantages we might expect the evil spirits to abandon their usual caution and to fight against goodness in the open instead of by stabs in the dark; and we cannot but admire the cunning which avoids such a blunder.

Their methods are interesting. Men to all outward appearance rational and righteous are employed to inform simple minded women that among the clergy of our church are to be found Jesuits in disguise. The victims are well chosen. On account of their infant nurture they suppose that the members of the Society of Jesus (a religious order in the Church of Rome) are capable of any wickedness, and they readily imbibe the suggestion that among the clergy of the church of England any one may be, and some are, unmitigated scoundrels, committing perjury daily—except those certified by a party which exists for the purpose. Having been well primed with the suggestion, the victims are sent to lonely outposts, where the seed may grow and fructify undisturbed.

It is long since such methods of injuring religion had any chance of success in better informed circles. We have to go right back to the Sixties to find the last occasion when a question on the subject was asked in the House of Commons. Then the leader of the House, says Justin McCarthy, "rose, and, leaning on the table in front of him, began with a manner of portentous gravity and a countenance of almost funereal gloom to give his answer. "Her Majesty's Ministers," he said, "had not been informed of any absolutely new machinations of the Jesuits, but they would continue to watch, as they had hitherto watched, for any

indication of such insidious enterprises. One of the favourite machinations of the Jesuits," he went on to say, with deepening solemnity, "had always been understood to be a plan for sending into this country disguised emissaries of their own, who, by expressing extravagant and ridiculous alarm about Jesuit plots, might bring public derision on the efforts of the genuine supporters of the state church. He would not venture to say whether the honourable member had any knowledge of any such plans as that—," but here a roar of laughter from the whole house rendered further explanation impossible, and the leader composedly resumed his seat."

—F. W. S.

A VOYAGE OF THE "HOLLY."

The ketch "Holly," of the C.M.S. mission at Roper River in the Northern Territory in this diocese, had an adventurous trip in April. During that month there were fierce storms, of most unusual severity, in the Gulf of Carpentaria. The steamer Douglas Mawson disappeared, and no tidings of her fate have yet been received. The "Holly" cannot sail well, and depends chiefly on her engine, always a risky policy in these waters, where almost every man is a good sailor, but few are skilled engineers.

She sailed on April 3rd from Roper River for Thursday Island, having waited for a hurricane to blow itself out, with Mr. McNeice, a master mariner, as skipper. Without his skill and resource, disaster would have been certain in the weather subsequently experienced. All experience suggested that the weather would be fair for a fortnight at least.

She reached the mouth of the river, borne on flood waters, in seven hours, and anchored. At dawn on the 4th she put to sea, but after making six miles was compelled by very stormy weather, to put back. At noon, the weather having cleared, she started again, but another storm sent her back a second time, after making 13 miles. That time there was great difficulty in finding the river mouth, owing to the darkness. That night and the next day it blew very hard, but a start was made again on the 6th towards noon. She was soon clear of the channel, but had engine trouble, and set sail to seek an anchorage. After 1 a.m., with no indication of the position, the lead found soundings, and anchor was cast in 4½ fathoms.

At dawn on the 7th, an unsuccessful attempt was made to reach Groote Island. A strong east wind was blowing, and rough sea running and by nightfall she had drifted to a point 14 miles from her start, where she was anchored.

On the 8th, they got the engine working, and succeeded in making Groote Island. Here they found that the mission had been visited by a tidal wave, which had ruined the station. There is no evidence of such phenomena having happened here previously.

They got away again on the evening of the 9th, after repairing the engine. Next day the engine would not work, a jib-stay carried away, and there was some narrow escapes; one man fell overboard, but was recovered. On the 11th the foresail boom split, but was repaired in time. Rough seas and strong contrary winds continued.

On the 13th, the Queensland coast was sighted about 15 miles ahead, but a heavy thunderstorm came up, jib carried away, and an east wind blew the ship back into the Gulf. Next day the damaged boom broke finally. On the 15th both jib and mainsail blew out; heavy rains and choppy seas continued day after day; everything aboard was wet, there was no chance of making a fire or of getting any sleep. On the 16th, the sun was visible again and the weather had moderated, so she was put again on her course for Thursday Island, but bad weather came again, and

for most of the 17th and the night following she was in imminent danger of swamping. The engine could be got to run only in fits and starts, sails frequently carried away, and the vessel was in no condition for such weather. Next day she was brought to about the same spot as she had reached five days before, 15 miles from the Queensland coast. Sails were patched again, and a jury boom contrived out of an iron rail, but she could not face the weather, and was put back once more. By this time provisions were getting short.

Roper River was reached again on the 21st. Here damages were repaired and fresh supplies taken aboard. On the 24th she got away again, and this time was favoured with fair weather, and reached Thursday Island on the 29th.

It is not pretended that the missionaries endure any worse perils than those which are cheerfully faced daily by some 2,000 men in these waters, who seek no better reward than wages. But the above shows the necessity of having suitable ships, well found and manned. These are expensive, but it would be sinful folly to attempt the work with anything less than the best tools. Visiting seamen often remark on the sturdiness and general excellence of Thursday Island ships, and are surprised at it, until they learn what conditions these have to meet.

—R.D.J. and F.W.S.

ACKNOWLEDGMENTS.

The Diocesan Secretary has received the following sums since January 1st:—

	£	s.	d.		£	s.	d.
For Mitchell River Mission—				For Cowal Creek Mission—			
Bishop of New Guinea	10	9	7	Mrs Millar	1	0	0
Per the Superintendent	19	0	0	„ A.B.M.—			
„ Cathedral Building Fund—				From Thursday Island...	7	3	2
S. E. Nixon	2	2	0	„ Mabuiag	1	6	1
„ Torres Straits Mission—				„ Yam	2	4	9
From Moa	19	5	2	„ Saibai	1	7	2
„ Badu	23	6	5	„ Dauan		13	8
„ Poid	8	11	7	„ Cooktown	3	17	2
„ Yorke	2	2	8	„ Mossman	3	19	9
„ Murray	25	16	6	„ Moa	8	6	11
„ Darnley	5	12	0	„ Badu	6	5	11
„ Stephen	10	0		„ Darnley	2	2	1
„ Mabuiag	19	3		„ Coconut	5	4	
Mrs A. Kirchner	16	0		„ Yorke	17	5	
Miss Hempsted	2	0	0	„ Murray	3	2	
For S. Paul's College	13	0		Executors of Louisa Bancroft	100	0	0
„ Pensions, from Natives				Walter and Eliza Hall Trust	105	0	0
Accustomable Dues	2	0	0	For Bishop's House Maintenance—			
„ Clergy Endowment Fund,				ance—H. G. Simpson ...	7	10	0
Interest	23	4	3	Parochial Assessments—			
Subscriptions—				Cooktown	2	2	0
Christian Legacy Income	15	4	5	Interest, Diocesan Church			
Mrs Brydges	1	10	0	Management Fund ...	28	9	1
Mr W. J. Paull	5	5	0				
Per Rev. W. H. MacFarlane	3	0	0				
Per the Bishop	5	0	0				

SUBSCRIPTIONS TO "THE CARPENTARIAN."—Mrs Owen 15/-, Miss Davidson 5/-, Mrs Norgate, Mr Fergusson, Miss Littleford, Rev. J. W. Schomberg, each 2/6. Per Mrs Greig: Mrs Ogilvie, Mrs Patten, Miss Pass, Mrs Shield, Mrs Reese, Mrs Greig, Mrs Evans, Mrs Aplin, Mrs McLean, each 2/6.

TORRES STRAITS MISSION.

BALANCE SHEET FOR YEAR ENDING DECEMBER 31st, 1922.

RECEIPTS AND EXPENDITURE.

RECEIPTS.				£	s.	d.	EXPENDITURE.				£	s.	d.
To	Australian Board Missions	...	...	1385	0	10	By	General Expenses	...	...	49	19	...
"	Island Contributions	...	...	128	4	11	"	Training College	...	...	96	11	...
"	Subscriptions and Donations	...	...	48	3	0	"	"Banzai" Repairs	...	...	8	3	...
"	Balance	...	...	26	9	2	"	"Oituli" Repairs	...	...	64	13	...
							"	Property Repairs	...	...	31	17	...
							"	"Herald" W. A/c	...	...	390	4	...
							"	St. Paul's, Moa	...	...	180	6	...
							"	Salaries and Wages	...	...	495	3	...
							"	"Oituli" W. A/c	...	...	270	17	...
				<hr/>							<hr/>		
				£1,587 17 11							£1,587 17 11		
				<hr/>							<hr/>		

LIABILITIES AND ASSETS.

LIABILITIES.		£	s.	d.	ASSETS.		£	s.	d.
Churches—Badu	...	46	4	1	Churches—Adam	...	3	11	...
Boigo	...		1	8	Dauan	...			...
Cocoanut	...	28	9	8	Masig	...	29	11	...
Darnley	...	8	15	4	Murray	...			...
Mabuiag	...	3	18	3	Stephen	...	1		...
Saibai	...	148	8	8	Travelling Expenses to be paid by				
Sale—Native Bibles	...	3	17	6	Australian Board Missions	...	72	11	...
Invalid Food and M. A/c (St. Paul's,					National Bank of Australasia Ltd.	...	50		...
Moa)	...	4	15	0	Church Roof, St. Paul's, Moa	...	29		...
Australian Board Missions, for Hymn					Excess Expenditure over				
Books	...	53	13	0	Receipts ... 1921	£593	1	10	
Hodels Ltd.	...	403	17	5	Excess Expenditure over				
Crews' Wages in Suspense	...	105	0	0	Receipts ... 1922	26	9	2	
									619 1
		£807	0	7					£807

Examined and found correct.

2/1/23.

E. J. HENNESSEY, Auditor.

HODELS LIMITED,

Per GEORGE CLARK, Agents.

GLENNIE MEMORIAL SCHOOL, TOOWOOMBA

Principal: MISS LAWRENCE.

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THE CARPENTARIAN

For the Diocese of Carpentaria,
North Australia

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NOTICE.

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Information can be obtained from the Bishop or from the Diocesan Secretary.

NOTICE TO CONTRIBUTORS

All contributions of Parish News, etc., should reach the Editor before the last day of February, May, August, and November in each year.

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RT. REV. STEPHEN HARRIS DAVIES.
Thursday Island, Queensland.
Consecrated Lady Day, 1922.

Administrator :

REV. F. W. SLADE, B.A., Th. Schol.

Sub-Dean :

REV. F. W. SLADE.

Diocesan Secretary :

REV. F. W. SLADE, Postal Address : Box 57, Thursday Island, Queensland, Australia.

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Cowal Creek Mission :

Supervised by the Rev. J. DONE.

Teacher : SATRAIKA.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east by the Northern Territory on the west and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 white, 5,000 Japanese, Chinese, and other alien and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearl centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Special Collections.

On Easter Day the offertory alms are given to the Olergyman of the Parish, and on Good Friday to the Australian Board of Missions.

THE CARPENTARIAN.

BISHOP'S LETTER.

After visiting Mossman and Port Douglas, I started on my annual trip through the towns in the south of the diocese. As usual, I was held up in Cairns, on this occasion for five days only, as the train leaves for Forsayth once a week. Whilst in Cairns some friends very kindly offered to take me over to Yarrabah in their launch, all went well until we reached Mission Bay, when the engine decided to give up work, our attempts to start the engine again were fruitless, and to sail a flat-bottomed launch against a strong tide and wind was impossible, so there was nothing else to be done but try to reach Cairns again. I was disappointed to miss reaching Yarrabah, but hope for better results when next I have an opportunity to get there.

On May 16 I left Cairns for the west, reaching Forsayth on the 17th. This is the terminus of the line, also the beginning of this diocese. Here I was in hopes of finding some means of getting to Georgetown during the week. The mail car leaves at daylight the morning after the train arrives, and the train only gets in late at night. This gives one no opportunity to hold services or to see our churchpeople, but there seems to be no means of communication after the mail cars leave, so very late in the evening I baptised a baby here, departing for Georgetown the next morning.

At Georgetown also one has to stay a few hours or a week, there was nothing for it but to stay a week. The services which were held in the Shire Hall were well attended; much of the Church property is kept in the Shire Hall here; it was removed there when the church was blown down some years ago. I had an opportunity of inspecting what was left of the church. There was only some timber and a bell. The timber had been exposed to the weather for some years. This I decided had far better be sold than allowed to deteriorate any more. Mr. St. J. Caulfield very kindly offered to see to the sale of this, the proceeds from which go to swell the Georgetown Church building fund, which will be used when a population returns to the North.

Croydon was my next stopping place. This city was reached on Saturday, May 27. I had decided to stay here for two Sundays. During the week the daily celebrations were fairly well attended, and the children came very regularly every afternoon at 4 p.m. for instruction and prayers. There were many children to be baptised for there had been no clergyman here for some time. There are over 100 children on the roll at the State school, so that one does wish North Queensland was more attractive to the junior clergy of Australia. My annual visit can never be long enough to give these children satisfactory instruction.

Whilst at Croydon I visited Golden Gate and found the last of our Church families packing up to move to near Mareeba. This being the case, I had the Church here pulled down and the materials sent to Normanton for me to take away on the Francis Pritt. These materials have since been given; the iron to the Mitchell River Mission, and the timber to the Torres Straits Mission. The Chalice and Paten from here have been lent to the Groote Eylandt mission, and all registers both from here and Georgetown have been removed to the Diocesan Registry.

On June 6th I moved on to Normanton. I had meant to stay for two Sundays only, but this was extended to three, as I waited

to get the materials from the Golden Gate Church; for the whole fortnight that I was in Normanton the children turned up very regularly at church at 4 p.m. for their instruction and devotions.

Here, as all over the district I had been through, there is great depression, in some parts because the gold reefs have been lost; in others because the price of cattle is so poor (it is very good to make £3 a head clear profit on fat bullocks); a great part of the European population has gone away during the last five years, and others would go if they had the means to do so, and work to go to in other places. Time does seem to be proving that the white man cannot, under present conditions, make a livelihood in the far north. On June 27 I left Normanton by the Francis Pitt for the Mitchell River. The wind and tides were very unkind to us. On the first night the tide deserted us, and we stayed on a sand bank in the river (there is only one tide every 24 hours in this part of the world); on the second evening the wind dropped and we had to anchor still in the river, to prevent our being carried up stream; the third night we stayed, much against our will, on the bar at the mouth of the river, when at last out at sea there was no wind for two days and on one of these days we wallowed in a very heavy swell. It was not until July 4th that we at last reached the Mitchell mission. As I had lost so much time I could only stay here for a week. This was disappointing, as I had meant to stay longer. There had been no floods here this year with the result that the countryside was very dry. The potato crop while not quite a failure, was very poor as compared with last year's. This was unfortunate, as many of the camp aborigines had made gardens this year; some for the first time. One noticed at once that a great change had come over the mission; a new tone has developed. It is to be hoped that the leaders in all that is evil have at last been rooted out. One missed Jack Geibo and Tom Solomon very much. Jack had all the framework for the new school erected, and was working on this building when he was taken with his last illness. Johnny Savo was unfortunate in having his house and all his possessions burnt a few days before my arrival. He himself was also badly burnt, but was improving before I left. It seems quite probable that the stove which is reputed to have been the cause of the fire at the Trubanaman hospital was also the cause of this fire. Whilst I was at the mission, a party of ex-mission men came to see me. These men had run away just at the time that the hard work has to be done for planting the crops. Now that the crops have grown and are being eaten, they requested to be received back. It seemed to be most undesirable that they should be put on the same footing as those who had remained. It was finally decided that they would not be received back on the old terms, but must use their own initiative in getting their livelihood to a much greater extent than they had done previously. They were offered help in erecting good houses for each one; a piece of ground for their own garden, within the area now cultivated for mission use, and all seeds, etc., necessary for planting, and sufficient meat every Saturday for their Sunday supplies; but they had to stop fighting and other evil practices that they had adopted. In this way they will be raised above the camp men who have never been on the mission, but will not share all the privileges of mission boys. I was glad to find that practically all the children on the reserve are now at the school; even the camp people who had previously been very shy about leaving their children, have got over their fear of the mission, and leave their children at school in return for a small portion of tobacco every week.

J. W. Chapman had visited the Edward River tribe again. These people seem to be an exceptionally fine tribe. Now that the mission

is out of debt, I hope that a suitable layman may be found, who, by taking charge of the work that J. W. Chapman does at the mission, will release him, and thus allow him to spend much more time with these Edward River people.

After leaving the Mitchell, I called at Aurukun and Mapoon, reaching Thursday Island on July 17th, a fortnight later than I had expected.

The "Oituli" had already been in to Thursday Island for me, as I was expected to get out to some confirmations in the western group of Islands. On the 19th she returned again with her master on board; but there was another disappointment, for I had foolishly gone down with fever. It was not until August 2 that I was able to sail. Our first stop was at Cocoanut Island, where, on the Saturday morning, 21 persons received confirmation; amongst them were some candidates from Warraber Island. The whole population from this Island had come over to the service; then, after inspecting the proposed sight for the new church, which is to replace the one destroyed in March last, we left for Darnley Island. We reached Darnley at dusk, and thoughtlessly sent our baggage ashore first. Those who had come down to sing us welcome could see the dinghy, but could not tell who or what was in it, so the luggage received a great welcome, much to the amusement of the welcomers when they realised their mistake; but this effort did not make any difference to the heartiness of our welcome later on.

On the Sunday morning the foundation stone for the new Baptistry was laid with all due ceremony, and in the evening confirmation was given. On the Monday a visit was paid to Stephens Island, and as this was my first visit, decorations were up, and all the village was out to welcome us. Instead of the usual practice of carrying passengers ashore through the surf, the dinghy with passengers was carried up the beach. When handshaking was all over we had an opportunity of walking across this very pretty island. The main road is only a little over $\frac{1}{4}$ of a mile in length, but on each side is a row of cannas which must look very beautiful when they are all out, especially as I am told that there are many different colours. The people here appreciate their flower gardens, and many flowers and flowering shrubs were in bloom. After evensong and confirmation, a present was made of necklaces, shells, etc. It was 1 a.m. before we got back to Darnley, our return journey had to be accomplished after dark and against the wind, so that I think we were fortunate in only hitting the reef once; this seemed a very nasty bump to me, but the captain called it just "touching edge of reef as we go over," and he ought to know. Later in the day we left on our return journey to Thursday Island.

CATHEDRAL BRANCH, G.F.S.

The G.F.S. anniversary was duly held on the 22nd June, and was a pronounced success. The members made their corporate communion early in the morning, when there was a large attendance, and we believe that all who could joined in that service. They attended evensong, at which service a dozen new members were admitted, some of whom had been waiting a long time for an opportunity; the simple admission ceremony in the beautiful church was impressive of the usefulness of religious observances in the ordinary activities of life. The members then had their tea together in the Parish Institute, and at that function showed their skill and readiness in housekeeping. Afterwards they held a social evening, to which they invited their friends, who were numerous enough to fill the hall nicely; and we understand that the guests enjoyed the evening well.



COOKTOWN NOTES..

Cooktown has just been celebrating its jubilee. According to this event, we must date its opening to 1873. A brief sketch of the church's work from its inception may not be out of place in these notes.

In May, 1874, the Rev. W. Kildaht, Incumbent of Townsville, visited Cooktown and held Divine Service in the Police Barracks. Arising out of this service, a meeting was held for the continuation of the work. A committee was formed to organise and consolidate the work. An application was made to the Bishop of Sydney, that the Rev. F. Tripp, "who recently arrived from the Copperfields," be appointed to take the oversight of Cooktown. This appointment was never made as the applicant died on 20th May, 1874. The Bishop of Sydney wrote about this time, saying that it was very difficult to procure any assistance whatever.

The Committee maintained its interest, and purchased the present site of the church. Some building was purchased and removed to the site during the same year, and utilised as a temporary church.

A Sunday School was inaugurated which had an attendance of sixty pupils. The temporary building was also used as a public school.

Mr. C. Powell presented a bell to the church, presumably the same bell which hangs in the tower at present. The committee made the purchase of an organ in Sydney in the same year.

In February, 1875, the Rev. Richard Eva arrived from Sydney to take over the parish. During his incumbency a splendid lot of work was accomplished. In May, plans and specifications were drawn up, and tenders called for the erection of a church. A tender of £300 was accepted. In July the church was completed, and opened for Divine Services. The event was marked by a public tea meeting.

In October, 1875, the Rev. Canon O'Reilly visited the parish, and held a week's mission.

When the building of the church was completed, the committee set to work to raise funds for the erection of a rectory. Their efforts were so successful that the tender of Mrs. J. Clum for £393 15s. was accepted, and the vicar and his bride took up their residence in January, '76. The debt was liquidated during the year, and the property was enclosed with a fence. During this year the parish was honoured by a visit from the Lord Bishop of Sydney.

The Rev. R. Eva resigned the parish in January, '78, and accepted the parish of Maryborough.

In 1887 an addition to the church, including a sanctuary, greatly improved the comfort and appearance of the building.

From '75-23 there has been twenty incumbents; eighteen of whom accepted other livings; one died during his incumbency, but the continuity of the Church's work has never been broken.

The first recorded baptism in the parish was on May 8, 1875; the first marriage in 1879, although it is known that marriages were celebrated previous to this date, no record can be found.

The fabric of the church is in good repair; the rectory is showing some signs of wear and tear, but interest has always been maintained to keep the buildings in good order.

The S.S. Picnic this year was a great success from every point of view. The practical response from the residents was better than in former years, although we have lost so many families during the past two years.

A Girls' Communicant Guild has been successfully established, and they are working with a will to hold a sale of work at the end of the year. A monthly corporate communion and attendance at a preparation class is one of the principles of the Guild.

The vicar spent a week touring the tin fields during August, but few residents remain. The vacated homesteads and dilapidated fences and gates are evidence of hopes frustrated.

The doors of the North are open for a large influx of population.

CARPENTARIAN ASSOCIATION.

This Association in England continues to do very useful and helpful work for the diocese. Their work does not consist in purely money-raising, but in getting people interested enough in the diocese to pray for us and our needs. During the year, Rev. E. J. Nash, who is now living in England, has been speaking for us; also Rev. W. H. Abbot, who, though he never actually worked in the diocese, must know some of the conditions of church life here, as he was working for a short time in the diocese of Brisbane, and later worked in New Guinea. It is not easy to find people in England who have any knowledge of these parts for clergy from here very rarely go to England to settle. The association sent £240 to the diocese during the last twelve months, some of this money is used for the maintenance of the Cowal Creek mission, for which the association bears the total costs; the chief one being, of course, the salary paid to Satraika (Shadrach) the Torres Straits Islander, who is school teacher and evangelist there. He gets all the aboriginal children to his school daily, and has been partly instrumental in getting one man to surrender one of his three wives. There are some Mothers' Unions in England whose support for the diocese through the association is very regular. They will be glad to hear that the Mothers' Union at Thursday Island is very flourishing, as are those also on the Islands at S. Paul's, Moa; Mabuiag and Darnley; on the latter Island there was such delay in getting the badges for the Mothers' Union that the mothers made their own.

A medical officer who visited Cowal Creek sometime before the Church undertook any work there visited the Mission there in August not six months after its inauguration. He was very much struck with the change that had come over the natives; their features seemed to have changed; they no longer showed an expression of hopelessness as they had done previously, he saw some signs of intelligence, and a desire to improve themselves. He remarked upon the cleanliness of the natives and the signs of industry that he saw. Satraika impressed him. He showed the qualities of leadership, which he had not seen when Satraika was training under him in the hospital, especially he noticed his determination that he should be obeyed by the Cowal Creek inhabitants.

We are grateful to the congregations of the following Churches who remembered this diocese on St. Barnabas' Day:—Bearsted; Canterbury, St. George's, St. Gregory's, St. Mildred's; Chislehurst, The Annunciation; Eastbourne, Parish Church; Elham, St. Mary's; Folkestone, Holy Trinity; Forest School; Fulford; Glastonbury; Highbury, St. John's Hall; Hull, St. Mary's; Sealecoates, St. Michael's, St. Paul's; Hythe; Lechhampton, St. Philip and St. James; Liverpool, St. Peter's Chapel; London, Christ Church, Woburn Square; Louth; Maidstone, Holy Trinity Maisemore; Manchester, St. Anne's; Malvern, Priory Church; Malvern Link; Newcastle Cathedral; Oswestry; Reading, All Saints, St. Mary's; St. Boniface College, Warminster; St. Peter's-in-Thames; Scarborough, St. Mary's; Seaforth; St. Mary's, Waldron, Wokingham; Wyburnbury and S.S. Peter and Paul, Farningham.

NOTES.

Two students of St. Paul's College, Moa, will be sitting for their Deacon's examination in December.

Rev. W. H. MacFarlane with his wife and family left on August 17 for furlough, and will be returning in December.

We regret that Miss Hempstead has left Yam Island. She has returned to the Taroom Aboriginal Settlement at the urgent request of those at Taroom.

The "Holly" does get a smooth passage across the Gulf sometimes; on her second visit this year to Thursday Island she had an excellent run.

A new Short History of this diocese will be printed in the near future, with it there will be a supplement containing a brief account of the Cathedral and things of interest in it.

At the last Diocesan Council meeting it was decided to increase the grant made to the parish of Cooktown. This was needed owing to the decrease in population in this town.

Visions of what might have been the present state of the North of Australia come before us on reading Logan Jack's book, "Northernmost Australia." He tells us that Captain Cook formally took possession of New South Wales for Britain in 1770, when he planted the flag on the highest point of Possession Island. In 1895 another pioneer and explorer, Mr. Embley, landed on Possession Island and observed a quartz reef containing visible gold. He traced this reef to the highest point of the Island and sunk the first shaft, where Captain Cook had planted the British flag over 100 years before. About 2480 ozs. of gold were got on Possession Island. If Captain Cook had observed the gold, would there have been a Botany Bay, and would the South of Australia be the part that was developed first?

We commend an appeal that is being made for money by the Queensland Missions to Seamen, for the purpose of building an institute in Brisbane; that port has increased its business very largely during the last few years, and the local buildings of the mission are inadequate. Such institutes are greatly appreciated by seamen, who gladly acknowledge the benefits of them—religious, moral and social. Of course Brisbane is a long way from us, but if our port had need of a branch of the mission, it would be served from the Brisbane branch, and in any case the benefit of one port extends to all the seamen from other ports using it. Our own South Sea Home provides an institute for the majority of the seamen who stay in this port. We understand that donations will be received by the Mayor; the vicar will be glad to acknowledge donations sent to him.

It is of interest to our readers to know that the diocesan accounts contain a Cathedral Building Fund, which had to be started because a donation was received for that express purpose. Donations are sure to be received from time to time, and will be very welcome. Although we are bound to say that there is no immediate prospect of expending the money, the completion of the edifice must be undertaken some day, and that will be a glad day for many of us.

BOOKS RECEIVED.

VOLUNTARY CLERGY.—ROLAND ALLEN. S.P.C.K. 87 pp.

The author advocates the ordination of men who will receive no stipend and maintain themselves, not merely as a relief for the present dearth of candidates, but as more in accordance with the New Testament.

The argument is feelingly stated, and contains sufficient truth to be dangerous. The church is very old and (self-criticism notwithstanding) very wise, and in her wisdom has decided that her servants shall be under her control by having no position in life but that which they get from her. The author leaves untouched the most insistent difficulty in voluntary work, namely, that a worker may cease at his own whim, without any disgrace or other loss to himself; in Australia we are familiar with this aspect of the question, not in the ranks of the clergy, but, e.g., among the honorary lay readers; some of whom have done fearful harm either by apostasy or contumacy, just because the church had no real control over them. The instance at p. 37 of a man who refused holy orders except with the condition that he was to be independent of the Ordinary appeals to us as a sufficient proof that the candidate was unsuitable.

Vocation is to work; "work which now falls upon one man . . . could easily be performed by two or three or four men, all of whom could earn their own living"; or by thirty or forty; doubtless it could, but it would not.

We are convinced that not a few of our readers will be surprised that the author has never heard of a man being ploughed in a bishop's exam. for the best reason of all; our own experience has been very different. The inexperience of young clergymen, from which they are supposed never to recover, is exaggerated; while resident in a university college, did they all keep their eyes shut? At the minimum age for ordination, any man is old enough to have made up his mind, and those who have not been ordained young have also made up their minds, they have chosen not to be ordained.

While it is true that nearly all clergymen live of the gospel, as the Lord hath ordained, it is also true that the majority of Australian clergymen have formerly followed some other occupation, and that they had no temptation to enter the sacred ministry as a means of livelihood, for many of them give up hundreds of pounds a year in order to follow their vocation; one man known to us receives in stipend just one-fourth of the sum he would earn as a layman.

There seems to be some confusion between vocation to service and vocation to the particular service of holy orders, but just such men as are described on p. 50 as "naturally not ordained" are in holy orders in this diocese.

The inarticulate cry of the pioneers especially moves us, but no remedy is suggested for it; if they came knocking at a bishop's door as suggested p. 68, which is just what they will not do, they would not be like the people who are said to have knocked ceremonially demanding baptism, for these produced their candidates. Where is the author going to get his candidates for a self-supporting clergy? That is the rock which will wreck his plan.

We venture to suggest another remedy; let the church demand not less sacrifice or none, but more, and emphasize the revival of the religious life for men; there are signs that our own country is awakening to the value of celibate orders within the clergy; if they increase sufficiently in numbers, almost the whole of the problems stated in this book, which are painfully familiar to us, would be solved.

F. W. S.

SOME ASPECTS OF CONTEMPORARY GREEK THOUGHT.—Dr. Frank Gavin. The Hale Lectures, 1922. Milwaukee, Morehouse Pub. Co., London, A. R. Mowbray & Co., xxxiv., 430 pp.

A work for which we are grateful as helping us to understand Eastern Christianity; "throughout history it has been the bane of Christianity that neither (Eastern nor Western) has succeeded in understanding the other." As we read we wonder whether the answer to our prayers is not near, for the prospect of the restoration of unity with the East seems to grow brighter.

The field covered is so large that the Table of Contents traverses practically the whole of theology. The book is stimulating, imparting a kind of freshness to theology, since almost every christian doctrine is treated by the Greeks in ways to which we are not accustomed. Yet the clear and definite statements not only claim our respect, but reveal the underlying unity of Orthodox and Anglican thought; in the doctrine of the Visible Church, for example, we formulate almost as they, and are fundamentally opposed to the protestant sects; the same applies to the doctrines of Justification and Sanctification, which are "indebted largely to protestant contentions and the need of defining Orthodox teaching against them, for the particular character of their formulation."

One little service the author has done the student is found in his felicitous renderings of Greek words, which we often have difficulty in translating happily. And nowhere else have we seen such a clear statement of the theory of Economy, always a puzzle to the Western mind, which is apt to regard it as merely a theory that uncompromising regulations can be broken at will without blame. "The Orthodox Church is mistress of the grace of God and sovereign over the sacraments." The doctrine of Intention, on the contrary, is an instance where we naturally incline to the Orthodox as against the Roman theory; "it is sufficient that the priest act freely and with full consciousness of what he is doing."

The whole doctrine of the eucharist is dealt with very clearly; the Greek Church insists on the necessity of the Epiclesis, regarding consecration as effected in a moment immediately after the Epiclesis is said, and as remaining ineffaceable and indelible.

Naturally, we take the liveliest interest in the opinions of Orthodox theologians on the question of the validity of Anglican orders, and on reading some of them, first published only a few months ago, and on considering how much has been accomplished by the holy synods since this book went to press, we are struck by the thought that it is not for theologians to say whether reunion is possible; it is for practitioners to say that it is necessary, then the scholars' business is to find some way of making it possible.

The fruitfulness of this neglected study is illustrated by the fact that S. John Damascene provided "the sole compendium of dogmatic theology up until the seventeenth century (Palmieri)."

F.W.S.

The Church and the plain man. David J. Davies, B.A.

Spiritual Sacrifice. John S. Hart, M.A., B.Sc.

Studies in the English Reformation. Henry Lowther Clarke, D.D., D.C.L.

The Ephesian canonical writings. Arthur Vincent Green, M.A., LL.D.

ACKNOWLEDGMENTS.

The Diocesan Secretary has received the following sums:—

£ s. d.			£ s. d.		
For Georgetown Ch. Bdg.			From Badu	3	10 9
Fund:—Sale of material	£10	10 0	From Poid	1	15 8
J. J. Moran, Trustee ..	22	17 3	From Yam	0	10 0
For Missions in the diocese:—S. Andrew's Waterside Mission ..	40	0 0	From Yorke	0	5 6
For pensions, from Natives' Accustomable Dues	1	1 0	From Darnley ..	4	10 0
For Mossman Ch. Bdg. Fund:—From rector and wardens	86	3 9	From Sales of Books in the languages ..	0	14 0
For Gulf Car Fund, from Normanton ..	19	5 0	From Society for the Propagation of the Gospel	23	11 9
For a dinghy engine for "Herald"	2	13 0	For Mitchell River Mission: profit on cattle..	3	1 5
For A.B.M.:—Bush alms, per the bishop ..	9	4 10	Subscriptions: Bishop of Willochra	1	2 6
From Poid	1	18 6	Diocesan fees and assessments	25	9 0
From Boigu and Saibai Islands ..	0	5 3	Clergy Endowment Fund interest	30	8 11
For Torres Straits Mission:—			Christison Legacy Income	14	0 0
From Moa	4	1 7	For Bishop's House Maintenance, H. G. Simpson	10	0 0
			Diocesan Ch. Management Fund interest ..	26	4 5

SUBSCRIPTIONS TO "THE CARPENTARIAN".—Miss Trail, 10/-; Per Mrs. Greig, Mrs. Smithson, 2/6.

PARISH. or MISSION.	CHURCHES LICENSED.	Total White Population of District.	*No. of Church People Ministered to	No. of Clergymen.	No. of Lay Readers.	No. of Honorary Lay Readers.	No. of Centres at which Services are regularly held.
THURSDAY ISLAND ...	ALL SOULS' CATHEDRAL ...	320	370	1	...	...	1
COOKTOWN ...	CHRIST CHURCH ...	1000	150	1	...	...	1
†DARWIN ...	CHRIST CHURCH ... ALL SOULS' ...	450	200	1	...	2	2
MOSSMAN ...	S. DAVID'S ... S. ANDREW'S ...	500	180	1	...	...	2
NORMANTON cum CROYDON ...	S. PETER'S ... S. MARGARET'S ...	400	150	...	...	...	...
ROPER RIVER MISSION ...	S. CATHERINE'S ...	12	100	2	3	...	2
MITCHELL RIVER MISSION ..	KOWANYAMA ...	7	100	1	1	...	2
MOA MISSION ...	S. PAUL'S BETELEMA BETENAIJA ...	9	600	1	...	6	8
TOBRES STRAITS MISSION ...	S. MARY'S ... S. SAVIOUR'S... CHRIST CHURCH ... ALL SAINTS' ... S. ANDREW'S ... S. PETER'S ... (3 others)	20	2190	4	2	30	14
Totals ...		2718	4040	12	6	38	27

* Including aboriginals and aliens. † In most of the parishes, etc., some adults and children not en

PAROCH

PARISH.	RECEIPTS.									
	Credit Balance from previous year.	Direct Offerings.			Indirect		From Diocesan Funds.	Miscellaneous Income	Debit balance at end of year.	
		Offertory Aims	Contribu- tions	Special Efforts	Sales of Gifts	Entertain- ments				
THURSDAY ISLAND ...	259	144	114	...	177	...	30	55	...	
COOKTOWN ...	110	117	38	42	1	15	60	...	...
*DARWIN ...	9	155	128	...	77	36	16	...	6	
MOSSMAN ...	5	72	40	...	108	13	50	7	...	
NORMANTON cum CROYDON ...	165	7	...	...	...	9	...	17	...	
Totals ...	548	495	320	42	363	73	156	79	6	20

* No returns; these are the figures of the previous year.

the Year ended 31st March, 1923.
STATISTICS.

Celebrations of Holy Communion.	Sunday School Buildings	SUNDAY SCHOOL TEACHERS.		†SUNDAY SCHOOL SCHOLARS		Average Attendance of Sunday Scholars.	No. of Communicants.	Persons Baptised.	MARRIAGES.		Burials.	PERSONS CONFIRMED.		Schools in which Religious Instruction is given.	No. of Weekday Religious Instructions	†Number of children receiving Instruction on week days.
		Men	Women	Boys	Girls				After Banns	By License		Males	Females			
119	1	3	1	29	40	38	92	10	...	2	14	5	...	2	160	91
70	...	...	5	22	43	45	52	26	...	1	15	1	11	1	120	75
154	...	...	3	12	10	18	104	32	...	7	10	8	17	...	...	...
65	...	...	2	12	16	20	66	9	...	4	6	8	10	1	18	57
5	...	...	3	32	38	36	60	9	...	2	6	...	...	...	...	...
41	...	5	4	23	29	50	15	1	...	...	7	2	4	1	493	76
24	...	2	3	24	22	42	40	1	...	...	6	6	4	1	250	40
87	2	3	3	140	100	230	348	26	5	...	14	6	13	1	210	56
130	1	13	10	257	237	374	752	86	10	...	32	45	43	3	310	240
395	4	26	34	551	535	853	1529	200	15	16	110	81	102	10	1561	635

Schools receive regular instruction. † No returns; these are the figures of the previous year.

FINANCES (to the nearest pound sterling).

EXPENDITURE.										CREDIT BALANCES OTHER THAN CURENT A/C.				DEBIT BALANCES OTHER THAN CURENT A/C.			
previous year	Clergyman's Stipend	Expenses of Divine Service	Diocesan Objects	Missions	Charitable Objects	Church Property	Indebtedness Reduced	Miscellaneous	Credit Balance at end of year.	Total	Building Funds	Sunday Schools	Other Items	Total	Property	Other Items	Total
..	255	56	...	14	...	256	...	10	188	779	173	5	...	178	...	...	...
..	274	11	2	4	...	11	...	25	56	383	...	...	...	...	...	...	...
..	306	56	...	...	6	42	...	17	...	427	...	4	13	17	...	18	18
..	226	11	4	8	...	11	...	34	1	295	83	...	...	83	...	...	...
..	...	...	...	4	...	11	...	1	101	117	...	...	80	80	...	...	...
..	1061	134	6	30	6	331	...	87	346	2001	256	9	93	358	...	18	18

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system of equations (1) has solutions for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

2. In the second part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved.

3. In the third part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved.

4. In the fourth part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved.

5. In the fifth part of the paper the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β is solved.

Diocese of Carpentaria.

INTERCESSION PAPER

Oct., Nov., Dec., 1923.

INTERCESSIONS.

We beseech Thee to hear us, O Lord.

That it may please Thee :

- 1 That a Priest may be found to minister the scattered white population in the Gulf Country.
- 2 That a layman willing to do Missionary work will offer himself for the Mitchell River Mission.
- 3 To assist with Thy grace the students preparing for Holy Orders at S. Paul's College.
- 4 To bless the work recently undertaken at Cowal Creek and on Groote Eylandt.
- 5 To make it become possible to open up work on the Edward River and the Pascoe River.
- 6 To guard and protect the Torres Straits men who are working with the pearling and fishing fleets in all spiritual dangers.

THANKSGIVINGS.

We thank Thee and bless Thee, O Lord.

- 1 For the improvement in the spiritual life at the Mitchell River Mission.
- 2 For the faith of the unshepherded population in the Gulf Country.
- 3 For the blessings vouchsafed on new Missionary enterprises undertaken in the Diocese.

THE CARPENTARIAN

For the Diocese of Carpentaria,
North Australia

XIII., No. 93 THURSDAY ISLAND, JANUARY 1, 1924.

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NOTICE.

All communications to be addressed to the Editor of *The Carpentarian*, Bishop's House, Thursday Island, to whom subscriptions may be sent.

The address of the Secretary for the Carpentarian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

Information can be obtained from the Bishop or from the Diocesan Secretary.

NOTICE TO CONTRIBUTORS

All contributions of Parish News, etc., should reach the Editor before the last day of February, May, August, and November in each year.

Diocese of Carpentaria.

Bishop :

RT. REV. STEPHEN HARRIS DAVIES,
Thursday Island, Queensland,
Consecrated Lady Day, 1922.

Administrator :

REV. F. W. SLADE, B.A., Th. Schol.

Sub-Dean :

REV. F. W. SLADE.

Diocesan Secretary :

REV. F. W. SLADE, Postal Address: Box 57, Thursday Island, Queensland, Australia.

Commissaries :

REV. J. JONES, M.A., All Saints', S. Kilda, Melbourne.

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REV. W. J. B. SCOTT, 16 Little Grosvenor Street, London, W. 1.

REV. CECIL EDWARDS, Holy Trinity Rectory Woolloongabba.

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REV. I. LL. SKELTON, Darwin.

REV. F. W. SLADE, B.A., Thursday Island.

REV. E. TAPPS, Mossman.

Honorary Lay Readers :

MR. H. F. L. FINNISS, Darwin.

HIS HONOUR JUDGE ROBERTS, Darwin.

Diocesan Council :

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REV. J. J. E. DONE.

REV. W. H. MACFARLANE, Th.L.

MR. GEO. CLARK.

MR. A. SULLIVAN.

DR. VERNON.

Honorary Legal Adviser :

HIS HONOUR JUDGE MACNAUGHTON

Aboriginal Mission, Mitchell River

MR. J. W. CHAPMAN.

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MISS F. SMITH.

MRS. TRELLOGEN.

Roper River Mission :

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REV. R. D. JOYNT.

REV. H. E. D. WARREN (Supt.)

MR. H. L. PERRIMAN.

MR. E. C. H. LOUSADA.

MISS CROSS.

MRS. DYER.

MISS DOVE.

Torres Straits Mission :

REV. J. J. E. DONE.

REV. W. H. MACFARLANE, Th.L.

REV. J. W. SCHOMBERG.

*REV. JOSEPH LUI.

*REV. POEY PASSI.

DEACONESS HATTON, Moa.

MISS MARY BANN, Moa.

* Native Deacons.

Cowal Creek Mission :

Supervised by the REV. J. DONE.

Teacher : SATRAIKA.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as bounded by the sea on the north and east by the Northern Territory on the west and by a line drawn from lat. S. 19d. 30min. on the western boundary Queensland due east to par. 144deg. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 white and 5,000 Japanese, Chinese, and other aliens and 35,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearl centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Special Collections.

On Easter Day the offertory alms are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

THE CARPENTARIAN.

BISHOP'S LETTER.

In looking through my diary for the last three months I find that during six weeks of this period I was away from the diocese. The Bishop of North Queensland, who had been ill for some time, was compelled at last to take a rest I was glad that it was possible for me to give some time to his diocese, where the presence of a Bishop was needed for confirmations in over twenty places. A full account of my travels in the neighbouring diocese must be left for the next issue.

During this quarter confirmations have been held at Mabuiag, Darwin, Thursday Island, Boigu, and Saibai. Before leaving for my annual trip to the Northern Territory the "Herald" came to Thursday Island, and took me out to Mabuiag, here I was glad to see that a new Sunday School building had been erected, for the Church here has been giving some anxiety, the roof was moved in a cyclone some time ago, it leaks badly, and no one could be quite certain how strong it was, but as the hurricane in March last did not move it in any way, it must be stronger than was supposed, yet it is good to have another large building for use in emergency. It is in this Church that one of the lamps which is hung to a beam in the roof acts as a wind gauge this lamp is always swinging slightly, and as the wind increases so does the movement of the lamp. When this movement reaches a certain point, the Parish Priest knows that the winds at sea are too strong to put out in; when the Island boats came in, confirmation was given, and I returned to Thursday Island.

It was about this time that the Inspector for Schools was on a visit to Thursday Island, the opportunity was taken of discussing certain school matters with him, the chief being the matter of getting a High School class started, owing to our geographical position it is almost impossible for children brought up on the Island to make use of the educational advantages offered by the Government. I was also able to discuss with the Inspector the possibility of his inspecting those schools in the Islands that the Church is responsible for.

Two Sundays were spent in Darwin, but a full account of this visit appears elsewhere. This year I was able to journey overland to the Roper River Mission, holding services at Pine Creek and Maranboy as we passed through. At Emungalan I was glad to find F. Finniss in charge of the day school, he has started a Sunday School class, it is here that a priest would make his headquarters when travelling amongst the people who live outback in the Territory. I hope that you remember in your intercessions for this diocese that a priest is needed for this very rough work, for probably most of the travelling would have to be done by horse, and one would be often alone. Rev. H. E. Warren met me at Emungalan, our journey across to the Mission taking three days, the track was rough in places but no worse than some of the roads in Western Queensland. During the few days that I spent at the Mission we had a quiet day, here the children were learning some new hymns, it took a great deal of patience to get them out of the habit of revising the hymns as they sang them, one revision was:—

Oh for a face that will not shrink
Though pressed by many a foe.

I was glad to spend a few days at Groote Eylandt, the devastation made by the hurricane in March was very evident. It seemed that more than half the timber in the scrubs was lying on the ground, broken off or blown down, especially I noticed that a beautiful shady grove of nutmeg trees were all destroyed. The journey from Groote Eylandt to Thursday Island by the Holly was not of the best, the engine was running very badly, and, of course, gave up work when the sea rose at all, and the Holly never was any use as a sailing boat, so with head winds and no engine, we were moving West instead of East at times, what exactly was the matter with the engine I did not know, but Daniel, a full-blooded aboriginal from the Roper, whose work it was to swing the engine whenever it stopped, which was very often, told his mates on deck that he knew what was the matter, "Bingie belong engine humbug along kerosene." I am told his diagnosis was right. On our seventh day out from Groote Eylandt we arrived in Thursday Island.

A week later I left by the Herald for the northernmost parts of the diocese, Boigu, Saibai, and Dauan. At Saibai the foundations of the new Church have been put in, further work will be done here after the North-West. We collected the Dauan confirmees and took them over to Saibai, where altogether 54 persons received confirmation.

ST. PAUL'S, MOA.

A new roof had to be put on the Mission House at St. Paul's. This was to be fibrolite in place of the old rusty iron. Fibrolite is heavier than iron, so it was necessary to make sure that the timber in the roof would stand the extra weight. Upon examination of the house it was found that the wall plate was larger than the ground plate, this raised suspicions. A more careful examination showed other very serious defects, as for example, a space of twelve feet without a stud; there was only one thing to be done, to pull it down and rebuild, the pulling down was not hard or troublesome, when a certain amount of roof timber, etc., had been removed, the whole place collapsed on to the ground. Rev. J Schomberg is now busy rebuilding or rather building an entirely new house, whilst he is training the students at college, and caring for three village Churches.

The following is taken from the Thursday Island "Parish Gazette":—

MOA MISSION.

At one time this was frequently mentioned in these columns, being almost an appendage to this parish, but for over seven years it has had its own Resident Priest, and we have not now the same connection with it. Yet we would not have our readers forget it; it is the nearest mission to us, and is quite an active centre of spiritual work. It is the only place in Australia where men of the Australoid races can be trained for holy orders, an essential part of Church work. The population has more than doubled, and this year eleven of the men have formed a registered firm and chartered a ship in which they are now searching for beche-de-mer and trochus shell. The mission house which had become ruinous is now being rebuilt. Plans are in hand for erecting a new Church of large size to be built of ashlar work, the present building being inadequate. There are many signs of steady progress.

THE CIRCUMCISION.

Cardinal Newman, when he was Vicar of St. Mary's Church, Oxford, that is in the days when he was still in the Anglican communion, preached sermons full of instruction for Christian people; the following are some quotations from his sermon preached on the Feast of the Circumcision, in which he tries to persuade people to be careful to observe all the ceremonies of the Church.

When Our Lord came to John to be baptised, He gave this reason for it, "Thus it becometh us to fulfil all righteousness," which seems to mean—"It is becoming in Me, the expected Christ, to conform in all respects to all the rites and ceremonies of Judaism, to everything hitherto accounted sacred and binding." . . . It was on this account that He was circumcised We sometimes meet with men, who ask why we observe these or those ceremonies or practices; why, for example, we use Forms of Prayer so cautiously and strictly? or why we persist in kneeling at the Sacrament of the Lord's Supper? why in bowing at the name of Jesus? why we lay such stress on these things? These and many such questions may be asked and all with this argument: "They are indifferent matters; we do not read of them in the Bible." Now the direct answer to this objection is, that the Bible was never intended to enjoin us these things, but matters of faith; and that though it happens to mention our practical duties, and some points of form and discipline, still, that it does not set about telling us what to do, but chiefly what to believe; and that there are many duties and many crimes which are not mentioned in Scripture, and which we must find out by our own understanding, enlightened by God's Holy Spirit. For instance, there is no prohibition of suicide, duelling, gambling, in Scripture; yet we know them to be great sins; and it would be no excuse in a man to say that he does not find them forbidden in Scripture, because he may discover God's will in this matter independently of Scripture. Matters of faith, indeed, God reveals to us by inspiration, because they are supernatural; but matters of moral duty, through our own conscience and divinely-guided reason; and matters of form, by tradition and long usage, which bind us to the observance of them, though they are not enjoined in Scripture. This is the proper answer to the question, "Why do you observe rites and forms which are not enjoined in Scripture?" But I shall make another answer which is suggested by Our Lord's conforming to the Jewish Law in the rite of circumcision. Scripture tells us what to believe, and what to aim at and maintain, but it does not tell us how to do it; and as we cannot do it in this manner, or that, in fact, we must add something to what Scripture tells us. For example, Scripture tells us to meet together for prayer, but since it does not tell us the times and places of prayer, the Church must complete that which Scripture has enjoined generally.

THE DANGER OF UNREALITY.

There is a great danger in our religious services to fall into the bad habit so common in every day life, of using expressions and words without bothering to be careful to see that we mean exactly that which they say. For instance when one hears a large congregation singing that popular hymn of John Newton's "How sweet the Name of Jesus sounds," the thought flashes through one's mind, if all those singing this hymn really mean what they are saying, why is it that so much evil still exists in everyday life? The use of unreal expressions is a great offence against truth, and it is to be hoped that in any Prayer Book revision we may be guarded against being asked to use expressions that may be unreal to careless worshippers. Percy Dearmer says that "it was a vice of the sixteenth century to combine heartless crime with hearty words of penitence," and we have inherited phrases from the sixteenth century which we use in expressing our repentance. Such words as "the remembrance of them is grievous unto us; the burden of them is intolerable," is not always true in the mouths of a general congregation; do members find the burden of their sins committed since the previous Sunday intolerable? The prelude to Matins and Evensong encourages this unreality even more, this was noticed by John Ruskin 40 years ago, when he wrote, "Nothing in the various inconsistency of human nature is more grotesque than its

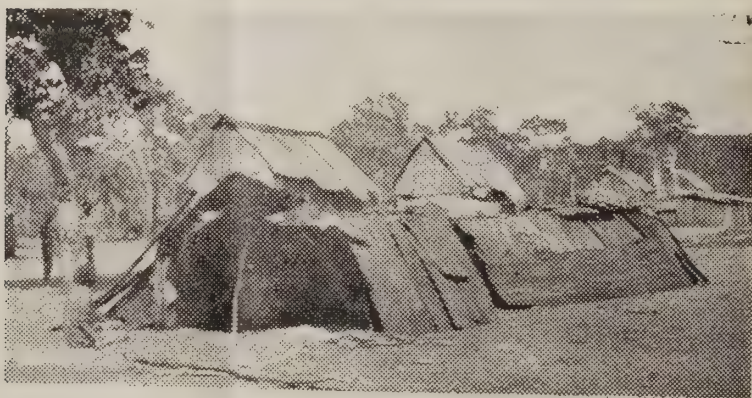
willingness to be taxed with any quantity of sins in the gross, and its resentment at the smallest parcel of them in detail. And the English Liturgy, evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no great degree of personal inconvenience is perhaps in no point more unwholesomely lenient than in its concession to the popular conviction that we may obtain the present advantage, and escape the future punishment, of any sort of iniquity, by dexterously concealing the manner of it from man, and triumphantly confessing the quantity of it to God. . . . Among the much rebuked follies and abuses of so-called 'Ritualism,' none that I have heard of are, indeed, so dangerously and darkly 'Ritual' as the piece of authorised mockery of the most solemn act of human life, and only entrance of eternal life—Repentance."

NEW CHURCH AT SAIBAI.

For a little more than a year the people of Saibai in Torres Strait have been making preparations by gathering stones and burning lime for the building of their new Church. A good lime is made from lumps of coral taken off the reefs which abound in Torres Strait. The coral is first dried, then put on piles of firewood, which have been placed in a large shallow hole, and when all is ready, the kiln thus made is fired.

In October of this year, a definite start was made with the actual building by putting in the foundations. For a week, work was fast and furious. Labour was voluntary, but over sixty men—every available man—came to work, in fact a lot of women wished to help as well, and gave a hand carrying stone. We were fortunate in getting a stone bottom in our trenches, which were mostly between three or four feet deep.

One man was appointed overseer, and he divided the workers into gangs. Four canoes were requisitioned for more stone, and their crews leaving home long before daylight, came in all day laden with stone, returning for more as soon as they had discharged their cargoes. Another gang was sent to the kiln for lime (others again were employed in mixing the mortar), which they carried to the site of operations in large baskets, while the rest made the excavations, and, in due course, filled the trenches with stone and mortar.



(From Brisbane "Daily Mail," by arrangement with the proprietors).
HUMPY.

Old style of residence at Cowal Creek,

At the close of the day the conch shell was blown as a signal to knock off, and the people assembled, as they were, on the grass for Evensong. Of course, all were tired at the end of the week, and all through the work was arduous under a blazing sun, but it has never been my lot to work with such a willing and good tempered crowd.

After the Nor'-west season, the foundations will be topped off and the walls of the building commenced, and it is hoped that in a year or two, the new Church, "Holy Trinity," will be ready for dedication, especially as the necessary money is in hand for the roof and windows.

—J. D.

COWAL CREEK.

Some 17 miles to the south of Cape York, emptying itself into the Endeavour Strait is a small stream locally known as "Small River," but marked on the map "Cowal Creek." At the mouth of this creek is a settlement of aboriginals, numbering in all some 150. They appear to be the remnants of the tribes who once inhabited the extreme north of the Cape York Peninsula. Some have come from Newcastle Bay on the East Coast, and are undoubtedly descended from the tribes who killed the explorer Kennedy in 1848, and some have come from Mt. Adolphus, that table topped island seen by steamer passengers as they round the most northerly point of the continent, on their way to Thursday Island and the East.

Little seems to have been done for these people either from an educational or religious point of view, although they are practically within sight of Thursday Island, and are in constant communication with that place, but a certain cast of feature and discolouration of skin proclaims the fact of the white man's propinquity.

In April last a definite start was made by the Anglican Church and a mission established. A party visited the settlement, erected a stringy bark house, planted some coconuts, and placed a full-blooded Torres Strait islander in charge. He will carry on under the direction of one of the priests of the Torres Strait mission. This islander daily holds school for the 17 children available, and is endeavouring to impart some of his own knowledge of gardening and aptitude for work, as well as to instill into the minds of his flock something of the principles of religion.

The people own a "company" cutter in which they are expected to work for pearlshell and other products of the sea, and this cutter is



DWELLING.

The beginning of civilised building at Cowal Creek.

manned and captained by themselves. They have much to learn however, but it is hoped that the day is not far distant when they can be trusted to work as regularly and as well as do their neighbours in the island of the Torres Strait. A goodly number of young men are "signed on" to work in the pearling or bech-de-mer luggers of Thursday Island, and by this means are able to support some at least of the inhabitants of the settlement.

Fish, wild yams, and game abound, so that there is every reason to expect these people to be entirely self-supporting. The Church is responsible for the teacher and his salary, but school materials are provided by the Government through its Aboriginal Department.

The local Protector has made few but reasonable regulations, and has wisely substituted a period of reproductive work in place of useless fines as a punishment for ordinary misdemeanours.

THE CATHEDRAL PARISH.

The town has sustained a heavy bereavement by the passing of Annie Dunwoodie, at the age of 52 years, a very faithful Christian and a citizen whom it will be most difficult to replace. She has been a good friend during many years to very many in the town, and was always a strong influence for righteousness. Widowed very young, she overcame the difficulties of that situation in a manner that earned respectful affection and admiration; her two sons both returned from the war and are with us, her daughter passed away some two years since. Most of the people have a feeling of personal loss at her departure from us, and the sympathy all express with her family is heartfelt.

Our dedication festival is observed on the first Sunday in October, but does not yet attract much attention. We hope that it will become more attractive each year, and that all will be glad to join in praying for a blessing on the parish and in thanking God for the work it has done for Him on the souls of its people. We notice that this old and widespread custom of the Church of England, recommended by the Convocation in the sixteenth century and by the Lambeth Conference fifty years ago, is likely to be ordered in the revised Prayer Book, which we may expect to be authorised shortly. There is a practical convenience in all parishes keeping their local festival on the same day, and on a day which comes at a suitable time in the Christian year.

The Parish societies, namely, the Mothers' Union, the Girls' Friendly Society and the Quetta Club, have now gone into recess in expectation of the early arrival of the rains, and are to resume their meetings next Easter. Our branch of the Girls' Friendly Society has been specially active in social matters this year, and has held quite a number of evenings to which the members invited their own friends, sometimes to assist in raising money for various objects, sometimes purely for social purposes.

The requiem which is said annually on November 2nd, and which it is specially our duty to offer as we are a memorial church, and with the dedication, All Souls is observed with steadily increasing interest, and the friends of the departed are grateful for it.

With the advice of the Parochial Church Council, the English Hymnal is being introduced, having been used for the first time on Christmas Day. The advantages of the new book have been carefully explained to the people, as well as the reason for publishing new collections of hymns from time to time, and the musical methods which should be used in hymn tunes. We expect that the services will be more hearty, and more expressive of the devotion of the worshippers, with the aid of this book.

Extensive repairs have been effected to the South Sea Home, including new cement piles throughout; it was a long time since much work had been done at this building, and decay is rapid in the tropics, so that repairs were necessary to preserve the structure from ruin. The cost of this work does not fall on the parish, as the building is used for diocesan purposes.

The parish institute has been completed by the addition of its veranda, which was part of the original design, when the building was erected in 1903, and which improves it greatly for parish gatherings. The whole now needs painting, and it is hoped that will be done before the wet season sets in hard. The vicarage has been thoroughly painted, and all the property is now in good order.

On November 22nd, a Cafe Chantant was held in the church grounds, to raise money for building funds, and the gross proceeds were above £106. The institute veranda served as a concert platform, and the audience found it much pleasanter to listen to music while seated at refreshment tables in the open air than crowded in a heated hall. Between musical items, coffee and ices were served to the patrons by a band of willing helpers, there was a sweets kiosk and other side shows, boxing booth and fish pond. Our best thanks are tendered to all the helpers, and all are specially grateful to the concert party, who made the evening an artistic success with vocal and instrumental music. On these occasions, much hard work is done by men and women who have plenty else to do, and who help cheerfully. In accordance with the custom of the diocese, nothing like gambling is indulged in, and at these functions all the patrons manage to enjoy themselves without that excitement.

INDENTED LABOUR.

In the Thursday Island "Daily Pilot" for Wednesday, November 11, 1923, the following item of news was reported:—

Hobart, Tuesday.—Asserting that thousands of Japanese are in North Queensland, and that they are every week becoming more arrogant, Mr. Ford, the Queensland delegate, moved at the Returned Soldiers' and Sailors' Congress to-day, that in view of the present situation at Thursday Island in regard to Japanese, the Federal Government be requested to take over the island as a federal territory, to maintain a garrison there, and to keep there permanently one war vessel. . . . The congress passed the motion unanimously.

It does seem most unfortunate that speakers who have the power of Mr. Ford, are not more careful in their statements, for one feels sure that such a resolution would not have been passed unanimously if the true facts were known.

The latest figures in regard to the indented labour in North Queensland in October of this year are:—

Japanese and Malays, 541, and Papuans, 190, a total of 731. Since these figures were published some of this indented labour has been returned to its own country, there are not even one thousand Japanese in North Queensland. The next point is that it is doubtful if any inhabitants of Thursday Island, white or coloured, desire a Commonwealth war vessel permanently established in this port. H.M.A.S. Geranium has twice caused a disturbance when in port, whereas H.M.S. Fantome, which has been in port here much more often, has caused no disturbance, so one says if any war vessel, let us have one not manned by an Australian crew.

There is a further point, that Mr. Ford, with the whole of this congress, desire to hand over Thursday Island to the very authority that is bringing about the state of affairs that is being complained of; the

White Australia policy is being broken by allowing labour to be indented into the North, such labour can only be indented by the permission of the Federal Minister, it is not the Queensland State Government that wants this indented labour, but it is forced to receive it by the Federal Government. The compulsion that is put upon the Queensland State Government to accept this indented labour causes that Government great trouble and expense, for there is a large Aboriginal population in North Queensland, which has to be protected by the Queensland State at the cost of the Queensland State taxpayers from the evils arising out of indented labour: for example, the Queensland State Government assists the Aborigines to become self-supporting by helping them to own and work their own pearling luggers, there are plenty of pearl shell beds where the depths are not more than eight or nine fathoms, these beds can be worked with ease by the Aboriginal, but he gets very little chance, for the indented labour cleans these beds up before going to those of greater depth, which cannot be worked by the Aboriginal, thus the native population has great difficulty in maintaining itself, and certainly has nothing left over to help the Queensland Government to bear the cost of maintaining their schools; this is one instance, another would be that the white pearler prefers even Papuan labour to Aboriginal labour, not because it is better, but because he can get seven days' work a week out of the Papuan, and certainly the Islander refuses to work unnecessarily on a Sunday.

There is yet a further reason why those who wish to see the Aboriginal given fair and just treatment, do not want the Federal Government to have any power over the Aboriginal. This seems to be a very hard judgment on the ability of the Federal Government to administer justly and fairly where the Aboriginal is concerned, especially as the Federal Government is the authority in this country which has pledged itself to care for the Child races. This pledge was given in common with other nations after the great war, it is honoured by its breach by Federal Ministers. The following quotation from the report of the Administrator of the Northern Territory for the year ended June 30, 1922, and printed and published by command of the Government of the Commonwealth of Australia, will shew how much the Commonwealth Government is prepared to guard and protect the child race in its territory:—

ABORIGINES.

“Wherever it can be done without danger or serious inconvenience to neighbouring white residents, I am of opinion that it is best to as much as possible leave aboriginals alone to lead their own free and natural lives until, if it is really desired to attempt their civilization, efficient agencies for the purpose are organized and set in motion.

In regard to the half-caste side of the question, the discreditable fact cannot be ignored that the number of halfcastes in the Territory is increasing, and so far as can be seen, must inevitably for many years yet continue to increase. I can conceive of no legislation less drastic than such as would be intolerable to any Australian community that would be effective in putting an end to the present prevailing miscegenation, and since this cannot be stopped, it only remains to do the best possible for the unfortunate products of it.

With this end in view, I have been collecting information and making personal enquiries the results of which embodied in a report will have reached you before this report is published.” Evidently the child race in the Northern Territory is the White race who need protection from the Aborigine.

When one compares this statement of policy accepted by the Commonwealth Government, and compares it with the following quotation taken from the "Australasian" for September 22, 1923, it is easy to understand why it is to be hoped that the Federal Government will not be placed in a position in North Queensland to undo the work that is being done by the Queensland Government now.

QUEENSLAND ABORIGINES.

It is interesting to mark from year to year the official view of the condition of the aborigines. Popularly it is supposed that they are fast passing away, and that it will not be long before their requiem has to be sung. Compared with their former numbers, certainly they have grown few, but a good many remain, and the chief protector is of opinion that there is no reason why the remnant should not be preserved, and become gradually larger. The estimated aboriginal population is now 17,000, and while some of those in the far north remain almost in their natural state, most others are gathered in reserves or under the wing of missions, which carefully look after them. Government supervision is constant and comprehensive, and as far as possible they are kept from contact with those debasing influences which spell disease and death to them. In an interesting way the problem whether the race can be saved from extinction is being solved. Mr. J. W. Bleakley, in his last report, says definitely that contrary to common belief, the blacks are not dying out fast. On the contrary, he points out, during the last three years, the births have exceeded the deaths. "This improved vitality," he adds, "is particularly noticeable on the self-contained reserves, where the native is segregated from the evils to which, if the popular prophecy is to be fulfilled, their extinction will be due. It is not inevitable that they should die out. The evidence does not support such a conclusion sufficiently to justify treating their case with indifference. . . . It has been demonstrated beyond dispute that, placed in conditions where they are afforded protection and given a reasonable chance of self-support, they can readily adapt themselves to better social conditions, and be trained towards a partial, if not complete, self dependence." That is important evidence. Mr. Bleakley is continually in contact with the aborigines, and he is able to judge the results of segregation, and a mild educational process without any attempt to force upon them a civilisation for which as yet they are unfit. On this work the State spends about £41,000 a year, and, on the whole, seems to be getting good value for the money. At least to some extent atonement is being made for the neglect and cruelty of earlier days.

And yet this Queensland State Government has never pledged itself to the other nations of the world to care for the child races. It is a humane government trying to do its best for the peoples who come under its care, facing boldly this problem of how to deal with its Aboriginal population, only hampered, as far as one can see from Thursday Island, by the Commonwealth Government.—S. C.

NOTES.

Rev. F. W. Slade was appointed by the Bishop to be Administrator of the Diocese in his absence. Appointment made October 23, 1923.

Mrs. Trellogen left the Mitchell River Mission in October, 1923.

Mr. J. E. Wainwright was appointed and licensed as lay-missionary at the Mitchell River Mission, November 25th, 1923. We welcome Mr. Wainwright to the Diocese and hope that he will be able to do many years of work here.

Rev. W. H. and Mrs. MacFarlane with their family left on furlough in the middle of August, and returned to Thursday Island early in December, where their cutter "Oituli" was awaiting them. They discovered, however, that she had "no passenger accommodation," being fully occupied by throngs of those insects which take possession of every vacant ship in these waters with industrious speed, and in incredible multitudes; however, little things like that don't matter much in these latitudes. The fumigation was soon complete, and Mr. MacFarlane sailed her for Darnley on the 14th December, to arrive in plenty of time to prepare for Christmas.

Rev. R. Joynt, with his adopted son, T. Hampton, returned from the South in October, and left later for the Roper River.

H. L. Perriman left for the South in November. H. L. Perriman with E. Lousada was living on Groote Eyelandt at the time of the hurricane.

Deaconess Hatton left in November on furlough, during her absence the school at St. Paul's will be carried on by Mary Bann, with assistance from College students. Jack Done went South on the same boat as the Deaconess, but it will be many months before he returns North. He will enter King's School, Parramatta, next year. This has been made possible through the Governours of King's School placing a Bursary at the disposal of the Bishop of Carpentaria for the son of any clergyman working in his diocese.

A benefaction to be known as the Florence Smith Benefaction has been given to the diocese. Whilst this money is to be used especially for the benefit of James Lay, son of Jack Geibo, and Seisan, daughter of Samwell, some of the money may, if the Bishop thinks fit, be used to assist a Mitchell River Mission boy through his college course at Moa.

THE UNUTTERABLE BEAUTY.

By G. A. STUDDERT-KENNEDY.

God give me speech, in mercy touch my lips,
 I cannot bear Thy beauty and be still,
 Watching the red gold majesty that tips
 The crest of yonder hill,
 And out to sea smites on the sails of ships,
 That flame like sudden stars across the deep,
 Calling their silver comrades from the sky,
 As long and ever longer shadows creep,
 To sing their lullaby,
 And soothe the tired eyes of earth to sleep.
 Thy radiance of glory strikes me dumb,
 Yet cries within my soul for power to raise
 Such miracles of music, as would seem
 Thy splendour in a phrase,
 (And store it safe for all the years to come.
 O God Who givest songs too sweet to sing,
 Have mercy on Thy servant's feeble tongue
 In sacrificial silence sorrowing,
 And grant that songs unsung,
 Accepted at Thy Mercy Seat, may bring
 New light into the darkness of sad eyes,
 New tenderness to stay the stream of tears,
 New rainbows from the sunshine of surprise,
 To guide men down the years,
 Until they cross the last long bridge of sighs.

—The Churchman.

A BANKER ON MISSIONS.

The director in China of the International Banking Consortium, Mr. F. W. Stevens, lecturing before the Pekin Union Medical College, paid an unexpected and earnest tribute to Christian missions. Mr. Stevens said that he was not speaking as a religious man and his remarks were the first he had made publicly on a religious subject, but that they were the reflection of a business man deeply interested in China. He said he wished to put some questions to the critics of Christian missionaries, as follows:—

Do you know of anything more repulsive in human form than Chinese beggar women, and do you know that it is educated Christian missionary women who are little by little getting them and their children off the streets, and getting them into a self-supporting condition? . . . Do you know that about 85 per cent. of China's exports are products of the soil; and that Christian mission institutions are doing nearly all that is being done at all for their economic as well as their spiritual and social welfare? Do you know that the modern system of education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by Christian medical missionaries? . . . Do you know that the building up of the nursing profession in China is at the present time almost entirely in the hands of missionaries and of Christianized Chinese? . . . Do you know that although leprosy has existed in China from time immemorial, the first lepers' hospital was established by a missionary society? . . . Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, and that is not traceable in its origin to the Christian missions? I have been inquiring among all kinds of people, from many parts of China, without finding one; and the failure to find one has made a deep impression upon me.

—The Churchman.

ACKNOWLEDGMENTS.

The diocesan secretary has received the following sums:—

Diocesan fees	..	..	..	..	..	..	..	3	13	6
Natives' Accustomable Dues	..	..	..	..	..	..	..	1	15	0
From the Carpentarian Association	..	..	..	..	..	..	..	200	0	0
From Walter and Eliza Hall Trust—										
Sustentation	..	..	..	..	..	..	..	75	0	0
Children's Bursaries	..	..	..	..	..	..	..	30	0	0
Interest, Diocesan Church Management Fund	..	..	..	..	..	..	..	7	18	0
For A.B.M., from Mabuiag	..	..	..	..	..	..	..	0	10	0
from Mossman	..	..	..	..	..	..	..	3	12	8
For a dinghy engine for "Herald," per S.P.G.	..	..	..	..	..	..	..	22	15	0
For Torres Straits Mission, per S.P.C.	..	..	..	..	..	..	..	0	16	9
From Darnley	..	..	..	..	..	..	..	0	8	0
From Murray	..	..	..	..	..	..	..	6	12	3
From Moa	..	..	..	..	..	..	..	5	2	7
From Badu	..	..	..	..	..	..	..	4	1	3
From Poid	..	..	..	..	..	..	..	0	10	4
From Yam	..	..	..	..	..	..	..	2	0	0
From the Lord Bishop, donation	..	..	..	..	..	..	..	25	0	0
For Mossman Church Building Fund, from the Lord Bishop,										
donation	..	..	..	..	..	..	..	10	0	0
For native students, income Morrison money	..	..	..	..	..	..	..	23	2	0

Subscriptions to "The Carpentarian": Mrs. Clarke, 2/6; Mrs. Woodhead, 2/6; Miss Hatton, 2/6; Mrs. Zahel, 5/-; Mrs. W. S. Wilson, £1.

BALANCE SHEET.—MITCHELL RIVER MISSION.

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING DECEMBER 31st, 1923.

RECEIPTS.		£	s.	d.
By Australian Board Missions	...	1403	13	10
" Government Grant	...	500	0	0
" Donations	...	109	9	7
" Discount	...	22	15	2
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LIABILITIES AND ASSETS.

LIABILITIES		ASSETS	
£	s. d.	£	s. d.
Matthews, Rev. M., Special Account 8 18 3	National Bank of Australasia Ltd. 256 12 6
Frutts, T. ...	... 17 5 0	Torres Straits Mission ...	... 150 0 0
Hospital Account ...	... 6 6 6	J. Tunny ...	... 6 0 0
Boys' Accounts ...	... 208 5 5		
Excess Receipts over Expenditure as above	£695 3 2		
Excess Expenditure over Receipts, 1922	523 5 10		
	<hr/> 171 17 4		
	<hr/> £412 12 6		<hr/> £412 12 6

INTERCESSION PAPER

Jan., Feb., March, 1924.

INTERCESSIONS.

We beseech Thee to hear us, O Lord.

That it may please Thee :

That Priests may be found who are willing to work amongst the scattered white population in the Queensland Gulf Country and in the Northern Territory.

To assist with Thy grace the students at S. Paul's College, Moa.

To give wisdom and guidance to those responsible for future developments in the Missionary work in this Diocese.

That the Commonwealth Government may pursue a more enlightened policy in dealing with the Aborigines in the Northern Territory.

That the Queensland Government may find well qualified Christian teachers for their schools in the Torres Straits Islands.

THANKSGIVINGS.

We thank Thee and bless Thee, O Lord.

1 That John Edward Wainwright has volunteered to undertake work at the Mitchell River.

2 For the 240 persons who received confirmation in this Diocese last year.

3 For the health and well-being of the Church staff of the Diocese in 1923.

THE CARPENTARIAN

For the Diocese of Carpentaria,
North Australia

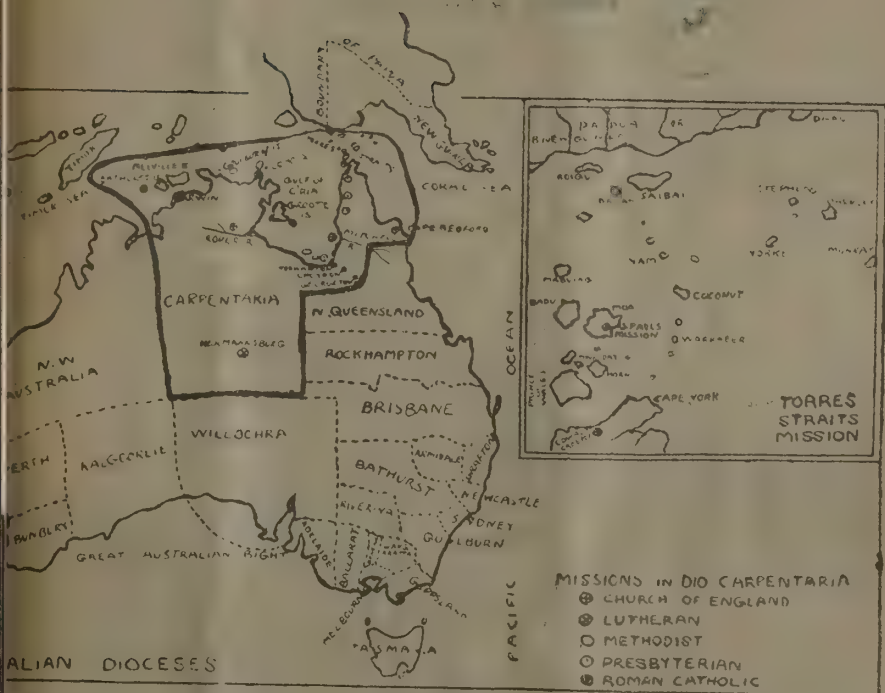
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NOTICE.

All communications to be addressed to the Editor of *The Carpentarian*, Bishop's House, Thursday Island, to whom subscriptions may be sent.

The address of the Secretary for the Carpentarian Association in England is Miss Theodora Scarth, Bearsted, Kent, England.

Information can be obtained from the Bishop or from the Diocesan Secretary.

NOTICE TO CONTRIBUTORS

All contributions of Parish News, etc., should reach the Editor before the last day of February, May, August, and November in each year.

Diocese of Carpentaria.

Bishop :

RT. REV. STEPHEN HARRIS DAVIES.
Thursday Island, Queensland.
Consecrated Lady Day, 1922.

Administrator :

REV. F. W. SLADE, B.A., Th. Schol.

Sub-Dean :

REV. F. W. SLADE.

Diocesan Secretary :

REV. F. W. SLADE. Postal Address : Box 57, Thursday Island, Queensland, Australia.

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REV. W. J. B. SCOTT, 16 Little Grosvenor Street, London, W. 1.
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MISS F. SMITH.
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REV. R. D. JOYNT.
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MR. E. C. H. LOUSADA.
MISS CROSS.
MRS. DYER.
MISS DOVE.

Torres Straits Mission :

REV. J. J. E. DONE.
REV. W. H. MACFARLANE, Th.L.
REV. J. W. SCHOMBERG.
*REV. JOSEPH LUI.
*REV. POEY PASSI.
DEACONESS HATTON, Moa.
MISS MARY BANN, Moa,
* Native Deacons.

Cowal Creek Mission :

Supervised by the REV. J. DONE.
Teacher : SATRAIKA.

The Diocese.

The See was founded in 1900, and consists of such part of Queensland as is bounded by the sea on the north and east by the Northern Territory on the west and by a line drawn from lat. S. 19deg. 30min. on the western boundary of Queensland due east to par. 144deg. E. and thence N. to lat. S. 16deg. 40min. and thence east to the sea, together with the whole of the Northern Territory, comprising an area of not less than 620,000 square miles. The population, which is very widely scattered over this immense area, consists of about 10,000 whites, 5,000 Japanese, Chinese, and other aliens and 85,000 aboriginals. The white population is mainly mining and pastoral. The See town is Thursday Island, a pearling centre north of Cape York.

Finance.

The Diocese has no endowments beyond the Bishop's income of £395 per annum. Every parish needs a grant from central funds which come from subscriptions to the Diocese, and grants from English Societies.

Special Collections.

On Easter Day the offertory alms are given to the Clergyman of the Parish, and on Good Friday to the Australian Board of Missions.

THE CARPENTARIAN.

BISHOP'S LETTER.

During this last quarter I have been away from the Diocese far more than I had meant to be, the excuse must be that in addition to the circumstances of which I was aware (my promise to take confirmations in the neighbouring diocese), other events happened which led me off to Brisbane first and then on to Sydney for five days.

Within the next three months many things are happening in the Diocese of the greatest importance, events that are bound to have their effect on the life of the Church in North Queensland, and that demand from us our greatest efforts of prayer and faith; faith because they are ventures for God, and there is no certainty that results will be as it is expected that they should be, and prayer for those who are to be the principal parties in each venture.

First and chief must come the ordination of two more Torres Straits Islanders to the diaconate, two Islanders had been ordained some years ago, and are now going to have twelve months further preparation before being advanced to the priesthood, but that it should be possible to find two more men from a population of under 3,000 souls who are fitted for ordination is a striking event that we must be most thankful for; this is one step further in the forming of a self-contained Native Church, and as it partakes of the nature of a foundation stone in such Church there is need that it be strong.

Next is the opening of the Mission on the East coast of the Cape Forke Peninsula; this had been spoken of and delayed so often that we dare hardly to say a word about it for fear something may again occur to cause further delay and disappointment, but a Superintendent has been appointed, H.R. Rowan, who is at present a master on the staff of All Souls School at Charters Towers; and a lugger has also been purchased for the use of this Mission, which it is expected will sail from Thursday Island in June on its first voyage to the Mission territory.

Then the third venture is at the Edward River where J. W. Chapman, with two Mitchell River Mission boys, will establish himself in June, a whale boat with engine and sails has been purchased for this work, this will enable the mission to keep in touch with the head station at the Mitchell; here the methods that have proved to be so successful at Cowal Creek will be adopted, but Cowal Creek is in touch with the outside world and the men from there know the ways of the Torres Straits Islanders, whereas the Edward River tribe is cut off from everyone, will they settle down and send their children to school without any inducement?

These events are all of a missionary nature, they are all ventures, and it is quite easy for any or all of them to be disastrous failure and hereby cripple the work of the Church in the North for years to come; but I feel sure that the principal participants will be strengthened by the prayers of the faithful.

STEPHEN CARPENTARIA.

CONFIRMATION TOUR IN NORTH QUEENSLAND.

On the confirmation tour that I undertook in the neighbouring diocese nearly every centre of population was visited within the space of two months. There were some things that one remarked upon, first came the confusion in the geographical situation, to tell people at Charters Towers that they were not living in Northern Queensland seemed like teaching heresy, one had to continually arouse oneself and remember that most people thought that Queensland ended a few miles north of Cairns, and the name given to their diocese helps to confound their ideas on the geographical situation; that most of North Queensland was in the diocese of Carpentaria, and that their own diocese was mostly Central Queensland, seemed fresh information. Then one had to adapt oneself to more speedy methods of transport 'tis true we have bits of railways in Carpentaria, but even they do not indulge in daily train services, and our sailing boats always arrive, but the timetable depends on the wind and no one really worries if it is to-day or to-morrow; but on this tour a very drastic alteration of ideas had to take place, for not only were the means of communication much better, but that pernicious practice of speeding up was in full force in the Church life; the best instance was the race we had between Atherton and Herberton, between the early morning service at Atherton on the Sunday and the 10 a.m. service on the same morning at Herberton, the race over the range per motor-car was a great effort, we won; that is, there was just time enough for me to put on robes and enter the Church in time to preach. Then, of course, there was the return to the little wooden and iron Churches that one remembered from Brotherhood days. It helps one to appreciate more the stone, concrete, and lime-cement Churches of the North.

Confirmation was given in twenty-seven places, over the course of forty-three days, starting first from Cairns one worked back or west along the line on to the Tableland; this was followed by a trip to Townsville, and west from there to Cloncurry, staying for a few days at Charters Towers, where there was a prize distribution at All Souls School, and the largest of the confirmations in the Parish Church. On returning from the West a visit was paid to the Ingham parish, in which parish I was glad to be able to call on Mrs. Pitt, who has always supported the Mitchell River Mission in a most generous way. After Christmas in Townsville the parishes of Ayr and Proserpine were visited in the South. Just before leaving that diocese, I was glad to hear that their own Bishop, after being operated upon in London, was well on the way to recovery, and would shortly be returning to his Diocese.

SOUTHERN TRIP.

On my return from assisting in the Diocese of North Queensland I found that matters had moved on suddenly in connection with our opening a Mission on the East coast of the Cape York Peninsula. Any thing definite in regard to the opening of this Mission had been delayed and postponed so often that it came as a pleasant surprise to know that after three years the Government and our own Church authorities in the south were prepared to do something. There were many details and some difficulties still to be overcome so that it seemed best to go to Brisbane and Sydney to interview Government and Australian Board of Mission officials. Satisfactory arrangements were made of which the details must appear later, sufficient to say now that Ketch, the "Mikado," has been bought for the work, that H. J. Rowan, who is at present on the staff at All Souls School, Charters Towers, is to be Superintendent, and that he is on the "Mikado,"

with Rev. J. J. Done on the "Herald," will leave Thursday Island about mid-June for the scene of the future mission work.

My trip to the south also brought another great pleasure to me, that was that I was able to be in Sydney for the Commemoration of the Centenary of the Consecration of S. James' Church. The Priest in charge had asked me to preach, and this I had had to refuse, as I had expected to be miles away, but other Diocesan matters brought me down in time for the Centenary. We are very proud of anything 100 years old in this young country for it takes us back to the very beginning of white settlement, and S. James' Church is associated with the earliest Church History of Australia; the foundation stone was laid by Governor Macquarie on October 7, 1819, the Consecration took place on February 11, 1824, the Rev. Samuel Marsden acting as Consecrator. The various services on the Sunday and Monday were very well attended, the Bishop of Armidale preaching a most eloquent sermon at the chief service on Monday morning.

My return to the Diocese illustrates the difficulties of travel in a young country. I was journeying by the new mail train service from Brisbane to Townsville, a distance of 838 miles, hoping to catch a boat at Townsville for home. There had been very good rains about. First we came to a washout on the line; this caused a seven hours' delay; then the Burdekin River was flowing over the low level bridge, and only after much delay was it decided to row passengers and luggage over in boats. This took most of twenty-four hours; another washout was discovered, fortunately just before we ran into it, more delay, which enabled another river, the Haughton, to come down in flood, so there was more boating to be done. Townsville was reached on Tuesday night instead of early on the Sunday morning. Much to my joy I heard that the boat I expected to catch was still at the quay, the rain had stopped the loading of her cargo of beef. The histories of the diocese that were in parcels, and which the Railway said must be treated as parcels and could not be called personal luggage, were left with all the other parcels in the van on the side of the Burdekin River. We are still hopeful of getting them.



"LEAH," A NATIVE OF THE MITCHELL RIVER.

MITCHELL RIVER MISSION.

The last news to come through before the wet weather set in reported that all the staff were well. "Leah," a native of the Mitchell River, is acting as assistant teacher at the school, and from reports received is performing her work very well.

Miss Doris Downing, of Maryborough, Victoria, has been accepted as Teacher for the Mitchell River. Miss Downing is at present in the Victorian Educational Department, and will be leaving for the Mitchell about the end of April.

The Queensland Government has given an increased grant of £100 a year towards the work at the Mitchell in consideration of our undertaking work from there on the Edward River, a whaleboat with engine and sails has been purchased for this work.

THE OLD TESTAMENT.

This article consists chiefly of quotations from a book by the Bishop of Pretoria, which rather surprised the vicar, who did not know that these difficulties were so widespread.

Many people are fatally familiar with a variegated assortment of odds and ends of Old Testament knowledge. They think they ought to believe that all the scriptures contain strict historical truth, and that all the characters and stories in scripture are edifying and exemplary, including, for example, Jacob swindling his brother by the slimmest of dodges, and Jael savagely murdering a sleeping and confiding guest. And they imagine unnatural marvels where none are recorded, as about the animals in Noah's ark or the speech of Balaam's ass.

Minds must be swept clear of deposited lumber. There are incorrect beliefs or semi beliefs about the Old Testament which have been closely intermixed with the faith of many generations. Many have a theory that all the ancient scriptures are verbally and literally inspired, though such a theory is not taught by the Church and is no part of Christianity. Preachers have hesitated to say that we must definitely leave that theory behind, and the hesitation has had widespread evil effects; it has spread the idea that Christianity is incompatible with intellectual candour.

The great mass of the general public is not familiar with the knowledge of those who give themselves to the study of the Bible with the aid of modern learning.

Instead of believing in inspired writings we must learn to recognise inspired men. God never wrote a book; no book was ever inspired. He wrote upon the hearts and minds and consciences of living men. The acceptance of so many printed bits of truth must give way to the understanding of a people's continuous experience. The Bible is a human as well as a divine book.

Some parts of the Old Testament consist of folklore, neither invented nor taught by the writers, but used by them to be the medium for expressing great truths about God and man and the world, truths which the writers knew by experience and inspiration. This old folklore was wonderfully adapted by teachers in the sixth and following centuries B.C., who put it into the holy books for the purpose of conveying the conclusions to which life had brought them.

For instance, the story of the Fall is not the history of what happened once upon a time, but is the verdict of religious conscience on life. Man found himself at war with himself, made for righteousness but in fact perpetually falling from his true estate. To express

this, and much more, the editor put the fall-myth into the Bible; and it is daily verified by every mother's son alive.

Hence we must go to the Old Testament to find comrades in our difficulties, men who faced all the troubles of life, who met with oppression, injustice, hardship, who endured financial embarrassments and failure and sickness, yet did not desert God but kept their faith and kept on coming back to it when they had been tempted to doubt God's power and goodness.

We must find our way to a constant, inspiring faith as those men found it; and their experience, which they were inspired to record in the holy books, has proved of incalculable value in leading multitudes to God. To neglect the Old Testament is to neglect a powerful weapon against evil; to use it devoutly is to gain great benefits in the search for personal salvation.

But the worst mistake is to try to make a book take the place of the living church; active participation in the life of the church is always necessary to true and living faith. The instruction given to the children in this parish will prevent the wrong ideas mentioned above, but it will not make them know God unless they are taught by experience to seek him in his church.—“Parish Gazette.”

MARRIAGE FESTIVITIES AT THE ROPER RIVER MISSION.

(Contributed.)

The marriage of Timothy and Sarah was celebrated, on January 15th, 1924, at 11 a.m., at St. Catherine's Church, Roper River Mission Station.

Great and widespread interest has been taken in the event for a long time past, not only because of the fact of the Bride and Bridegroom being popular amongst their fellows on the Station, and also of Timothy making a very favourable impression on a large number of people when he visited south, but because of these two being the first Native missionaries on the staff of the Roper River Mission.

As is generally the case, the children were most enthusiastic in helping with the preparations. Under the guidance of the lady missionaries, hymns and Psalms were practised, cooking operations were attended to, the school room cleared of its fixings and decorated with greenery from the bush, paper streamers, bon-bons, fans and a wedding bell, the effect being very pretty and complete when the tables were decorated with lilies and amber blossoms.

The benefits of the simple dress in this part of the world was evidenced by the fact that a lady missionary retired at 10.30 a.m. to dress the bride and bridesmaid and herself, and was ready in good time for the service at 11.

The Rev. R. D. Joynt, foster-father of the bridegroom, conducted the service and throughout there was a reverend and happy spirit which was a great joy to the missionaries present, and it showed that the children fully appreciated all that had been taught them concerning marriage in the light of Christian teaching. The service set forth in our Prayer Book was followed, even to the reading of the exhortation at the end. The choral part included the hymn: “The voice that breathed o’er Eden,” the 126th Psalm and the hymn, “O Perfect Love,” sung by the congregation during the signing of the Register.

The bride, who was given away by Mr. A. J. Dyer, wore a single gown of white muslin hair dressed with orange blossom and a tulle veil. The latter being made by the Girls' Friendly Society of Golden Square, Bendigo. She carried a beautiful sheaf of white lilies. The bridesmaids, Ester and Naomi, two fellow confirmees were gowned in white and carried amber poinsettia bouquets. The bridegroom and his best man—Mr. E. C. H. Lousada—wore the usual white duck suits and white boots common to the Territory.

The hanging of a lucky shoe on the bride's arm by Dinah, was a very pretty incident as the happy couple passed down the aisle. Dinah is the baby Christian of the Mission. Photos were taken, then all sat down to the Wedding Breakfast in the decorated school room. The menu was simplicity itself, consisting of freshly baked rolls, cocoa, and a four-tiered iced and decorated wedding cake.

The toasts of the King and of the Bride and Bridegroom were honoured with cocoa. The latter toast being proposed by the Rev. R. D. Joynt and supported by Messrs. Dyer and Lousada and accompanied with musical honours.

The Superintendent—The Rev. H. E. Warren—who was unavoidably detained at Groote Eylandt, wrote a very fine letter in the name of the whole C.M.S., conveying their best wishes to Mr. and Mrs. Hampton; and welcoming them as the first Native Assistant Missionaries. This letter was read to the gathering by Mr. Dyer, and a copy handed to the Bridegroom. The latter fittingly responded, returning thanks for the good wishes and presents, a large number of which had been received from people whom he had met down south.

Previous to the wedding a display of their presents had been arranged in the dinging-room. The whole Station, including little Anthony—in his "motor-car," viewed with great interest all the tokens of love and affection.

At 3 p.m., the happy couple left on horse back for Mission Gorge, which is the holiday resort of the Roper Mission. After a short stay there, they will return to the Roper Mission and board the "Holly" for Groote Eylandt, where it is proposed they should labour till next October, when they expect to take up their life's work at the Roper River Mission Station.

R. D. JOYNT,
C.M.S., Roper River.

January 15th, 1924.

NOTES.

We regret to announce the departure of the Rev. B. S. Cole from the diocese. B. S. Cole first undertook work in this diocese in April, 1911, when he went for some months to the Mitchell River, later he went to S. Paul's, Moa. For the last four years he has been Rector of Cooktown. Rev. B. S. Cole has been offered and has accepted work in Brisbane. No appointment has been made to Cooktown at present.

The Rev. C. G. Lane will shortly be coming to the diocese. He will be licensed as Mission Priest in the diocese for a time.

Sailor Gabey and Captain Oth are to be ordained Deacons on Sunday, May 4, and the second after Easter, they will be licensed; the one as Curate at Boigu, and the other as Curate at Dauan with Saibai.

Rev. Joseph Lui and Rev. Poey Passi are coming into College for twelve months' study before their ordination to the Priesthood.

The Chairman of the Australian Board of Missions is to visit the diocese this year. He will come across from Papua in the "Maclaren King," and expects to arrive in Thursday Island about August 21. He hopes to be able to visit S. Paul's, Moa; Saibai; Daruley; Mabuiag; and Badu in the first week. He will then leave for the Mitchell River Mission and expects to spend Sunday, September 7th, at that Mission; the "Maclaren King" is to bring him back to Thursday Island and take him down to Yarrabah, calling at the new East Coast Mission on his way. The Chairman's time is limited, as he hopes to be at Rockhampton for the Provincial Synod, September 23.

The North Queensland Bush Brotherhood have promised to pay two visits this year into the Gulf Country for us. In May, the Rev. B. M. Challoner hopes to visit Croydon and Normanton; towards the end of July the Rev. E. C. Pond hopes to visit Burketown and Normanton.

A group of Moa Island men have formed themselves into a Company and have purchased their own lugger, the "Dulcia." We wish them every success in their new venture; they work down the Barrier Reef as far as Townsville and Cairns collecting beeche-de-mer and trochas shell. Deaconess Hatton returned from her furlough by the "Montoro," on March 16, and left for S. Paul's, Moa, within a few days by the "Bonzai."

TO A TORRES STRAITS SEA SHELL.

O beauteous shell, marked by the Master's Hands,
Created by His Will and wondrous care,
With tints as delicate as rainbow bands
And intricate effects of tracery rare.

The azure blue of tropic seas is thine,
The golden shaft of evening sun's last ray
Has left its impress in thy rich design;
And sea ferns brown in their shades display.

And pencilling as from an artist's brush
Forms characters as of an ancient scroll;
Written maybe to bid us stop and hush
To the message here interpreted for all.

Written beneath the sea, yet by the Lord
That made all things, both in the Heaven and earth;
Who is our God, our Father, King adored;
Whose love extends to things of smallest worth.

Even to those who have denied His name;
Yet precious in His sight they still must be;
"Seek ye the Lord, your Saviour now acclaim,
And be ye clothed with immortality."

—W.W.L. P.

Fourteen centuries ago in Rome, a proconsul, a retired centurion, rich merchant, a travelled gentleman, discussing the rumour that

Gregory the Pope intends to send Augustine and some forty monks to Britain:

"A good worthy man, Gregory, but with no knowledge of the world, and dreadfully addicted to sentimentality. Recall the absurd fuss he made when he was Archdeacon over the angel faces of some little fair-haired Angels in our market-place. Why, everybody knows that the Angles or Saxons, or whatever they call themselves, have quite a decent religion of their own, or at any rate as good a one as they require for their particular needs. What I say is, "Leave them alone. Ten to one, if you upset their native beliefs, you will only corrupt them." And just think how much more good Augustine and his companions could do at home. I consider it is an utter waste of effort to try to Christianize a few of those remote islanders."

—"The Church Times."

"Lest ye become as little children ye cannot enter into the kingdom of Heaven."

Now, little children submit their will and reason to their elders. S. Teresa says, "As we are never absolute masters of our own will, so as to employ it purely and simply for God, till we subject it wholly to reason, obedience is the true means of bringing about that subjection which can never be brought about by much reasoning, because our nature and self-love can furnish so much on their side that we shall never come to an end, and very often will make that which is most reasonable, if we have no liking for it, to seem folly because we have no inclination to do it.

There is so much to be said of this inward struggle, that we shall never come to an end, and so many are the means which Satan, the world, and our flesh employs in order to warp our reason. Is there, then, any help for it? Yes; as in a very doubtful question of law men go to an arbitrator, and weary of pleading, put the matter in his hands, so let the soul go to someone fully bent on pleading no further or thinking of its cause, but relying on the words of Our Lord, who saith, "He that heareth you heareth Me," regardless of its own will. Our Lord makes so much of this submission and justly so, for we make Him thereby Master of the freewill He has given us; for by the practice thereof, now conquering ourselves wholly, at other times after a thousand struggles, thinking the decisions given in our case to be folly, we conform to that which is commanded us by the help of this painful exercise; but at last, painfully or not, we do it, and our Lord on His part helps us so much, that as we submit our will and reason for His sake, so He makes us masters of them both."

COOKTOWN NOTES.

The advent of the festive season of Christmas brought to our civic and Church life a temporary renewal of life and activities. Many of those who had been away at their employment for months made it the occasion of family reunion, and we were also cheered with some visitors to the town.

On the 15th December, St. Mary's Guild ran their bazaar in aid of the funds of the Church. Great credit is due to this small band of workers for their wonderful collection of needlework. Critics pronounced it as being of a very high order. Friends of the Church backed up

their efforts by contributions in various ways. It was more than pleasing to see the great number of people present at the afternoon opening, and also during the evening. The gross takings were a great reward and encouragement to industriousness, for they amounted to £73. The Churchwardens were greatly cheered by such a substantial contribution to the coffers of the Church.

The Christmas services were splendidly attended. At the 7.30 a.m. celebration of H.C. most of the communicants were in attendance, and it was a rightful and refreshing testimony to the Blessed Truth of the Incarnation of Jesus Christ.

The eleven o'clock Eucharist had a good congregation, but fewer communicants. The adornment of the Church was dignified; the white Christmas lilies and the touch of virgin blue at the altar gave a very reverent tone.

It is with deepest regret that we have to record the death of a faithful and consistent Churchman in the person of Thomas Edmund Thomas. His interest in Church affairs as a Churchwarden, parochial councillor, and communicant extended over 36 years.

His activities as a citizen in the Municipal Council gained for him the respect of the whole community. Quiet and reserved, yet always to be relied on, his advice was sound and practical. His kindness in the past tided the Church over financial straits, and his advice and assistance could always be secured. We shall miss his presence amongst us, but his consistency ought to be an inspiration to slackers.

Previous to the public funeral, which was a glowing testimony to his worth and respect, the casket rested before the altar of the parish Church. May he rest in peace, and may light perpetual shine upon him.—B.S.C.

DO YOU READ IT?

Quite a small proportion of people who belong to our communion read missionary literature. Yet the missionary cause is the biggest thing that any human being can become interested in. One useful method of acquiring knowledge of the subject—especially the doings of the living Church in out-of-the-way places—is by subscribing to a missionary journal. The Australian Board of Missions is our official organisation for attending to the “biggest thing.” The A.B.M. issues an increasingly fascinating journal each month under the name of the “A.B.M. Review.” It is illustrated, and is assisted by pens and typewriters in many climes. The cost is two shillings per annum.

We draw attention to the “A.B.M. Review” in this issue, more especially as special efforts are being made to increase its circulation. If you are not a subscriber hand in your name for a copy to the rector of your parish, or send 2/- along to A.B.M. office, 242 Pitt Street, Sydney. Specimen copies will be supplied either by the clergy or the Secretary, at the A.B.M. Office.

POSTAGE STAMPS.

Thursday Island—the see town of the Diocese—is the headquarters of the A.B.M. Stamp Department. The hon. secretary is Mr. H. J. Simpson, whose postal address is Box 62, Thursday Island. He will

be pleased to supply packets of stamps at a cost of 5s. upwards. None are kept in stock, but these packets are made up to suit the stated requirements of purchasers as nearly as possible. If you have a stamp collecting friend tell him of this opportunity of acquiring fresh specimens for his collection. The A.B.M. Stamp Department specialises in what is known as the "Torres Straits" packet which sells for 10/6, and is sent by registered post. It mainly contains Papuan stamps, Pacific Islands, and obsolete Australian States.

Contributions of stamps are always welcomed. But do not send common Australian or English. Lightly postmarked Commonwealth Stamps over 2d. in original value are useful, but especially all issues in Papua, Fiji, Solomons, New Hebrides, Gilbert, and Ellice, and Samoa.

Approval books are sent out to responsible collectors, who are either known to the hon. secretary or who can produce references preferably to the parish priest.—H.G.S.

ACKNOWLEDGMENTS.

The diocesan secretary has received with thanks the following sums:—

Interest, Diocesan Church Management Fund	34	1	1
For Torres Straits Mission—			
From Mabuiag Island	2	9	0
Boigu Island	6	19	0
Darnley Island	4	11	0
Murray Island	3	16	8
Yorke Island	3	7	9
Dauan Island	2	18	0
Moa Island	16	8	0
Badu Island	18	7	0
Poid Island	8	7	0
Coconut Island	12	0	0
Stephen Island	0	6	0
Sabai Island	3	9	0
Yam Island	5	0	10
Donation, Miss Hempsted	5	0	0
Mabuiag hymn books, sales	1	12	0
Mer Bibles, sales	0	5	0
Diocesan Fees	1	1	0
For A.B.M., from Thursday Island Sun. School	1	9	8
For Bishopric Endowment Fund, from Mossman	1	0	0
Parochial Assessments, Mossman	2	2	0
Natives' Accustomable Dues	4	0	0
Clergy Endowment Fund	27	6	0
Walter and Eliza Hall Trust Grants	50	0	0
Christian Legacy Income	14	0	0
For Mitchell River Mission—			
From Mrs. Pritt	10	10	0
Moa Heralds	1	4	0
Subscriptions to the diocese, per A.B.M.	159	14	10
From Dio. of Newcastle	20	0	0
W. J. Paull	5	5	0

EXPENDITURE.

	£	s.	d.	£	s.	d.	RECEIPTS.	£	s.	d.
Magazine	53	7	9	Balance 1.1 '23			Sundry Disbursements and Refunds (M.R.M.)			
Less Subscriptions	19	9	6				Subscriptions to the Diocese			590 2 3
Religious Instruction in State Schools				33	18	3	Waller and Eliza Hall Trust Grants			100 0 0
Bishop's House Maintenance	74	9	3	1	10	0	Diocesan Fees			18 19 6
Less Contributions	17	10	0				Parochial Assistants			150 0 0
Printing				56	19	3	Carp. Association Donations			4 9 0
Melanesian Work				1	0	0	Less Credited to Magazine A/c	200	0	0
Cowal Creek Mission	40	18	10	152	17	4	Clergy Endowment Fund Income			188 0 0
Less Donations	1	0	0				Christison Legacy Income			53 13 2
Grants to Parishes				39	18	10	Interest			29 4 5
Priests' Insurance Premiums				171	0	0				66 1 6
Sundry Stipendiary Payments				67	10	0				
Postages, etc.				16	16	0				
Interest				7	14	0				
General	51	7	10	33	4	10				
Less Refunds	7	2	0							
Balance 31/12/'23	44	5	10							
	609	3	0							
	£1,235 16 4									

STATEMENT OF ASSETS AND LIABILITIES at 31st December, 1923.

LIABILITIES.

	£	s.	d.	£	s.	d.	ASSETS.	£	s.	d.
Christison Fund	272	13	10	Stocks			Commonwealth Savings Bank			175 0 0
Deaconess Buchanan Memorial Fund	174	7	0	Fixed Deposits			Q.N. Bank Current Account			96 1 0
Forsayth Ch. Building Fund	39	14	2	Mission House						1522 15 0
Georgetown Ch. Building Fund	33	16	10							100 18 0
Cathedral Building Fund	2	3	5							17 16 0
Louisa Bancroft Legacy	103	7	8							
Gertrude Robson Legacy	126	7	3							
Saibai Ch. Building Fund	136	3	8							
Bursaries	70	17	6							
Mossman Ch. Building Fund	97	9	5							
Sundry Trusts (Gulf Car Fund, etc.)	224	8	0							
Native Deacons' Life Ins. (from N.A.D. 33)	21	18	3							
Excess of Assets	1303	7	0							
	609	3	0							
	£1,912 10 0									

£1,235 16 4

£1,912 10 0

SPECIAL TRUSTS: STATEMENT OF RECEIPTS AND EXPENDITURE for the Year ended 31st December, 1923.

EXPENDITURE.		£	s.	d.	RECEIPTS.		£	s.	d.
S. Andrew's Waterside Mission Grants	..	..	45	0	Balance 1/1/23—	..	..	..	..
Mission House	..	..	29	16	Total Liabilities	..	..	846	8
Sundry Trusts—	..	..	..	0	Less Assets Special Trusts, ..	194	5	1	4
Gulf Car Fund	..	1	16	0	Liab. entered in error, 1922 ..	3	2	0	..
Dinghy Engine, "Herald"	..	39	18	0		197	7	1	..
A.B.M. Donations	..	..	41	14	Christison Fund Interest	..	..	..	649
Torres Straits Mission	..	..	59	19	Deaconess Buchanan Memorial Fund Interest	..	..	..	1
Mitchell River Mission	..	..	157	2	Forsyth Church Building Fund Interest	..	..	..	3
Mitchell River Cattle	..	..	82	11	Georgetown Church Building Fund	..	..	..	6
Children's Bursaries	..	..	13	13	Cathedral Church Building Fund	..	..	..	6
Balance, held in Special Trusts—	..	..	60	0	Louisa Bancroft Legacy	..	..	..	23
Total liabilities, 31/12/23	..	1303	7	0	Gertrude Robson Legacy	..	..	..	16
Less assets in Special Trusts, 31/12/23	..	17	16	0	Saibai Church Building Fund Interest	..	..	..	4
					S. Andrew's Waterside Mission Grants	..	..	..	5
					Bursaries, Interest	..	..	..	1
					Mossman Church Building Fund	..	..	..	8
					Mission House	..	..	..	40
					Sundry Trusts—	..	..	..	0
					Gulf Car Fund	..	..	197	17
					Dinghy Engine "Herald"	..	..	25	8
					Morrison Money	..	..	23	2
					Miss Hempsted for Spec. T.S.M.	..	..	5	0
									0
					A.B.M. Donations	..	..	..	251
					Torres Straits Mission	..	..	..	7
					Mitchell River Mission	..	..	..	0
					Mitchell River Cattle	..	..	..	6
					Children's Bursaries (W. and E. Hall Trust)	..	..	..	3
					Native Deacons' Life Ins. (from N.A.D. 33)	..	..	..	0
									157
									2
									9
									18
									7
									0
									4
									16
									0
									7
									5
									7
									5

Examined and found Correct.

E. J. HENNESSEY, Auditor.

January 12th, 1924.

F. W. SLADE,

Hon. Diocesan Secretary.

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